TRUE CHRISTIAN RELIGION

SWEDENBORG

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Alexander Ogg,
Aug. 1914.
40p

THE TRUE CHRISTIAN RELIGION

Reprinted 1914

THE

TRUE CHRISTIAN RELIGION

CONTAINING

THE UNIVERSAL THEOLOGY OF THE NEW CHURCH

FORETOLD BY THE LORD IN DANIEL VII. 13, 14
AND IN THE REVELATION XXI. 1, 2

FROM THE LATIN

OF

EMANUEL SWEDENBORG

SERVANT OF THE LORD JESUS CHRIST

THE SWEDENBORG SOCIETY
(INSTITUTED 1810)
1 BLOOMSBURY STREET, LONDON
1914

I saw in the night visions, and, behold, as it were, the SON OF MAN *came with the clouds of heaven. And there was given him dominion, and glory, and a kingdom; that all peoples, nations, and languages shall worship him. His dominion is the dominion of an age, which shall not pass away, and his kingdom that which shall not perish.*—DANIEL vii. 13, 14.

I, John, saw a new heaven and a new earth. And I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And an angel talked with me, saying, Come, I will show thee the BRIDE, THE LAMB'S WIFE. *And he carried me away in the spirit to a great and high mountain, and showed me the great city, the Holy Jerusalem, coming down out of heaven from God.*

And he that sat upon the throne said, Behold, I MAKE ALL THINGS NEW. *And he said unto me, Write; for these words are true and faithful.*—REVELATION xxi. 1, 2, 5, 9, 10,

PREFATORY NOTE.

In this volume the marginal numbers indicate the subdivisions used in the *Swedenborg Concordance*, compiled by the Rev. J. F. Potts, B.A.

References to chapter and verse of Scripture are printed to accord with the Authorised Version, even where Swedenborg, through his use of the Latin Version of Schmidius, or from any other cause, employs a different enumeration.

This work has been retranslated and read for the press by the Rev. Isaiah Tansley, B.A.

London, March 1908.

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THE TRUE CHRISTIAN RELIGION.

THE FAITH OF THE NEW HEAVEN AND THE NEW CHURCH.

1. THIS faith in its general and particular forms is set forth at the outset, as an introduction to the work that follows, in order that it may serve as a gate of entrance into the temple, and as a summary of the subsequent details. It is designated "The Faith of the New Heaven and the New Church," because heaven, where angels are, and the church, composed of men, act as one, like the internal and external in man. As a result of this, he who belongs to the church, being in the good of love from the truths of faith, and in the truths of faith from the good of love, is an angel of heaven, as to the interiors of his mind; therefore, after death he goes to heaven, and his happiness there is according to the state of their conjunction. It should be known that this is the faith in the new heaven now being formed by the Lord, and its forefront, portal, and epitome.

2. THE FAITH OF THE NEW HEAVEN AND THE NEW CHURCH, IN ITS GENERAL FORM, is this:—The Lord from eternity, who is Jehovah, came into the world in order to subjugate the hells, and glorify His Human. Without Him no flesh could have been saved; and all will be saved who believe in Him.

We say "in its general form," because this is the universal of faith; and the universal of faith embraces all its details. It is a universal of faith, that God is one in essence and in person, in whom is the Divine Trinity, and that He is the Lord God, the Saviour, Jesus Christ. It is a universal of faith, that no mortal could be saved unless the Lord had come into the world. It is a universal of faith, that He came into the world in order to remove hell from man, and accomplished this by combats against, and victories over it. By such means did He subjugate hell and bring it into a state of order and obedience to Himself. It is a universal of faith, that He came into the world in order to glorify His Human, which He assumed in the world; that is, to unite it with the Divine, from which it was. Thus He keeps Hell in order, and under obedience to Himself. As this could not be accomplished

but by the temptations directed against His Human, even to the last of them—the passion on the cross—this He therefore endured. These are the universals of faith concerning the Lord.

3 The universal of faith on man's part is this :—To believe in the Lord ; for belief in Him causes conjunction with Him, and conjunction brings salvation. To believe in Him is to have confidence that He will save ; and since no one can have such confidence, except the man who leads a good life, therefore this also is implied in believing in Him. This the Lord also declares in John : " This is the will of the Father, that every one that believeth on the Son may have eternal life " (vi. 40). And in another place ; " He that believeth on the Son hath eternal life ; but he that believeth not the Son shall not see life, but the wrath of God abideth on him " (iii. 36).

3. THE FAITH OF THE NEW HEAVEN AND THE NEW CHURCH, IN ITS PARTICULAR FORM, is as follows : —Jehovah God is love itself, and wisdom itself, or He is good itself, and truth itself. He, as to the Divine Truth, which is the Word, and which was God with God, descended and assumed the Human, to the end that He might bring all things in heaven, in hell, and in the church into order. For at that time the power of hell prevailed over the power of heaven, and upon earth the power of evil over the power of good ; total damnation, therefore, was threatening and near at hand. This impending damnation Jehovah God removed by means of His Human, which was the Divine Truth ; and thus He redeemed both angels and men. Afterwards He united in His Human, Divine Truth with Divine Good, or Divine Wisdom with Divine Love, and thus with and in the glorified Human He returned into His Divine, in which He was from eternity. This is meant by these words in John : " The Word was with God, and God was the Word ; and the Word was made flesh " (i. 1, 14). And in another place : " I came forth from the Father, and am come into the world ; again I leave the world and go to the Father " (xvi. 28) ; and again : " We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son, Jesus Christ. This is the true God and eternal life " (1 John v. 20). From these passages it is clear that unless the Lord had come into the world, no flesh could have been saved. The same is the case today ; and, therefore, unless the Lord comes again into the world in the Divine Truth, which is the Word, no one can be saved.

2 The particulars of faith on man's part are as follows :—1. God is one, in whom is the Divine Trinity, and He is the Lord God, the Saviour, Jesus Christ. 2. A saving faith is to believe in Him. 3. Evils ought not to be done, because they are of the devil and from the devil. 4. Good actions ought to be

done, because they are of God and from God. 5. And these should be done by man as if of himself; but he should believe that they are from the Lord with him and by means of him. The first two points have relation to faith; the next two to charity; and the fifth to the conjunction of charity and faith, and thus to that of the Lord and man.

Summary of this chapter:— called
The faith of the New Church — General

Lord came into world (1) to subjugate hells:
" " " (2) glorify his human.
without him no flesh could have been saved,
& all will be saved who believe on him.

CHAPTER I.

GOD THE CREATOR.

4. THE Christian Church, since the Lord's time, has passed through distinct periods, from that of infancy to extreme old age. Its infancy was in the time when the apostles lived, and when they preached throughout the world, repentance and faith in the Lord God the Saviour. That they preached these two things is evident from the following words in the Acts of the Apostles, in which Paul testified "both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (xx. 21). It is a remarkable circumstance that, some months ago, the Lord called together His twelve disciples, now angels, and sent them forth into all the spiritual world, commanding them to preach the gospel there anew, since the church established by the Lord through them has to-day been so fully consummated, that scarcely any remains of it survive. This has come to pass, because the Divine Trinity has been made a tripersonal Trinity, each person being God and Lord. In consequence of this a kind of madness has possessed the whole of theology, and, therefore, the church also, which is called after the Lord's name. We say "madness," because men's minds have been brought by it into such a state of delirium, that they do not know whether there is one God, or whether there are three; one is on their lips, but three in their thoughts; so that their lips and their minds, or their words and their thoughts, are at variance; and as a result of this disagreement they deny that there is a God. This is the source of the naturalism prevalent in the world to-day. For when the lips speak of one God, and the mind thinks of three, does not one position nullify the other? In consequence of this, a man, if he thinks at all, thinks of God as a name merely without any definite conception. Since then the idea of God, with every notion of Him, has been destroyed, I propose to treat seriatim of God the Creator, the Lord the Redeemer, the Holy Spirit the Operator, and lastly, of the Divine Trinity, in order that what has been rent asunder may be reunited; and this will happen whenever human reason is convinced from the Word and its light, that the Divine Trinity exists, and that this Trinity is in the Lord God, the Saviour, Jesus Christ, as the soul, body, and action are in man: and that, therefore, this article in the Athanasian Creed is true:

5

"That in Christ, God and Man, or the Divine and Human, are not two, but in one Person; and that as the reasonable soul and flesh is one man, so God and Man is one Christ."

THE UNITY OF GOD.

5. Since the acknowledgment of God from a true knowledge of Him, is the very essence and soul of everything in the whole of theology, it is necessary to begin with the question of the Unity of God; this shall be demonstrated, in the following articles. I. *The whole Sacred Scripture, and the doctrines of all the churches in the Christian world therefrom teach that God is one.* II. *There is a universal influx into the souls of men, that there is a God, and that He is one.* III. *For this reason there is no nation in the whole world, possessing religion and sound reason, that does not acknowledge that there is a God, and that He is one.* IV. *As to the nature of this one God, nations and peoples have differed, and do still differ, from several causes.* V. *Human reason may, if it will, perceive and conclude, from many things in the world, that there is a God, and that He is one.* VI. *Unless God were one, the universe could not have been created and preserved.* VII. *He who does not acknowledge God is excommunicated from the church and condemned.* VIII. *Nothing of the church can cohere in him who acknowledges not one God, but many.* But these propositions shall be dealt with seriatim.

6. THE WHOLE SACRED SCRIPTURE, AND THE DOCTRINES OF ALL CHURCHES IN THE CHRISTIAN WORLD THEREFROM, TEACH THAT THERE IS A GOD, AND THAT HE IS ONE.

The whole Sacred Scripture teaches that there is a God, because in its inmost there is nothing but God, that is, the Divine which proceeds from Him, for it was dictated by God; and nothing can go forth from God, but what is Himself, and is called Divine; this the Sacred Scripture is in its inmost. But in its derivatives, which are below, and proceed from the inmost, the Sacred Scripture is accommodated to the perceptions of angels and men; and in these it is also Divine, but in another form, in which it is called the Divine-celestial, spiritual, and natural, which are nothing else but coverings of God; for God Himself, as He is in the inmost things of the Word, cannot be seen by any creature. For He said to Moses, when he prayed that he might see the glory of Jehovah, that "no one can see God and live." It is similar with the inmost of the Word, where God is
2 in His Esse and in His Essence. Still, the Divine which is the inmost, and is clothed with such things as are accommodated to the perception of angels and men, shines forth like light through crystalline forms, but variously according to the state of mind which a man has acquired to himself, either from God or from himself. To every one who has formed the state of his

mind from God, the Sacred Scripture is like a mirror, in which he sees God; but each in his own way. This mirror is formed of those truths that he learns from the Word, and with which he is imbued by a life according to them; from these things it is evident, in the first place, that the Sacred Scripture is the fulness of God. That it teaches not only that there is a God, 3
but also that He is one, is evident from the truths which form that mirror, for they constitute a series, and render it impossible for man to think of God otherwise than as one. Hence every one, whose reason has acquired some sanctity from the Word, knows in himself, as it were, that God is one, and sees that it is like madness to say that there are more. Angels cannot open their lips to pronounce the word *gods*, for the heavenly aura in which they live opposes it. That God is one the Sacred Scripture teaches, not only universally but also particularly, in many places, as in the following: "Hear O Israel, Jehovah our God is one Jehovah" (Deut. vi. 4, also Mark xii. 29). "Surely God is in thee, and there is none else" (Isaiah xlv. 14). "Am not I Jehovah? and there is no God else beside me" (xlv. 21). "I am Jehovah thy God; and thou shalt know no God but me" (Hosea xiii. 4). "Thus saith Jehovah the King of Israel, I am the First, and I am the Last, and beside me there is no God" (Isaiah xliv. 6). "In that day Jehovah shall be king over all the earth: in that day there shall be one Jehovah, and his name one" (Zech. xiv. 9).

7. It is well known that the doctrines of the churches in the Christian world teach that God is one. They teach this because all their doctrines are derived from the Word; and they are all consistent, so far as one God is acknowledged, not only with the lips, but also with the heart. But to those who confess one God with the lips only, and in heart acknowledge three, as is the case with many Christians at this day, God is merely a name. To them the whole of theology is like an idol of gold enclosed in a shrine, the key to open it being in the possession of the priests alone; so that when they read the Word, they perceive no light in it, or from it, nor do they see therein that God is one. For the Word with such persons is covered, as it were, with blots, and the unity of God is entirely concealed. These are they whom the Lord thus describes in Matthew: "By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive; and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. xiii. 14, 15). All these are like those who shun the light, and enter chambers where there are no windows, and grope about the walls in search of food or money; till at length they acquire a sort of vision like that of owls, and see in dark-

ness. They are like a woman with several husbands, who is not a wife, but a lascivious harlot; or like a virgin, who accepts rings from several suitors, and after her marriage with one, makes no scruple of bestowing her favours upon the rest.

8. II. THERE IS A UNIVERSAL INFLUX FROM GOD INTO THE SOULS OF MEN THAT THERE IS A GOD, AND THAT HE IS ONE.

That there is an influx from God into man is evident from the general acknowledgment, that all good which in itself is good, and is in man, and is done by him, is from God; and also, that all charity and all faith are from God; for it is written, "A man can receive nothing except it has been given him from heaven" (John iii. 27); and Jesus saith, "Without me ye can do nothing" (John xv. 5); that is, nothing of charity or faith. There is this influx into the souls of men, because the soul is the inmost and highest part of a man, and the influx from God enters into it, passes thence into those things that are below, and vivifies them according to reception. Those truths which are the future materials of faith, enter indeed by hearing, and are implanted in the mind, thus below the soul; but a man, by these truths, is only brought into a state to receive influx from God through the soul; and as is the disposition such is the reception, and such the transformation of natural faith into spiritual
2 faith. There is an influx into the souls of men that God is one, because the whole Divine, considered generally or particularly, is God, and since the whole Divine is a unity, it cannot but instil into a man the idea of one God; and this idea is corroborated daily as a man is raised up by God into the light of heaven. For the angels, in their light, cannot force themselves to utter the word *gods*; therefore all their speech, at the close of every sentence, terminates as to accent in unity: this is the result of the
3 influx into their souls that God is one. The reason why so many people conceive His Divinity to be divided into several persons of the same essence, notwithstanding this influx into the souls of all men that God is one, is this: when that influx descends, it enters into forms that do not correspond with it; and the form itself varies the influx, as is the case in all the subjects of the three kingdoms of nature. It is the same God who imparts life to man that gives it to beasts, but the recipient form causes a beast to be a beast, and a man to be a man. It is similar with man, when he induces on his mind the form of a beast. There is a similar influx from the sun into every tree, but it is varied according to the form of each. The influx into the vine is the same as into a thorn; but if the thorn is ingrafted upon the vine, the influx is inverted, and proceeds according to the form of the
4 thorn. So again in the subjects of the mineral kingdom; the light falling upon limestone and the diamond is the same, but the latter is translucent and the former opaque. As to human minds, they are various according to their forms, which in-

wardly are spiritual, according to their belief in God, and at the same time their life from God. These forms become translucent and angelic by belief in one God; but, on the contrary, dark and bestial by belief in several gods, which differs but little from a faith in no God.

9. III. FOR THIS REASON, THERE IS NO NATION IN THE WHOLE WORLD, POSSESSING RELIGION AND SOUND REASON, THAT DOES NOT ACKNOWLEDGE THAT THERE IS A GOD, AND THAT HE IS ONE.

From the Divine influx into the souls of men treated of above, it follows, that there is an internal dictate with every man, that there is a God, and that He is one. There are those who deny God, and acknowledge nature as God; others who acknowledge several Gods, and also worship images as Gods; but this is because, having closed up the interiors of their reason or understanding with worldly and material things, they have in consequence obliterated the primitive idea of God, or that which they had in infancy, and have banished all religion from their hearts and cast it behind them. That Christians acknowledge one God, is evident from the general confession of their Creed, in which also the nature of the acknowledgment is shown:—"The Catholic faith is this, that we worship one God in Trinity, and the Trinity in Unity; there are three Divine Persons, the Father, the Son, and the Holy Spirit; and yet there are not three Gods, but one God; and there is one person of the Father, another of the Son, and another of the Holy Spirit, and their Divinity is one, their glory equal, and their majesty coeternal. Thus the Father is God, the Son is God, and the Holy Spirit is God. For although we are compelled by the Christian verity to confess each person to be God and Lord, yet are we forbidden by the Catholic religion to say there are three Gods or three Lords." Such is the Christian faith concerning the unity of God; but that the trinity and unity of God in that confession are inconsistent with each other, will be seen in the chapter on the Divine Trinity.

The other nations of the world, that are influenced by 2
religion and sound reason, agree in acknowledging that God is one; all the Mohammedans in their several dominions; the Africans, throughout many kingdoms of their continent; the Asiatics, in many of theirs; and, moreover, the modern Jews. Among the most ancient people in the golden age, those who had a religion worshipped one God, whom they called Jehovah. The same was the case with the people of the succeeding age, before monarchical governments were formed, when worldly and at length gross loves began to close up the higher parts of their understandings, which, previously opened, were like so many temples and sacred recesses for the worship of one God. It was to open again those interiors of the human mind, and so restore the worship of one God, that the Lord instituted a

church among the posterity of Jacob, and prefixed to all their religious precepts this: "Thou shalt have no other Gods before
3 me" (Exod. xx. 3). The name Jehovah, also, which He assumed anew before them, signifies the supreme and only Being, from whom is everything that is and exists in the universe. The ancient Gentiles acknowledged Jupiter as the supreme God, possibly so called from Jehovah; and many others, clothed with divinity, who composed his court; but the wise men in the following ages, as Plato and Aristotle, confessed that these were not separate gods, but so many properties, qualities, and attributes of one God, which were called gods from their partaking of divinity.

10. All sound reason, though it is not under any religious influence, also sees, that unless a manifold thing depended upon a definite unity it would of itself fall to pieces; as, for instance, man composed of so many members, viscera, and organs of motion and sensation, unless he depended on one soul, and the body itself, unless it depended on a single heart; similarly a kingdom, unless it looked to one king; a household to one master, and every office of which there are many kinds in each kingdom, unless it looked to one officer. What could an army accomplish against an enemy without a commander-in-chief, to whom the other officers are subordinate, each of whom has his particular authority over the common soldiers? It would be similar with the church without the acknowledgment of one God, and also with the whole angelic heaven, which is as the head of the church on earth, in each of which the Lord is the very soul. Therefore heaven and the church are called His body; which, if they did not acknowledge one God, would be like a lifeless corpse, fit only to be cast out and buried.

11. IV. As to the nature of this one God, nations and peoples have differed, and do still differ, from several causes.

The first is, that a conception of God, and a consequent acknowledgment of Him, are not attainable without a revelation; and a conception of the Lord, and a consequent acknowledgment that "in Him dwelleth all the fulness of the Godhead bodily," is not attainable, except from the Word, which is the crown of revelations. For by the help of the revelation which has been given, a man can approach God, and receive influx, and so from natural become spiritual. Primeval revelation extended throughout the whole world; but it was perverted by the natural man; whence arose the disputes, dissensions, heresies, and schisms of religions. The second cause is, that the natural man cannot perceive anything concerning God, but only something concerning the world and apply this to himself; it is therefore a doctrine of the Christian church, that the natural man is

opposed to the spiritual, and that they fight one against another. Hence those who have perceived from the Word, or other revelation, that there is a God, have differed, and still differ, concerning His nature and unity. Wherefore those whose 2
mental sight depended on the bodily senses, and yet desired to see God, made images of gold, silver, stone, and wood, in order that under such visible objects they might worship God. Others again, who did not make image-worship a part of their religion, worshipped God under the form of the sun, the moon, the stars, and other parts of the visible creation. But those who thought themselves wiser than the common people, and who yet were merely natural, from the immensity and omnipresence of God, in the creation of the world, acknowledged nature as God, some in her inmost, others in her most external, character; and some, in order to separate God from nature, form a conception of something most universal, which they call the Entity of the universe, and, because they know nothing more of God, this becomes for them a mere entity of the reason, and means nothing. Who cannot see that conceptions of God are 3
only mirrors wherein to see God, and that those who have no knowledge of God, do not see Him, as it were, in a mirror with its front turned towards them, but with the back towards them, which, being covered with mercury, or some dark glutinous substance, does not reflect, but absorbs the image? Belief in God enters into a man by a prior way, that is, from the soul into the higher parts of the understanding; but knowledges concerning God enter by a posterior way, because they are drawn from the revealed Word by means of the understanding, through the bodily senses. Both these forms of influx meet midway in the understanding; and natural faith, which is merely persuasion, becomes there spiritual faith, which is a real acknowledgment. The human understanding therefore is, as it were, a refining vessel wherein this change is effected.

12. V. Human reason may, if it will, perceive and conclude, from many things in the world, that there is a God, and that he is one.

This truth may be established by innumerable things in the visible world; for the universe is like a theatre, on which there are continually exhibited the evidences that there is a God, and that He is one. But to illustrate this truth I will adduce this memorable experience from the spiritual world. Once, while I was conversing with angels, there were present some spirits who had lately arrived from the natural world. On seeing them, I bade them welcome, and told them many things, previously unknown to them, respecting the spiritual world. After some conversation, I enquired of them what knowledge they had brought with them from their world concerning God and nature. They replied, that nature operates in every-

thing done in the universe; that God, after creation, induced or impressed upon nature that faculty and power, and that He merely sustains and preserves all things lest they should perish; and, therefore, all existing things that are produced and repro-
2 duced upon the earth are at this day ascribed to nature. But I replied, that nature of herself is not the operator in anything, but God through nature; and as they asked for proof, I said, that those who believe the Divine operation to be in everything in nature, can confirm themselves, from very many things which they see in the world, in favour of God much more than in favour of nature. For those who strengthen themselves in favour of the Divine operation in everything in nature, attend to the wonderful things seen in the productions of both plants and animals. In the productions of plants they see that from a small seed sown in the ground there is emitted a root, and by means of the root a stem, and afterwards branches, buds, leaves, flowers, and fruits, till at length new seeds are produced, just as if the first seed knew all the orderly steps and successive stages by which renewal should take place. What reasonable man can suppose that the sun, which is pure fire, knows this wonderful process; or that it can endue its heat and light with power to effect such things; or can intentionally perform uses? The man whose rational faculty has been elevated, when he sees and properly considers such things, cannot help thinking that they are from Him who has infinite wisdom, that is, from God. Those who acknowledge the Divine operation in everything in nature, also confirm themselves in such an acknowledgment when they see these things; but on the other hand, those who do not acknowledge the Divine operation, behold these wonders with inverted sight, and not with the direct eye of reason. These are such as form all their ideas from the bodily senses, and confirm the illusions of the senses, saying, Do you not see that the light and heat of the sun cause all these things? What is it that you do not see? Is it anything?
3 Those who confirm themselves in favour of the Divine, attend to the wonderful things which they see in the reproduction of animals. To speak, first, with regard to eggs. In these the chick lies hid in its seed, with all things requisite for its formation, and also for its future growth, until it becomes a bird like its parent. Moreover, if we attend to winged creatures in general, we shall be astonished at those things that come before the mind. For in the least as well as in the greatest of them, in the invisible as well as in the visible, that is, in the most minute insects as well as in birds and large animals, there are organs of sense—those of sight, smell, taste, and touch; also organs of motion, such as muscles, for they fly and walk; and also viscera connected with the heart and lungs, which are actuated by the brain. Those who ascribe all things to nature, see such

things indeed, but they merely think of their existence, and say nature produces them; and they say this, because they have turned away their minds from thinking of the Divine; and those who do this, when they see the wonderful things in nature, cannot think rationally, still less spiritually, but they think sensually and materially, and they then think in nature from nature, and not above nature, and differ from beasts in this alone, that they still enjoy the faculty of rationality; that is, they are capable of understanding if they will. Men who are thus averse 4 from thinking of the Divine, and have become thereby merely corporeal and sensual, do not consider that the sight of the eye is so gross and material that it sees many small insects as one obscure object; and yet every one of them is organised for purposes of sensation and movement, and, consequently, has fibres and vessels, also a heart and pulmonary tubes, minute viscera, and brains. All these are woven together from the purest substances in nature, and those structures correspond to life in its lowest degree, by which the minutest of them are distinctly actuated. Since the sight of the eye is so gross that many insects, with the innumerable parts of each, appear to it as a small, indistinct thing, and yet sensual men think and form their conclusions from that sight, it is manifest how very gross their minds must be, and in what darkness they are with respect to spiritual things.

Every man, if he is so disposed, may confirm himself in 5 favour of the Divine from the visible things in nature, and also he does so confirm himself who thinks about God, and His omnipotence in creating the universe, and His omnipresence in preserving it. When, for instance, he observes the fowls of the air, how every species knows its own proper food, and where it may be found, and recognises those of its own kind from sound and sight; how birds can tell which are friends and which enemies; that they know the mating season, take their mates, skilfully build nests, lay their eggs, sit upon them, know the time of hatching, when also they help their young out of the shell, love them with the utmost tenderness, cherishing them under their wings, providing them with food, and nourishing and supporting them until they are able to provide for themselves, and do similar things. Every man who is willing to think of the Divine influx through the spiritual world into the natural, may see it in those things, and he may also say in his heart, if he will, that such knowledge cannot be communicated to them from the sun by its heat and light; for that sun, from which nature derives its birth and essence, is pure fire, and, consequently, the outpourings of its light and heat are altogether void of life; and thus they may conclude that such things are the result of the Divine influx, through the spiritual world, into the ultimates of nature.

6 Every one also, from the visible things of nature, may confirm himself in favour of the Divine when he sees those insects, which, from the enjoyment of a kind of love, seek and aspire after a change from their earthly state into one analogous to the heavenly state; and for this purpose they crawl into suitable places, envelop themselves with a covering, and thus enter into a womb, in order that they may be born again, and thus become chrysalises, aureliæ, nymphs, and at length butterflies. And when they have passed through these changes of form and put on their beautiful wings, according to their kind, they fly abroad into the open air as into their heaven, where they indulge in pleasant sports, take their mates, lay their eggs, and provide themselves a posterity; and at that time they feed upon a sweet and pleasant food from the flowers. Is there any one who confirms himself in favour of the Divine from the visible things in nature, that does not see an image of man's earthly state in them as insects, and of his heavenly state in them as butterflies? But those who confirm themselves in favour of nature, though they behold these wonders, still call them mere natural effects, because they have rejected from their minds the heavenly state of man.

7 Again, every one from the visible things in nature may confirm himself in favour of the Divine, when he attends to the well-known facts relating to bees. For they know how to gather wax from roses and flowers, to suck out honey, and build and arrange little houses, in the form of a city, with ways through which they may go in and out. They can smell out flowers and herbs at a distance, from which they collect wax for their houses, and honey for their food; and when laden with these treasures, they find their way back in the right direction to their hives; and so they provide food for themselves for the coming winter, as if they foresaw it. They also set over themselves a mistress as queen, from whom a posterity may be raised, whom they provide, therefore, with a palace above them, which they furnish with proper guards and attendants. When the time of bringing forth comes, accompanied by these guards called drones, she goes from cell to cell, and lays her eggs, which her attendants cover over with a sort of ointment to secure them from the inclemencies of the air. Hence arises a new generation. Afterwards, when this has reached the proper age, and is able to do similar things, it is expelled from the hive. The swarm first collects itself into a band, to prevent disunion, and afterwards flies abroad to seek for a habitation. About the time of autumn, the drones, because they have brought in no wax or honey, are led out and deprived of their wings to prevent their return, lest they should consume that provision which they had taken no pains to collect. Many other facts might be related; but those mentioned are a

sufficient proof that, on account of their use to mankind, they have, from the Divine influx through the spiritual world, a form of government such as exists among men on earth, and even among angels in heaven. What man is there of sound 8
reason who does not see that such things as these are not from the natural world? How could the sun of the natural world contrive a form of government so exactly corresponding with the heavenly?

From these and similar things then observable in the animal creation, the advocate and worshipper of nature confirms himself in favour of nature, whilst the advocate and worshipper of God, from the same things, confirms himself in favour of God; for the spiritual man sees in such things what is spiritual, but the natural man sees only what is natural—thus every one according to his quality. As to myself, such things have been to me evidences of the influx of the spiritual world into the natural. Consider also, whether you could think analytically concerning any form of government, or any civil law, or any moral virtue, or any spiritual truth, unless the Divine from His wisdom entered by influx through the spiritual world. For my own part, I have long felt and still feel it to be impossible, having had now for six and twenty years, continuously, a sensible and manifest perception of such influx; therefore, I speak from my own experience.

Could nature regard use as the end, and dispose uses into 9
their orders and forms? This can be done only by one who is wise; and none but God, whose wisdom is infinite, could so order and form the universe. Who else could foresee and provide for mankind what is necessary for food and clothing; their food from the harvests of the field, the fruits of the earth and animals; and clothing from these? It is wonderful that those little insects called silk-worms, should clothe with silk, and elegantly adorn men and women, from kings and queens even to men-servants and maid-servants; and that those tiny creatures called bees should furnish wax to illuminate both temples and palaces. These, and other things, are standing proofs that God, from Himself through the spiritual world, operates whatever is done in nature.

Here we must refer to the fact that in the spiritual world 10
those have been seen, who, from the things visible in the world, have so confirmed themselves in favour of nature that they have become atheists. Their understandings, in spiritual light, appeared open below, but closed above, because in thought they looked downwards towards the earth, and not upwards to heaven. Above the sensual, which is the lowest of the understanding, there appeared as it were a veil, sparkling from infernal fire; with some it was as black as soot, and in others pale and livid as a corpse. Let every one, therefore,

beware of confirming himself in favour of nature; let him confirm himself in favour of God; means are not wanting.

13. VI. UNLESS GOD WERE ONE, THE UNIVERSE COULD NOT HAVE BEEN CREATED AND PRESERVED.

The unity of God may be inferred from the creation of the universe, because it is a coherent and uniform work, from first to last; and also because it depends upon one God, as the body upon its soul. The universe has been so created, that God may be everywhere present therein, keep the whole and every part of it under His direction, and thus maintain it in perpetual unity, which is to preserve it. It is for this reason that Jehovah God declares that He is the First and the Last, the Beginning and the End, the Alpha and the Omega (Isaiah xliv. 6; Rev. i. 8, 17); and in another place that He maketh all things, stretcheth forth the heavens, and spreadeth abroad the earth by Himself (Isaiah xliv. 24). This great system, which we call the universe, is a coherent unity, from first to last, because God in creating it had but one end in view—an angelic heaven from the human race; and all things of which the world consists are means to that end. For he who wills an
2 end also wills the means. He therefore who regards the world as a work containing means adapted to such an end will contemplate the universe as a coherent unity, and perceive that it is an assemblage of uses, in successive order, for the service of the human race, out of which the angelic heaven is formed. For the Divine Love can intend no other end than the eternal happiness of men, from its own Divine; and the Divine Wisdom can produce nothing but uses, as means for the promotion of that end. Every wise man, taking this broad view of the world, may discern that the Creator of the universe is one, and that His essence is love and wisdom; consequently, there is not a single thing existing in it that does not contain some hidden use, more or less remote, for the service of man; his food from the fruits of the earth, and also from animals,
3 and his clothing from the same sources; and, what is wonderful, that those little insects, called silk-worms, clothe with silk and elegantly adorn both men and women, from kings and queens even to men-servants and maid-servants; and those tiny insects the bees, supply him with wax, with which he is able to illuminate temples and palaces.

Those who consider only particular parts of the creation, and do not take a view of the whole in its connected series, in which are ends, mediate causes, and effects, and who do not regard creation as from the Divine Love by means of the Divine Wisdom, cannot see that the universe is the work of one God, and that He dwells in every particular, because He dwells in the end. For whoever is in the end is also in the means, since the end is most intimately in all the means,

actuating them, and directing them. Those who do not regard 4
the universe as the work of God, and the habitation of His love and wisdom, but as the work of nature, and the receptacle of the sun's light and heat alone, close up the higher parts of their minds against God, and open the lower parts to the devil; thus they put off the nature of men, and put on the nature of beasts; and they not only believe themselves to be like beasts, but they also become so; for they become foxes in cunning, wolves in fierceness, leopards in treachery, tigers in cruelty, and crocodiles, serpents, owls, bats, and birds of night, according to the natures of those animals. In the spiritual world such persons also appear, at a distance, like those creatures, their love of evil taking on such a representation.

14. VII. He who does not acknowledge God is excommunicated from the church and condemned.

He who does not acknowledge God is excommunicated from the church, because God is its all in all, and Divine things called theological constitute it; therefore a denial of God is a denial of everything pertaining to the church; and this denial itself excommunicates him, so that man himself and not God is the author of his excommunication. He is also condemned, because whoever is excommunicated from the church is also excommunicated from heaven; for the church on earth and the angelic heaven make one, like the internal and external, and the spiritual and natural in man. For man was so created by God as to be in the spiritual world as to his internal, and in the natural world as to his external; thus he has been created a native of both worlds in order that the spiritual, which pertains to heaven, may be implanted in the natural, which belongs to the world, like seed sown in the ground; and that thus he may acquire a fixed and everlasting existence. Who- 2
ever, by a denial of God, has excommunicated himself from the church, and thus from heaven, has closed up his internal man as to the will, and thus as to joyous love; for a man's will is the receptacle of his love, and becomes its habitation. But he cannot close up his internal man as to the understanding; for if he could and should do this he would be no longer a man. But the love of his will fills the higher parts of the understanding with falsities, in which case the understanding becomes closed, as it were, against the reception of the truths of faith and the goods of charity; thus more and more against God, and also against the spiritual things of the church. Thus he is excluded from communion with the angels of heaven, and when excluded he enters into communion with the satans of hell, and thinks in unison with them; and as all satans deny God, and think foolishly concerning Him and the spiritual things of the church, so also does the man who is joined in fellowship with them. When he is in his spirit, which is the 3

case when he is left to himself at home, he suffers his thoughts to be led by the pleasures of the evil and the falsity which he has conceived and brought forth in himself; he then thinks that there is no God, but that God is merely a name uttered from the pulpit for the purpose of keeping the common people in obedience to the laws of justice, which are those of civil society. He further thinks that the Word of God, from which ministers proclaim Him, is a visionary collection of records, whose sanctity is derived from authority; and that the Decalogue, or Catechism, is a book fit only for little children, which may afterwards be thrown aside; for it ordains that men should honour their parents, and do no murder, neither commit adultery, nor steal, nor bear false witness; and who does not know the same things from civil law? He regards the church as an assemblage of simple, credulous, and weak-minded people, who fancy they see what they do not see. Respecting man, and himself as a man, he has the same ideas as respecting brute beasts; and concludes
4 that both will experience a similar fate after death. In this way does his internal man think, whatever contrary professions he may make with his external man. For, as was stated above, every man has both an internal and an external, and it is the internal which constitutes the man, and which is called his spirit, and survives after death; whereas the external in which, by an appearance of morality, he plays the hypocrite, is buried at death; and then on account of his denial of God he is condemned. Every man, as to his spirit, is associated with his like in the spiritual world, and is as one with them. I have frequently been permitted to see in societies the spirits of persons still living on earth, some in angelic societies there, and some in infernal. I have also been permitted to converse with them for several days together, and it has often been a matter of wonder with me, that a man, while in the body, is totally unacquainted with this state of his spirit. It was consequently plain that whoever denies God is already among the condemned, and after death is gathered to his companions.

15. VIII. NOTHING OF THE CHURCH CAN COHERE IN HIM WHO ACKNOWLEDGES NOT ONE GOD, BUT MANY.

He who in faith acknowledges, and in heart worships, one God is in the communion of saints on earth, and in the communion of angels in heaven. These are called communions, and in reality are so; because they are in one God, and one God is in them. These are also in conjunction with the whole angelic heaven, and I will venture to say, with all and every one there; because they are all like the children and offspring of one father, whose minds, habits, and faces are similar, so that they mutually recognize one another. The angelic heaven is arranged into societies, according to all the varieties of the love of good, which varieties aim at one most universal love, the

love of God. From this love all those derive their birth and descent, who in faith acknowledge, and in heart worship, one God, the Creator of the universe, and at the same time the Redeemer and Regenerator of mankind. But the case is 2 altogether different with those who approach and worship not one God but several, and also with those who profess one with their lips and yet think of three; as those do in the church at the present day who divide God into three persons, and declare each person by himself to be God, and attribute to each distinct qualities and properties, which they do not allow to either of the others. Hence not only is the unity of God actually divided, but also theology itself, and likewise the human mind, in which it should reside; and what can thence result but perplexity and incoherency in the things of the church? That such is the state of the church at this day, will be proved in the Appendix to this work. The truth is, that the division of God, or of the Divine Essence, into three persons, whereof each singly, or of himself, is God, leads to a denial of God. It is the same as if a man should go into a temple to worship, and should there see over the altar one God depicted as the Ancient of days, another as a great High Priest, and a third as a flying Æolus, with this inscription, "These three are one God"; or as if he should see there the unity and trinity described as a man with three heads upon one body, or with three bodies under one head, which is the form of a monster. Should any one enter heaven with such an idea, he would assuredly be cast out headlong, though he should say that the head or heads signified essence, and the body or bodies distinct properties.

MEMORABILIA.

16. To the above I shall add the following Memorabilia.—I saw some persons, lately come from the natural into the spiritual world, who were talking together about three Divine Persons from eternity; they were dignitaries of the church, and one of them a bishop. They came up to me, and, after some conversation concerning the spiritual world, with which they were before utterly unacquainted, I said, "I overheard you talking about three Divine Persons from eternity, and I beseech you to unfold this great mystery to me, according to the ideas which you had conceived in the natural world, whence you have lately come." Then the primate, looking at me, said, "I see you are a layman, and, therefore, I will unfold, and declare to you, my thoughts concerning this great mystery. My idea always has been and still is, that God the Father, God the Son, and God the Holy Ghost, sit in the midst of heaven, upon magnificent and lofty seats or thrones; God the Father upon a throne of the finest gold, with a sceptre in His hand; God

the Son at His right hand, upon a throne of the purest silver, with a crown on His head; and God the Holy Ghost beside them, upon a throne of shining crystal, holding a dove in His hand; and that round about them there hangs a triple row of burning lamps, glittering with precious stones, and at a distance there stand innumerable angels, all worshipping and singing praises; and further, that God the Father holds continual conference with the Son concerning those who are to be justified, and that they determine and decree together who upon the earth will be worthy to be received among the angels, and to be crowned with eternal life; and that God the Holy Spirit, having heard their names, hastens instantly to them over all parts of the earth, carrying with Him the gifts of righteousness, as so many tokens of salvation, for those who are to be justified; and immediately on His coming and breathing upon them, He disperses their sins, as a ventilator disperses the smoke from a furnace; and also removes the stony hardness from their hearts, makes them soft as flesh, and at the same time renews their spirits or minds, and regenerates them, imparting to them the innocent countenances of little children; and lastly, puts upon their foreheads the sign of the cross, calling them the elect, and the children of God."

The primate, having finished these remarks, said to me, "Thus used I to unravel this great mystery in the world, and because most of our order did there much applaud my opinions, I am persuaded that you also, being a layman, will join in the same
2 approbation." After this had been said by the primate, I looked at him and the dignitaries with him, and noticed that they all gave tokens of full assent; whereupon I began to reply, and said, "I have well weighed the exposition of your faith, and have thence gathered that you have conceived, and still hold, a merely natural and sensual, yea, a material idea concerning the triune God, from which there inevitably flows the idea of three gods. Is it not to think sensually of God the Father, to suppose that He sits upon a throne with a sceptre in His hand? and of the Son, that He sits upon a throne with a crown upon His head? and of the Holy Spirit, that He also sits upon His throne, with a dove in His hand; and that in obedience to the decrees of the two former, He runs to and fro throughout the whole earth? Wherefore, since there hence results such an idea, I cannot agree with what you have said. For, from my infancy, I have never been able to admit into my mind the idea of more gods than one; and as I have received, and still retain only this idea, therefore all that you have said is of no weight with me. I then plainly perceived, that by the throne, upon which Jehovah is said to sit according to the letter of Scripture, is meant the kingdom; by the sceptre and crown, government and dominion; by sitting on the right hand, the omnipotence

of God by means of His Human, and by those things which are related of the Holy Spirit, the operations of the Divine omnipresence. Grasp, sir, if you please, the idea of one God, and think over it well, and then you will see clearly that it is so. Indeed, you yourself also say that God is one, for you 3
make the essence of those three persons one and indivisible; yet you do not allow anyone to say that this one God is one person, but that still there are three; and this you do lest the idea of three gods, such as you hold, should be lost. You also ascribe to each person separate and distinct properties; and do you not thus divide the Divine essence? And since this is so how can you say, and at the same time think, that God is one? I could overlook it if you declared that the Divine is one. How is it possible, when a man is told, that 'the Father is God, the Son is God, and the Holy Spirit is God, and that each person singly is God,' for him to conceive that God is one? Is it not a contradiction, which can never be believed? That this cannot be called one God, but a similar Divine, may be illustrated by these examples:—It cannot be said of several men, who form one senate, synod, or council, that they are one man; when they are all of one opinion, it may be said, that they think alike, and are of one opinion. So also, in the case of three diamonds of one and the same substance, it cannot be said that they are one diamond, but that they are one with respect to substance, and that each diamond differs from the others in value, according to its particular weight; but it would not be so, if they were one, and not three. But I see that the 4
reason why you call the three Divine Persons one God, each of whom by Himself or singly is God, and why you insist that every one in the church should so speak is, that sound and enlightened reason throughout the world acknowledges that God is one, and, therefore, you would be covered with shame if you also should not speak in a similar manner; and yet you are not ashamed, while you profess only one God with your lips, to entertain the idea of three in your thoughts." On hearing this, the bishop, with his clerical attendants, retired; and as he went away, he turned round, and wished to say, "There is one God"; but he was not able, for his thoughts held his tongue back; and then he cried out "Three Gods." All who stood by laughed loudly at the strange sight, and departed.

17. Afterwards I inquired where I might meet with some of those learned men who were of very acute genius, and who maintained that the Divine Trinity is divided into three persons; and three presented themselves, to whom I said: "How can you separate the Divine Trinity into three persons, and assert each person by himself, or singly, to be God and Lord? Is not such a confession that God is one, as distant from the thought as the south is from the north?" "Not in the least," they

replied, "because we allow but one essence to the three persons, and the Divine Essence is God. We were in the world guardians of a trinity of persons, and the ward under our care was our faith, in which each Divine person had his office; God the Father, that of imputation and donation; God the Son, that of intercession and mediation; and God the Holy Spirit, that
2 of effecting the purposes of imputation and mediation." "But," I asked, "what do you mean by the Divine Essence?" They answered, "We mean omnipotence, omniscience, omnipresence, immensity, eternity, equality of majesty." "If," I replied, "that essence could make one God out of several, you might still keep adding to the number, as for example, a fourth, the God Schaddai, mentioned by Moses, Ezekiel, and Job. In a similar way did the old philosophers in Greece and Italy, who assigned equal attributes, and thus a similar essence, to their several gods, Saturn, Jupiter, Neptune, Pluto, Apollo, Juno, Diana, Minerva, and also Mercury and Venus; but still they could not say that all these were one God. You yourselves also are three distinct persons, and, as I perceive, of similar learning, and so of similar essence in that respect, and yet you cannot, by any combination, become one scholar."

But at this they laughed, saying, "You are jesting; the case is otherwise with the Divine Essence; this is one, and not tripartite, and is indivisible, and so not divided; it cannot
3 possibly be subject to division." To this I rejoined, "On this ground let us rest the dispute." And I asked "What do you mean by 'person,' and what does the word signify?" They answered, "The word person means, not some part or quality in another, but what properly subsists of itself. Thus do the most celebrated writers in the church define the word person, and we abide by their definition." "And is this," I said, "your definition of the word?" They said, "It is." I replied, "Then there is not any part of the Father in the Son, nor any part of either in the Holy Spirit; from which it follows, that each of the three is independent of the rest in respect to authority, power, and jurisdiction, and, therefore, nothing conjoins them but the will, which is proper to each, and communicable at pleasure; are not the three persons thus three distinct Gods? Again, you have further defined the word person as that which subsists of itself; consequently it follows that there are three substances, into which you separate the Divine Essence; and yet you say that this essence is incapable of division, because it is one and indivisible. And, moreover, you attribute to each substance, that is, to each person, properties which do not belong to another, and which cannot even be communicated to another; such as imputation, mediation, and operation; and what conclusion must follow from this, but that the three persons are three Gods?" On hearing these words

they withdrew, saying, "We will discuss these things, and afterwards make our reply."

There stood by a certain wise man, who, hearing these things, 4
said, "I do not wish by such subtle speculations to examine this high subject; but, setting them aside, I can see as clear as the day, that in your thoughts there are three gods; yet since you are ashamed to publish them to the world, for fear of being called madmen and idiots, which would certainly be the case, therefore, to avoid that disgrace, you confess one God with your lips." But the three disputants, tenacious of their own opinion, paid little attention to these words; and as they departed, they muttered some terms borrowed from metaphysics, whence I perceived this to be the tripod, from which they wished to give their answers.

THE DIVINE ESSE, WHICH IS JEHOVAH.

18. We shall first speak of the Divine Esse, and afterwards of the Divine Essence. It appears as if they were one and the same, but still the term esse is more general in meaning than essence; for essence supposes an esse, and an esse is the cause of essence. The Esse of God, or the Divine Esse, cannot be described, because it transcends every idea of human thought; for human thought can comprehend nothing but the created and finite, and not the uncreate and infinite, thus not the Divine Esse. The Divine Esse is Esse itself, from which all things are, and which must be in all things in order to their existence. A further notion of the Divine Esse may be gathered from the following articles:—I. *The one God is called Jehovah from His Esse, because He alone is, was, and will be; and because He is the First and the Last, the Beginning and the End, the Alpha and the Omega.* II. *The one God is Substance itself and Form itself; and angels and men are substances and forms from Him; and as far as they are in Him, and He in them, so far they are images and likenesses of Him.* III. *The Divine Esse is Esse in itself, and at the same time Existere in itself.* IV. *The Divine Esse and Existere in itself cannot produce another Divine that is Esse and Existere in itself; consequently another God of the same essence is impossible.* V. *The belief in a plurality of gods in ancient and in modern times arose because the Divine Esse was not understood.* These articles shall be explained separately.

19. I. THE ONE GOD IS CALLED JEHOVAH FROM ESSE, BECAUSE HE ALONE IS, WAS, AND WILL BE; AND BECAUSE HE IS THE FIRST AND THE LAST, THE BEGINNING AND THE END, THE ALPHA AND THE OMEGA.

That Jehovah signifies *I Am* and *To Be*, is well known; and that God was so called from the most ancient times is evident

from the book of Creation, or Genesis, where, in the first chapter, He is called God, but in the second and following chapters Jehovah God; afterwards when the descendants of Abraham, by Jacob, forgot the name of God, during their sojourn in Egypt, it was recalled to their remembrance; concerning which it is thus written "Moses said unto God, what is thy name? And God said, I AM THAT I AM. Thus shalt thou say unto the children of Israel, I AM hath sent me unto you; and thou shalt say, JEHOVAH GOD of your fathers hath sent me unto you. This is my name for ever, and this is my memorial unto all generations" (Exod. iii. 13, 14, 15). Since God alone is the I AM, and the ESSE or JEHOVAH, therefore, there is nothing in the universe which does not derive its being from Him; in what manner will be seen below. The same also is meant by the following words: "I am the First and the Last, the Beginning and the End, the Alpha and the Omega" (Isa. xliv. 6; and Rev. i. 8, 11; xxii. 13); by which words is meant, that He is the very and only One from primaries to ultimates, and from whom all things are.

2 God is called the Alpha and the Omega, the Beginning and the End, because Alpha is the first, and Omega the last letter in the Greek alphabet; and, consequently, they signify all things in their entirety. The reason of this is that every alphabetic letter in the spiritual world signifies some particular thing; every vowel, as serving the sound, is significative of something that has relation to affection or love. This is the origin of angelic speech and writing. But this is a matter hitherto unknown; for there is a universal language, natural to all angels and spirits, which has nothing in common with any language spoken by men in the world. Every man, after death, comes into the use of this language, for it is implanted in every one from creation; and, therefore, throughout the whole spiritual world all can understand one another. I have frequently been permitted to hear that language, and, having compared it with languages in the world, have found that it has not the slightest resemblance to any natural language upon earth; it differs from them in this fundamental principle, that every letter of every word has a particular signification. This is why God is called the Alpha and the Omega; by which is meant, that He is the very and the only one, from primaries to ultimates, from whom all things are. But concerning this language, and the writing of it flowing from the spiritual thought of angels, see the work *Conjugial Love* (n. 326-329); and also the following pages.

20. II. THE ONE GOD IS SUBSTANCE ITSELF AND FORM ITSELF; AND ANGELS AND MEN ARE SUBSTANCES AND FORMS FROM HIM; AND AS FAR AS THEY ARE IN HIM, AND HE IN THEM, SO FAR THEY ARE IMAGES AND LIKENESSES OF HIM.

Since God is Esse, He is also Substance; for an esse unless it is substance is a fiction of the mind, for substance is that which subsists; and He who is substance is also form, for substance unless it is form is a fiction of the mind; therefore both substance and form can be predicated of God, but in this way, that He is the only, the very, and the first Substance and Form. That this form is the very Human, that is, that God is very Man, in whom all things are infinite, is shown in a work entitled, *Angelic Wisdom concerning the Divine Love and the Divine Wisdom*, published at Amsterdam, in the year 1763; as also that angels and men are substances and forms, created and organised to receive the Divine things flowing into them through heaven; therefore in the book of Genesis, they are called images and likenesses of God (i. 26, 27); and in other places, "his sons," and "born of him." In the course of this work it will be abundantly proved, that as far as a man lives under the Divine guidance, that is, suffers himself to be led by God, so far he becomes an image of Him more and more interiorly. Unless an idea were formed of God, as being the primary substance and form; and of His form as being the very Human form, the minds of men would readily imbibe idle fancies, like spectres, concerning God Himself, the origin of mankind, and the creation of the world. They would regard God as nature in her first principles, that is, as the expanse of the universe, or as an empty shadow, or nothing. They would think of man's origin as the aggregation of elements into such a form; and concerning the creation of the world, they would derive its substances and forms from points and geometrical lines, which since nothing can be predicated of them are in themselves nothing. With such persons, every thing pertaining to the church is like the Styx, or the gloom of Tartarus.

21. III. THE DIVINE ESSE IS ESSE IN ITSELF, AND AT THE SAME TIME EXISTERE IN ITSELF.

That Jehovah God is Esse in itself, is a consequence of His being the I AM, the very Self, the One Only, and the First, from eternity to eternity, from whom is every thing that is, and without whom it would not be anything. In this, and no other way, is He the Beginning and the End, the First and the Last, the Alpha and the Omega. It cannot be said, that His Esse is from itself, because this term "from itself," supposes what is prior, and thus time, which is not applicable to the Infinite; therefore it is said, from eternity; it also supposes another God, who is God in Himself, and thus God from God, or that God formed Himself, in which case He would be neither uncreate nor infinite, because in this case He must have either limited Himself, from Himself, or been limited by another. From the fact that God is Esse itself, it follows, that He is Love in itself, Wisdom in

itself, and Life in itself; and that He is the very Self, from whom are all things, and to whom all things refer, as the sole ground of their being. That God is Life in itself, and thus God, is evident from the words of the Lord, in John (v. 26); and in Isaiah: "I Jehovah make all things; I stretch forth the heavens alone, and spread abroad the earth by myself" (xliv. 24); and that He is God alone, and beside Him there is no God (Isaiah xlv. 14, 21; Hosea xiii. 4).

That God is not only Esse in itself, but likewise Existere in itself, is because esse unless it exists is nothing, and also existere is nothing unless it is from its esse; wherefore, granting one, we must also grant the other. Similarly, substance is nothing unless it is also form; for nothing is predicable of substance without form; and form without substance must be a mere nothing, because it is without that which is necessary to give it quality or distinction. The reason for using the terms esse and existere, and not essence and existence, is, because a distinction is to be made between esse and essence, and consequently between existere and existence, similar to that which exists between what is prior and what is posterior, what is prior being more universal than what is posterior. The terms infinity and eternity are applicable to the Divine Esse; but to the Divine Essence and Existence, Divine Love and Divine Wisdom are applicable, and through these two, omnipotence and omnipresence; of which, therefore, we shall speak in their order.

22. That God is very Self, the one Only, and the First, which is called Esse and Existere in itself, from which are all things that are and exist, the natural man cannot possibly discover by his own reason; for by means of this he can apprehend nothing but what belongs to nature, this being in agreement with his very disposition, because from his earliest years nothing else has entered into it. But since man was created to become spiritual, because he is to live after death, and to dwell among spiritual beings in their world, therefore, God has provided the Word, in which He has not only revealed Himself, but also the fact that there is a heaven and a hell; and that every man is to live to eternity in one or other of these, each according to his life and faith conjointly. He has also revealed in the Word, that he is the I AM, or Esse, the very Self, and the One Only, which is in itself, and so the
2 First, or Beginning, from whom all things are. It is from this revelation, that the natural man is enabled to rise above nature, thus above himself, and contemplate the things that pertain to God; but yet only as at a distance, although God is nigh to every man, for He is in him with His essence; for this reason also He is nigh to those who love Him; and those love Him who live according to His commandments, and believe in Him; and these, as it were, see Him. For what is faith but a spiritual

seeing that God is? And what is a life according to His commandments, but an actual acknowledgment that salvation and eternal life are from Him? But those who have not spiritual faith, but only natural, which is knowledge only, and whose life is similar, see God in such a case, but it is at a great distance, and this only when they are talking of Him. The difference between these two descriptions of men, is like that between persons who stand in clear light, and see people near them, and touch them, and those who stand in a thick mist, and so cannot distinguish men from trees or stones. Or it is like the difference between those who stand upon a high mountain, where there is a city, and who go hither and thither and talk with their fellow-citizens, and those who look down from the mountain, and know not whether the objects they look upon are men, beasts, or statues. Indeed, the difference is as great as that between those who live on another planetary orb, and see their friends and acquaintances there, and those who only look upon that orb, from another planet, through telescopes, and say that they perceive men there, when yet they see in general the earthy parts as lunar brightness, and the watery parts as spots. There is a similar difference between seeing God and the Divine things which proceed from Him, as they exist in the minds of those who are in faith and at the same time in the life of charity, and as they exist in the minds of those who have merely a knowledge of them; consequently between natural and spiritual men. But those who deny the Divine sanctity of the Word, and yet carry their religious ideas, as it were, in a sack on their backs, do not see God, but only learn to talk about Him, differing little from parrots.

23. IV. THE DIVINE ESSE AND EXISTERE IN ITSELF CANNOT PRODUCE ANOTHER DIVINE THAT IS ESSE AND EXISTERE IN ITSELF; CONSEQUENTLY ANOTHER GOD OF THE SAME ESSENCE IS IMPOSSIBLE.

It has been shown above that the one God, who is the Creator of the universe, is Esse and Existere in itself, thus God in Himself. Hence it follows that a God from a God is an impossibility, because the very Essential Divine, which is Esse and Existere in itself, is in Him incommunicable. It is the same thing whether we use the terms begotten by God, or proceeding from Him; in both cases the idea of "produced by God," would be involved, and this differs little from being created by God. Therefore to introduce into the church the belief that there are three Divine persons, each of whom singly is God, and of the same essence, and one born from eternity, and the third proceeding from eternity, is utterly to destroy the idea of God's unity, and with this, all idea of Divinity, and thus to banish all the spiritual quality of reason. The consequence is, that a man is no longer a man, but totally natural, differing from

a beast only in the power of speech; and he is opposed to all the spiritual things of the church, for these the natural man calls foolishness. This is the sole reason why great heresies concerning God have grown up; wherefore a Divine Trinity divided into persons has brought into the church not only night,
2 but also death. That an identity of three Divine Essences is an offence to reason, was evident to me from the angels, who declared that they could not utter the expression "three equal Divinities"; and that if any one should approach them and wish to utter it, he would be forced to turn himself away; and, after having given it utterance, he would become like a human log, and be cast out, and afterwards go away to those in hell who acknowledge no God. The truth is, that to implant in children and young people the idea of three Divine persons, with which is unavoidably associated the idea of three Gods, is to take away from them all spiritual milk, all spiritual meat, and all spiritual reason; and to bring spiritual death upon those who confirm themselves in such an opinion. The difference is this: Those who in faith and heart worship one God, the Creator of the universe, and Him as the Redeemer and Regenerator, may be compared to the city of Zion in the time of David, and to the city of Jerusalem in the time of Solomon, after the temple was built; but the church which believes in three persons, and in each as a distinct God, is like the city of Zion and Jerusalem when they were destroyed by Vespasian, and the temple there was burnt down. Moreover, the man who worships one God in whom is the Divine Trinity, and who is thus one person, becomes more and more a living and angelic man; but he who confirms himself in a plurality of Gods from a plurality of persons, gradually becomes like a statue made with movable joints, within which Satan stands, and speaks through its artificially constructed mouth.

24. V. THE BELIEF IN A PLURALITY OF GODS IN ANCIENT AND IN MODERN TIMES AROSE BECAUSE THE DIVINE ESSE WAS NOT UNDERSTOOD.

It has been shown above (n. 8.) that the unity of God is most intimately inscribed on the mind of every man, since it is in the midst of all those things that flow into man's soul from God; but the reason why it has not descended thence into the human understanding is, because those knowledges have been wanting by means of which a man ought to ascend to meet God: for every one ought to prepare the way for God, that is, for His reception, and this by means of knowledges. The knowledges hitherto wanting to enable the understanding to penetrate where it might see that God is one, that only one Divine Esse is possible, and that all things in nature are therefrom, are the following:—1. No one has hitherto known any thing concerning the spiritual world, where spirits and angels are, and into which

every man enters after death. 2. Also that, in that world, there is a Sun which is pure love from Jehovah God, who is in the midst of it. 3. That from that Sun proceed heat, which in its essence is love, and light, which in its essence is wisdom. 4. That, consequently, all things in that world are spiritual, and affect the internal man, forming its will and understanding. 5. That Jehovah God, from His Sun, not only produced the spiritual world, and all the spiritual things belonging to it, which are innumerable and substantial, but that He also produced the natural world, and all things in it, which are also innumerable, but material. 6. Hitherto no one has known the distinction between what is spiritual and what is natural, nor even what the spiritual is in its essence. 7. It has also been hitherto unknown that there are three degrees of love and wisdom, according to which the angelic heavens are arranged. 8. That the human mind is divided into as many degrees, in order that it may be elevated after death into one of the three heavens, which is effected according to man's life and faith conjointly. 9. And, lastly, that not a single atom of all those things could have existed but from the Divine Esse, which in itself is the very Self, and thus the First and the Beginning, from which all things are.

These knowledges have hitherto been wanting, yet they are the means by which man may ascend and know the Divine Esse. We say that man ascends, but we mean that he is raised z
up by God; for by virtue of his free will every man is at liberty to acquire knowledges; and as he gathers them from the Word by means of the understanding, he thus prepares the way for God to descend and elevate him. The knowledges by which the human understanding ascends, God holding man's hand and leading, may be compared to the steps of the ladder seen by Jacob, which was set upon the earth, the top of it reaching to heaven, by which the angels of God ascended and descended, and Jehovah stood above it (Gen. xxviii. 12, 13). But the case is quite otherwise when those knowledges are wanting, or when a man despises them; for then the elevation of the understanding may be compared to a ladder raised from the ground to the windows of the first story of a magnificent palace, where men have their apartments, but not to the windows of the second story, where spirits are, and still less to the windows of the third story, where angels are. It is for this reason that men remain merely in the atmospheres and material forms of nature, to which they confine their eyes, ears, and nostrils, and from which they acquire no other conceptions of heaven, and of the Esse and Essence of God, than such as are atmospherical and material; and while a man thinks from these he forms no judgment concerning God, whether He exists or not, or whether He is one or more, and still less what He is as to His

Esse and His Essence. Hence arose a plurality of Gods in ancient, and also in modern times.

MEMORABILIA.

25. To the above I shall add the following Memorabilia.—Awaking once out of sleep, I fell into profound meditation about God; and, when I looked up, I saw above me in heaven a very bright light in an oval form. When I fixed my eyes attentively upon that light, it gradually receded from the centre towards the circumference; and lo! heaven was opened to me, and I beheld magnificent things, and saw angels standing in the form of a circle, on the southern side of the opening, in conversation with one another; and because I had an ardent desire to know what they were saying, I was permitted first to hear the sound of their voices, which was full of heavenly love, and afterwards their speech, which was full of wisdom from that love. They were talking together about the one God and about conjunction with Him, and thence salvation. They said things ineffable, most of which cannot be expressed in the words of any natural language; but because I had often been in company with angels in their heaven, and then in the use of a similar speech, because in a similar state, I, therefore, was now able to understand them, and to select some particulars from their conversation, which may be intelligibly expressed in
2 the words of natural language. They said, that the Divine Esse is one, the same, the very Self, and indivisible. This they illustrated by spiritual ideas, saying, that the Divine Esse cannot possibly be communicated to several, for each of them to be the Divine Esse, and yet remain one, the same, the very Self, and indivisible; for each would think from His own Esse, from and singly by Himself. If, then, each thought from the others and by the others unanimously there would be several Gods of one mind, and not one God; for unanimity, being the agreement of several, and at the same time of each one from and by himself, does not accord with the unity of God, but implies plurality. They did not say of *Gods*, because they could not; for the light of heaven, from which they thought, and the aura in which their words were spoken, opposed it. They also said, that when they wished to pronounce the word *Gods*, and each as a person by himself, the effort to pronounce
3 was diverted immediately to One, indeed, to the only God. To this they added that the Divine Esse is Divine Esse in itself, not from itself; because "from itself" supposes Esse in itself from another prior to it; thus it supposes a God from God, which is impossible. What is from God is not called God, but is named Divine. For what is a God from God; consequently, what is God born of God from eternity; and what is a God from God proceeding through a God born from eternity, but words

in which there is no light from heaven? They said, moreover, that the Divine Esse which in itself is God, is the same; not the same simply but infinitely, that is, the same from eternity to eternity. It is the same everywhere, with every one, and in every one; but all variableness and changeableness is in the recipient; the state of the recipient causes this.

That the Divine Esse, which is God in Himself, is Very Self, they illustrated in this way: God is the Very Self, because He is Love itself and Wisdom itself; or because He is Good itself, and Truth itself, and, consequently, Life itself. Unless these were the Very Self in God, they would not be anything in heaven and the world, since there would be nothing in them having relation to the Very Self, every quality having its quality from this, that there is a self from whence it is, and to which it has relation so as to be such as it is. This Self, which is the Divine Esse, is not in place, but is with those and in those who are in place, according to reception; since neither place, nor progression from one place to another, can be predicated of Love and Wisdom, or of Good and Truth, and thence of Life, which are the Very Self in God, yea God Himself, whence is omnipresence; therefore the Lord says, that He is in the midst of them, and that He is in them, and they in Him. But 4
since He cannot be received by anyone as He is in Himself, He appears as He is in His Essence, as a Sun above the angelic heavens, the proceeding from which as light is Himself as to wisdom, and the proceeding as heat is Himself as to love. That Sun is not Himself, but the Divine Love, and the Divine Wisdom, in their nearest emanation from Him, and round about Him, appear as a Sun to the angels. He himself in the Sun is Man, our Lord Jesus Christ, both as to the Divine from which all things are and as to the Divine Human; since the Very Self, which is Love itself and Wisdom itself, was His soul from the Father, thus the Divine Life, which is Life in itself. It is otherwise in every man; in him the soul is not life, but a recipient of life. This the Lord also teaches when He says, "I am the way, the truth, and the life": and, in another place, "As the Father hath life in himself, so hath he given to the Son to have life in himself" (John v. 26). Life in Himself is God. They further added, that whoever is under the influence of any spiritual light, may see from these things that the Divine Esse being one, because it is the same, the Very Self, and thence indivisible, cannot be in more than one: and that if this were said to be possible, manifest contradictions would be the result.

26. When I had heard these things, the angels perceived in my thought the common ideas entertained in the Christian church—concerning a trinity of persons in unity, and their unity in the trinity relating to God; and also concerning the birth of

the Son of God from eternity. Then they said to me, "What is the nature of your thought? Are you not thinking in this way from natural light, with which our spiritual light does not agree? Unless, therefore, you remove these ideas from your mind, we close heaven to you, and depart." But I replied, "Enter, I beseech you, more deeply into my thought, and possibly you will see an agreement with your own." They did so, and perceived that by three persons I understood three proceeding Divine attributes, which are creation, redemption, and regeneration; and that they are the attributes of one God; that by the birth of the Son of God from eternity, I understood His birth foreseen from eternity and provided in time; that it is not above what is rational and natural, but contrary thereto, to suppose that any Son was born of God from eternity; but not so, to think that the Son born of God by the virgin Mary in time is the only Son of God, and the only begotten; and that to suppose otherwise is a great error. Then I told them that my natural idea of the trinity of persons, and of their unity, and of the birth of the Son of God from eternity, was from the doctrine of faith in the church, which has its name from Athanasius. Then said the angels, "It is well." And they desired me to declare upon their testimony, that whoever does not approach the God of heaven and earth Himself, cannot enter heaven, because heaven is heaven from that one only God, and that this God is Jesus Christ, who is the Lord Jehovah, from eternity the Creator, in time the Redeemer, and to eternity the Regenerator; thus who is at once Father, Son, and Holy Spirit; and that this is the Gospel which is to be preached. After this the heavenly light which I had before seen over the opening returned, and by degrees descended thence, filled the interiors of my mind, and enlightened my thoughts concerning the trinity and unity of God. And then I perceived that the ideas which I had originally entertained about them, which were merely natural, were separated as chaff is separated from wheat by winnowing, and carried away, as by a wind, to the northern part of heaven, and dispersed.

THE INFINITY, OR THE IMMENSITY AND ETERNITY OF GOD.

27. There are two things peculiar to the natural world which cause all things to be finite; one is space, and the other time; and because this world was created by God, and spaces and times were created together with it, and render it finite, therefore, it will be proper to treat of their two beginnings, which are immensity and eternity; for the immensity of God has relation

to space, and His eternity to time; and infinity comprehends both immensity and eternity. But because infinity transcends what is finite, and the knowledge of it transcends a finite mind, therefore, in order that it may be in some measure perceived, it shall be treated of in the following series. I. *God is infinite, because He is and exists in Himself, and all things in the universe are and exist from Him.* II. *God is infinite, for He was before the world, thus before spaces and times.* III. *God, since the world was made, is in space without space, and in time without time.* IV. *The infinity of God in relation to spaces, is called immensity, and in relation to times, eternity; and although these relations exist, there is nothing of space in His immensity, and nothing of time in His eternity.* V. *Enlightened reason, from very many things in the world, may see the infinity of God the Creator.* VI. *Every created thing is finite, and the infinite is in finite things, as in its receptacles, and in men, as in its images.* We shall now explain each article.

28. God is infinite, because he is and exists in himself, and all things in the universe are and exist from him.

It was shown above, that God is one, and that He is the very Self, and the primary Esse of all things, and that all things which are, exist, and subsist in the universe, are from Him; it, therefore, follows that He is infinite. That human reason may see this from many things in the universe, will be shown in the sequel. But although the human mind, from those things, may acknowledge that the primary Entity or the first Esse is infinite, still it cannot know its nature, and, therefore, it cannot define it otherwise than that it is the Infinite All, and that it subsists in itself; and that consequently it is the very and the only Substance, and, since nothing is predicable of substance, unless it is a form, that it is the very and the only Form. But notwithstanding these conclusions, the nature of the Infinite does not appear; for the human mind, however highly analytical, and elevated, is still finite, and cannot but be finite; it cannot, therefore, comprehend the infinity of God, as it is in itself, thus God; it may, however, see Him obscurely, as it were, behind; as it is written of Moses, when he prayed to see God, that he was placed in a cleft of the rock, and saw His back parts (Exod. xxxiii. 20-23). By the back parts of God are meant the visible things in the world, and especially the things perceptible in the Word. Hence it is clear that it is vain to desire to know what God is in His Esse, or in His Substance; but that it is enough to acknowledge Him from finite, that is, created things, in which He is infinitely. Whoever desires to know more, may be compared to a fish taken into the air, or to a bird placed under the receiver of an air-pump, which, as the air is being pumped out, begins to gasp for breath, and at length dies. He may also be compared to a ship, which, when

overcome by a storm, no longer obeys her rudder, and is carried upon the rocks and quicksands. So it is with those who wish to comprehend the infinity of God from within, and are not content to acknowledge it from without from manifest tokens. It is related of a certain philosopher among the ancients, that he cast himself into the sea, because by the light of his own mind he could not see or comprehend the eternity of the world; what would he have done had he desired to comprehend the infinity of God?

29. II. God is infinite, for he was before the world, thus before spaces and times.

In the natural world there are times and spaces, but not in the spiritual world actually, yet still apparently. The reason why spaces and times came into being in the world was, to distinguish one thing from another, great from small, many from few, thus quantity from quantity, and so quality from quality; and that by their means the bodily senses might be able to distinguish their objects, and the senses of the mind theirs, and might thus be affected, think and choose. Times came into being in the natural world with the rotation of the earth about its axis, and by the progression of those rotations through the different points of its orbit; these changes appearing nevertheless to be caused by the sun, from which the whole terraqueous globe derives its heat and light. Thence are the different times of the day, as morning, noon, evening, and night; and also the times of the year, as spring, summer, autumn, and winter; the times of the day, in respect to light and darkness, and the times of the year, in respect to heat and cold. But spaces came into being in the natural world when the earth took its spherical form and was infilled with various kinds of matter, the parts of which are distinct one from another, and at the same time extended.

In the spiritual world, however, there are no material spaces, and times corresponding to them, still there are the appearances of them, which appearances are according to the differences of states in the minds of spirits and angels there. Times and spaces, therefore, in the spiritual world, conform to the affections of their wills, and thence to the thoughts of their understandings; but those appearances are real, because constant
2 according to their states. The common opinion concerning the state of souls after death, and consequently also of angels and spirits is, that they are not connected with anything extended, and have no relation to space and time; and from this idea it is said that departed souls have no fixed, determinate abode; and that angels and spirits are like breath, and are thought of as ether, air, vapour or wind. Nevertheless they are substantial men, and live together, like men in the natural world, in space and in time, which, as was observed, are determined according

to the states of their minds. Were this not the case, that is, were there no space and time in that world where departed souls are gathered after death, and where spirits and angels dwell, the whole of it might then be drawn through the eye of a needle, or be brought together on the point of a single hair; this would be possible, if that world were without substantial extension. Since this is a property of that world, therefore, the angels dwell separately and distinctly one from another, in fact more so, than men upon earth, where there is material extension. But times there are not divided into days, weeks, months, and years, because the sun there does not present the appearance of rising and setting, or of having any progressive motion, but it remains stationary in the east, in a mean altitude between the zenith and the horizon. There are also spaces in that world, because all things there are substantial, just as in the natural world they are material; but on this subject more will be said in the section concerning creation, at the conclusion of this chapter.

From what has been said, it may be comprehended, that 3
spaces and times are the limits and terminations of all things in both worlds, and, consequently, that men, as well as angels and spirits, are finite, not only as to their bodies, but also as to their souls. From all these things it may be concluded, that God is infinite, that is, not finite, because He, being the Creator, Former, and Maker of the universe, made all things finite; and this He did by means of His Sun, in the midst of which He is, and which consists of the Divine Essence that proceeds from Him as a sphere. There and thence is the beginning of finitude; but its progression extends even to ultimates, in the world of nature. That God is infinite in Himself, because He is uncreate, is obvious. But because what is infinite appears to man as nothing, because he is finite and thinks from what is finite; therefore, if the finite which adheres to his thought, were taken away, he would suppose that he had nothing left; yet the truth is, that God is infinitely All, and man, respectively, of himself, nothing.

30. III. God, since the world was made, is in space without space, and in time without time.

That God, and the Divine which proceeds immediately from Him, is not in space, although He is omnipresent, and with every man in the world, every angel in heaven, and every spirit under heaven, cannot be comprehended under a merely natural conception, although it may in some degree, by spiritual thought. The reason of this is that every such conception is associated with space, being formed from objects in the world, in all of which as seen by the eye, there is space; everything great and small, long, broad and high therein, has relation to space; in a word, every measure, figure, and form therein, has the same relation. Never-

theless, a man may comprehend this truth to some extent by his natural thought provided he admits into it something of spiritual light. But first something shall be said concerning spiritual thought. This derives nothing from space, but everything from state. By state is meant whatever has relation to love, life, wisdom, affections, and joys, and, in general, to good and truth. A truly spiritual idea concerning such things has nothing in common with space; it is above, and looks down upon the ideas of space, as heaven looks down upon earth.

2 That God is present in space without space, and in time without time, is a consequence of His being always the same from eternity to eternity, and, therefore, the same before the world was created as He was after it; and in God, and in His sight, there was neither space nor time before creation, but after it; therefore He, being the same, is in space without space, and in time without time. Hence it follows, that nature is separated from God, and yet He is omnipresent therein; scarcely otherwise than as life is in every substantial and material part of a man, although it does not mingle itself therewith; comparatively as light is in the eye, sound in the ear, and taste in the tongue; or as the ether in land and water, by which the terraqueous globe is held together and made to revolve, and so on; and if these agents were taken away, the things substantial and materiated would in a moment fall to pieces, or be dispersed. In fact the human mind, were not God everywhere and at all times present in it, would be dissipated like a bubble in the air; and both the brains, in which the mind acts from its beginnings, would pass away into froth, and thus leave the whole bodily organism a heap of dust, or as a volatile exhalation in the
3 atmosphere. Since God is in all time without time, therefore in His Word He speaks of what is past and to come as of what is present; as in Isaiah: "Unto us a child is born, unto us a son is given: whose name is Mighty, Prince of Peace" (ix. 6); and in David: "I will declare the decree: Jehovah hath said unto me, Thou art my Son; this day have I begotten thee" (Psalm ii. 7). These words are spoken of the Lord who was to come; therefore it is also said again, "A thousand years in thy sight are as yesterday" (Psalm xc. 4). That God is everywhere present throughout the universe, and yet that nothing proper to the world is in Him, that is, nothing which has relation to space or time, must appear evident to every observant and attentive reader of the Word, from several other passages; as from this in Jeremiah: "Am I a God at hand, and not a God afar off? Can a man hide himself in secret places, that I shall not see him? Do not I fill heaven and earth?" (xxiii. 23, 24).

31. IV. THE INFINITY OF GOD, IN RELATION TO SPACES, IS CALLED IMMENSITY, AND IN RELATION TO TIMES, ETERNITY; AND

ALTHOUGH THESE RELATIONS EXIST, THERE IS NOTHING OF SPACE IN HIS IMMENSITY, AND NOTHING OF TIME IN HIS ETERNITY.

The reason why the infinity of God, in relation to spaces, is called immensity, is, because the term "immense" is predicated of whatever is great and ample, and also of what is extended, and of what in the latter is spacious. But the reason why the infinity of God in relation to times is called eternity is because "to eternity" is used of things progressive without end, and capable of time-measurement; as, for example, relations of space are predicated of the terraqueous globe with its several parts, and the relations of time are predicated of its rotation and progression; the latter also are the cause of times, and the former of spaces; and they are represented under such appearances, by the senses, in the perception of every reflecting mind. In God, however, as was shown above, there is nothing of space or time, and yet they have their beginnings from God; hence it follows, that His infinity, in relation to spaces, is meant by immensity, and His infinity, in relation to times, by eternity. But in heaven, the angels, by the immensity of God, 2
perceive Divinity as to His Esse, and by eternity, Divinity as to His Existere; also by immensity they perceive Divinity as to Love, and by eternity, Divinity as to Wisdom. The reason of this is, that they remove space and time from their idea of Divinity, and then the above notions result. But since man cannot think except from concepts derived from objects having relation to space and time, it is, therefore, impossible for him to have any distinct perception of the immensity of God before the existence of space, and of His eternity before the existence of time; indeed, when he desires such perception it is as if his mind were falling into a swoon; almost like one fallen into the water who is on the point of sinking, or as one about to be swallowed up by an earthquake; and should he still persist in penetrating into those things, he might easily fall into a delirium, and from this be led to a denial of God. I myself 3
was once in a similar state, while I was thinking what God was from eternity, and what He did before the creation of the world, and whether He deliberated about creation, and thought out the plan of it; whether deliberative thought were possible in a pure vacuum; with other vain conceits. In order, however, to prevent my falling into madness by such speculations, I was raised up by the Lord into the sphere and light in which the interior angels are, and after the ideas of space and time, which had before limited my conceptions, were a little removed, it was granted me to see that the eternity of God is not an eternity of time, and that because there was no time before the creation of the world, it was utterly vain to entertain any such speculations about God; and also because the Divine from eternity, consequently apart from time, does not involve days,

years, and ages, but all these being to God an instant, therefore I concluded that the world was created by God not in time, but that times were introduced by God with creation.

4 To the above I shall add this remarkable fact. There appear at one extremity of the spiritual world two statues in monstrous human form, with their mouths wide open, and their jaws dilated; by whom those seem to themselves to be devoured who entertain vain and foolish thoughts about God from eternity; these, however, are only the illusions into which those cast themselves who think absurdly and unprofitably about the nature of God before the creation of the world.

32. V. ENLIGHTENED REASON, FROM VERY MANY THINGS IN THE WORLD, MAY SEE THE INFINITY OF GOD.

A few things shall be stated from which human reason may see the infinity of God. 1. In the creation there are not to be found two things precisely the same. This has been seen and proved by human learning, aided by human reason, in the case of such things as have a simultaneous existence; and yet the substantial and material things in the creation, considered individually, are infinite in number. That in things successive no two effects are identical, may be concluded from the rotation of the earth; for the result of the inclination of her axis to the plane of the ecliptic is that the same thing never recurs. That our statement about identity is true is perfectly clear from human faces throughout the whole world, no two of which are exactly alike, neither can be to all eternity. This infinite variety could not possibly exist but from the infinity of God.

2 2. The mind of one man is never exactly like the mind of another; whence comes the common proverb, "Many men, many minds"; consequently the mind, that is, the will and understanding, in one is never exactly like another's; and hence also the speech of different people varies, with regard both to the tone and the thought which gives birth to it; as also their actions, with respect both to gesture and affection, so that they are never precisely the same in two different persons; from which infinite variety, the infinity of God the Creator may be seen as in a mirror.

3 3. There is a kind of immensity and eternity inherent in every seed, of both animals and plants; an immensity, because all seed is capable of being multiplied to infinity, and an eternity, for such multiplication has continued hitherto without interruption, since the creation of the world, and will continue perpetually. Consider, in the animal kingdom, the fish of the sea, which, supposing them to multiply according to the abundance of their ova, in twenty or thirty years, would so fill the ocean that it would consist of fish only, and its water would overflow and destroy all the earth; but to prevent this,

it was provided by God that one kind of fish should be food for another. The case would be the same with the seeds of plants, which, supposing only the product of a single plant to be sown yearly, within twenty or thirty years, would cover the surface not of one earth only, but of several; for there are shrubs, of which every single seed yields a hundred and a thousand-fold increase; and if a calculation is made by multiplying the product of a single seed in a series of twenty or thirty terms, the result will show the truth of this. In the case then of both plants and animals, the Divine immensity and eternity may be seen, which must of necessity produce a resemblance of themselves in creation.

4. The infinity of God may be seen by the eye of enlightened 4
reason, from the infinity to which every science may grow, and thence the intelligence and wisdom of every man, both of which may grow like a tree from its seeds, or like forests and gardens from trees; it is impossible to assign their limits, the man's memory being their ground, the understanding the place of their germination, and the will that where fructification takes place; and these two faculties, the understanding and the will, are of such a nature that they are capable of being cultivated and perfected to the end of life, and afterwards to eternity.

5. The infinity of God the Creator may also be seen from the 5
infinite number of stars, which are so many suns, and consequently so many systems. That in the starry heavens there are worlds, with men, beasts, birds, and plants living upon them, has been shown in a particular book where things seen are described.

6. The infinity of God has appeared still more evident to 6
me from the angelic heaven, and also from hell; from the fact that they are both of them ordered and arranged into innumerable societies or congregations, according to all the varieties of the love of good and of evil; and that every one obtains a place according to his love. For the whole race of men, since the creation of the world, is there collected, and will be collected to ages of ages; and although every individual person has his particular place or habitation, still they are all so associated that the whole angelic heaven represents one Divine Man, and all hell one monstrous devil. From these two, and an infinity of wonders in them, the immensity, together with the omnipotence of God, is clearly shown.

7. Who is there also who cannot understand by a little eleva- 7
tion of his rational faculties, that the life to eternity which every man has after death is not communicable except from an eternal God?

8. Moreover, there is a kind of infinity in many things, 8
which can be seen in natural light and in spiritual light by man. From natural light, for instance, man discovers that there are various series in geometrical calculations capable of

infinite extension; that between the three degrees of altitude there is a progression towards infinity, for the first degree, which is called natural, can never be perfected and elevated to the perfection of the second degree, which is called spiritual, nor this to the perfection of the third, which is called celestial. The case is similar with respect to end, cause, and effect; for the effect can never be perfected to become like its cause, nor the cause to become like its end. This may be illustrated by the atmospheres, of which there are three degrees; the aura is the highest, under this is the ether, and below this is the air; and no quality of the air can be elevated to any quality of the ether, nor any of this to any quality of the aura; and yet each is capable of an elevation of its perfection to infinity. From spiritual light he sees that the natural love, peculiar to a beast, can never attain to the nature of spiritual love, which has been implanted in every man from creation; the case is similar with the natural intelligence of a beast, compared with the spiritual intelligence of a man: but these truths being at present unknown in the world, will be explained in another place. From the above, then, it is plain to perceive, that universally in the world there are perpetual types of the infinity of God the Creator; but in what manner particulars resemble universals, and represent the infinity of God, is an abyss; it is also an ocean wherein the human mind may sail, as it were, but then it should be upon its guard lest any storm, arising from the natural man, should overset the ship with its masts and sails, where the natural man stands, confident only in himself.

33. VI. EVERY CREATED THING IS FINITE, AND THE INFINITE IS IN FINITE THINGS, AS IN ITS RECEPTACLES, AND IN MEN AS IN ITS IMAGES.

The reason why every created thing is finite, is, because all things are from Jehovah God, by means of the Sun of the spiritual world, which proximately encompasses Him; and that Sun is of the substance that has gone forth from Him, the essence of which is love. From that Sun, by means of its heat and light, the universe was created from primaries to ultimates. But to explain the progress of creation is not our purpose here; a sketch of it will be given in a future part of this work. It is important here only to know that one thing was formed from another, and that degrees originated therefrom; of these there are three in the spiritual world, and three corresponding to them in the natural world, and as many in the quiescent subjects of which the terraqueous globe consists. The origin and nature of these degrees has been fully explained in the *Angelic Wisdom concerning the Divine Love and the Divine Wisdom*, published at Amsterdam, in the year 1763, and in a small work entitled *The Intercourse between the Soul and the Body*, published in London, in the year 1769. It is by means of these degrees that

all posterior things are the receptacles of prior things, and these again of things prior to them, and so in order up to the receptacles of the primitives of which the Sun of the angelic heaven consists; and thus that finite things are the receptacles of the Infinite. This also agrees with the wisdom of the ancients, according to which all things are divisible to infinity. The common idea is, that because what is finite is not capable of containing what is infinite, therefore, finite things cannot be the receptacles of the infinite. But from what is said in my works, on the subject of creation, it appears evident that God first finited His infinity by means of substances emitted from Himself, from which was the proximate encompassing sphere which constitutes the Sun of the spiritual world; and that afterwards, by means of that Sun, He completed other encompassing spheres, even to the last, which consists of quiescent forms; and that thus by means of degrees He finited the world more and more. This explanation is given for the satisfaction of human reason, which cannot rest unless it sees the cause of a thing.

34. That the Infinite Divine is in men, as in its images, is evident from the Word, where it is written, "And God said, Let us make man in our image, after our likeness; so God created man in his own image, in the image of God created he him" (Gen. i. 26, 27); from which it follows that a man is an organ recipient of God, and that he is an organ according to the quality of reception. The human mind, from which and in conformity to which a man is a man, is formed into three regions according to three degrees. In the first degree it is celestial, in which are the angels of the highest heaven; in the second degree it is spiritual, in which are the angels of the middle heaven; and in the third degree it is natural, in which are the angels of the lowest heaven. The human mind, 2
organised according to these three degrees, is a receptacle of Divine influx; but still the Divine flows in only as far as the man prepares the way, or opens the door, for its reception; if he does this to the highest or celestial degree, he then becomes truly an image of God, and, after death, an angel of the highest heaven; but if he prepares the way, or opens the door only to the middle or spiritual degree, he then indeed becomes an image of God, though not so perfectly, and after death an angel of the middle heaven; but if he prepares the way or opens the door only to the lowest or natural degree, then, if he acknowledges God, and worships Him with real piety, he becomes an image of God, in the ultimate degree, and after death an angel of the lowest heaven. But if a man neither acknowledges God, nor worships Him with real piety, he then puts off the image of God, and becomes like some animal, except that he enjoys the faculty of understanding, and thence of speech. If he then closes up the highest natural degree, which corresponds to the highest

celestial, he becomes, in his love, like a beast of the earth; but if he closes the middle natural degree, which corresponds to the middle spiritual, he becomes, in love, like a fox, and in intellectual sight like a bird of the evening; but if he also closes up the lowest natural degree as to its spiritual part, he becomes in love, like a wild beast, and in the
3 understanding of truth, like a fish. The Divine life, which actuates man by influx from the Sun of the angelic heaven, may be compared to the light of the sun of this world, and its influx into a transparent object. The reception of that life in the highest degree may be compared to the influx of light into a diamond, the reception of life in the middle degree to the influx of light into a crystal, and the reception of life in the lowest degree to the influx of light into glass, or into a transparent membrane; but if this degree be entirely closed as to its spiritual part, which is the case when God is denied, and satan worshipped, the reception of life from God may then be compared to the influx of light into opaque substances, such as rotten wood, into the turf of a bog or into dung, and so on; for then man becomes a spiritual carcase.

MEMORABILIA.

35. To the above I will add the following Memorabilia.—I was once in amazement at the vast multitude of men who ascribe creation, and consequently all things that are under the sun and above it, to nature, saying from an acknowledgment of the heart, when they see anything, "Does not this pertain to nature?" And when they are asked why they ascribe those things to nature, and not to God, when nevertheless they sometimes join in the general confession that God created nature, and consequently they might just as well ascribe the things they see to God as to nature, they answer, with an internal tone of voice that is scarcely audible, "What is God but nature?" All such persons by reason of this persuasion concerning the creation of the universe by nature, and in consequence of this insanity which they imagine to be wisdom, appear full of their own importance, so that they regard all others who acknowledge the creation of the universe to be from God, as so many ants which creep upon the ground, and tread in a common beaten path, or as butterflies which fly in the air, calling their opinions mere dreams, because they see what they do not see, saying, "Who has seen God, and
2 who does not see nature?" While I was in amazement at the great number of such persons, an angel stood at my side, who asked me, "What is the subject of your meditation?" I replied, "It is concerning the great number of those who believe that nature exists of herself, and is thus the creator

of the universe." Then the angel said to me, "All hell consists of such persons, and they are there called satans and devils; satans, if they have confirmed themselves in favour of nature to the denial of God, and devils, if they have lived wickedly, and have thus cast out all acknowledgment of God from their hearts. But I will conduct you to the places of study in the south-western quarter, where there are such persons who are not yet in hell." He then took me by the hand and conducted me; and I saw small houses, in which were places of study, and in the midst of them was one which was like the public hall to the rest. It was built of stones black as pitch, overlaid with small plates as of glass, sparkling with gold and silver, like those called selenites, or mirror stones, and here and there glittering shells were interspersed. Hither we 3
came and knocked, and it was presently opened by one who desired us to walk in, and bade us welcome. He then ran to a table and fetched four books, and said, "These books contain the wisdom which at this day is applauded in many kingdoms; this book, or wisdom, is the admiration of many in France; this, of many in Germany; this, of some in Holland; and this, of some in Britain." He said further, "I will cause these four books to shine before your eyes, if you wish to see it"; and then he poured forth the glory of his own reputation around, and the books instantly shone, as it were, with light; but this light before our eyes immediately vanished. We then asked him what he was writing at that time, and he replied, that he was now about to bring forth from his treasures, and make known disquisitions of the deepest wisdom, which would be comprised under these general heads: 1. Whether nature is from life, or life from nature. 2. Whether the centre is from the expanse, or the expanse from the centre. 3. Concerning the centre and the expanse of nature and life.

He then sat down in a chair at his table, but we walked 4
about in his study, which was a spacious one. He had a candle upon his table, because the light of the sun did not shine in that room, but only the nocturnal light of the moon; and, what appeared wonderful to me, the candle seemed to be carried all around the room, and to illuminate it; but for want of being snuffed it gave very little light. While he was writing we noticed images, in various forms, flying from the table towards the walls, which, by that nocturnal lunar light appeared like beautiful Indian birds; but the door being opened to the clear light of the sun, they appeared like birds of the evening, which have wings like net work; for they were resemblances of truth, become fallacies by confirmations, which he had ingeniously connected together into a regular series.

After we had seen these things, we approached the table 5
and asked him what he was then writing; he replied, "On

the first subject of inquiry, whether nature is from life, or life from nature"; and concerning this he said, that he could prove and make true either side; but as there was something concealed within, which excited his fears, he dared state only this, that nature is from life, and not that life is from nature. We then courteously requested him to tell us, what was concealed within, that excited his fears? He replied, that he was afraid lest he should be called a naturalist, and so an atheist, by the clergy, and a man of unsound judgment by the laity, since both the former and the latter believe only from a blind faith or see from the sight of those
6 who confirm it. But then from an indignant zeal for truth, we addressed him: "Friend, you are much deceived; your wisdom, which is only an ingenuity for writing, has led you astray; and the glory of fame has tempted you to confirm what you do not believe. Do you not know that the human mind is capable of being raised above sensual things, which are in the thoughts from the bodily senses; and that when it is so raised, it sees those things relating to life as above, and those relating to nature as beneath? What is life but love and wisdom? And what is nature but their receptacle, by which they may produce their effects or uses? Can these possibly be one in any other sense than as the principal and the instrumental are one? Can light be one with the eye, or sound with the ear? Whence come their sensations but from life; whence their forms but from nature? What is the human body but an organ of life? Are not all its parts in every detail formed for the purpose of bringing into effect what the love wills and the understanding thinks? Are not the organs of the body from nature, and love and thought from life? And are not these entirely distinct from each other? Raise your acuteness of apprehension a little higher, and you will perceive that it is the property of life to be affected and to think; that to affect belongs to love, and to think belongs to wisdom, and both belong to life; for, as was observed, love and wisdom are life. If you raise your power to understand a little higher still, you will perceive that love and wisdom cannot exist, unless they originate somewhere or other, and that their origin is Love itself, and Wisdom itself, and consequently Life itself; and these are God, from whom nature is."

7 Afterwards we conversed with him about his second question, whether the centre is from the expanse, or the expanse from the centre; and we asked him why he discussed this question? He replied, "For the sake of determining the centre and expanse of nature and of life, and thus the origin of each." And when we asked him his opinion, he answered as in the former case, that he could prove both sides, but that for fear of the loss of fame, he would prove that the expanse is from

the centre: "although I know," said he, "that something existed before the sun, which was everywhere in the expanse; and that this from itself came together into order, that is, into a centre." But here again we addressed him from an indignant 8
zeal, and said, "Friend, you are beside yourself." On hearing this, he drew back his seat from the table, casting at us a timid look, and then listened, but with a smile of ridicule. We, however, continued the discourse saying: "What can be more insane than to say that the centre is from the expanse? By your centre we understand the sun, and by your expanse the universe; so that, according to you, the universe existed without the sun. But does not the sun give rise to nature and all its properties, which depend solely on the light and heat proceeding from the sun by means of the atmospheres? Where were these things before? But whence they are we will say in the discussion that is to follow. Are not the atmospheres, and all things upon the earth, as surfaces, and the sun as their centre? What are they all without the sun, or how could they subsist a single moment without it? Then, what were all these things before the sun? Could they have existed? Is not subsistence perpetual existence? Since, therefore, the subsistence of all things in nature depends on the sun, it follows that their existence depends on the same. Every one sees, and is convinced of this truth, by the testimony of his own eyes. Does not that which is posterior subsist from what is 9
prior, just as it derives its existence therefrom? If the surface were prior, and the centre posterior, would not the prior subsist from the posterior, which yet is contrary to the laws of order? For how can those things that are posterior produce those that are prior, or exterior produce interior, or grosser, purer? Then, how can surfaces, which constitute the expanse, produce a centre? Who does not see that this is contrary to the laws of nature? We have adduced these arguments, from a rational analysis, to prove that the expanse exists from the centre, and not the reverse, although, every one who thinks justly sees this without arguments. You said that the expanse collected itself of its own accord into a centre. Did this take place by chance in such wonderful and stupendous order that one thing is for the sake of another, and all and everything for the sake of man, and his eternal life? Could nature, by some kind of love or by some kind of wisdom, look to ends, provide for causes, and thus produce effects, in order that such things might exist in their order? Could nature make angels of men, and of these a heaven, and give eternal life to its inhabitants? Ponder, and consider well these subjects, and your idea about nature existing of herself will vanish."

We afterwards asked him what he had thought, and what he 10
then thought about the third question concerning the centre

and the expanse of nature and of life; whether he believed the centre and the expanse of life to be the same as the centre and the expanse of nature? He replied, that he was in doubt about it; formerly he was of opinion, that the interior activity of nature was life; and that love and wisdom, which essentially constitute the life of man, were therefrom; and that the sun's fire, by means of heat and light produced it, through the medium of the atmospheres; but that now, from what he had heard about the life of man after death, he was in doubt, and, consequently, his mind was carried now upwards, now downwards. When it was carried upwards he acknowledged a centre, of which before he had not known anything; but when downwards he saw the centre which he had believed to be the only one; and he perceived that life was from the centre of which he before had no knowledge, and that nature was from the centre which he before thought to be the only one; and
11 that each centre had an expanse around it. This, we told him, was right, provided he would also consider the centre and expanse of nature from the centre and expanse of life, and not reverse the order. We then instructed him, that there is a Sun above the angelic heaven, which is pure love, fiery in appearance, like the sun of the world; and that from the heat proceeding from that Sun, angels and men have will and love, and from its light, understanding and wisdom; and that the things therefrom are called spiritual; while the things proceeding from the sun of the world are containants or receptacles of life, and called natural; also that the expanse of the centre of life is called the spiritual world, which subsists from its Sun; and that the expanse of the centre of nature is called the natural world, which subsists from its sun. Now since space and time cannot be predicated of love and wisdom, but instead of them, states, it follows that the expanse around the Sun of the angelic heaven is not an extension, but yet it is in the extension of the natural sun, and in the living subjects there according to reception; and the reception is according to forms and states.

12 But then, he asked, "Whence is the fire of the sun of the world or of nature?" We replied, "It is from the Sun of the angelic heaven, which is not fire, but Divine Love, proximately proceeding from God, who is in the midst of it"; and as he wondered at this, we proved it in this way, "Love, in its essence, is spiritual fire; hence fire, in the Word in its spiritual sense, signifies love; this is the reason why priests, in the temple, pray that heavenly fire may fill the hearts of worshippers; by which they mean heavenly love. The fire of the altar, and the lamp-stand in the tabernacle, among the Israelites, represented nothing but the Divine Love. The heat of the blood, or the vital heat of men, and of animals in general, has no other

origin than the love which constitutes their life. It is for this reason that a man is enkindled, grows warm, and is inflamed, when his love is passing into zeal, or excited to anger and passion. From this fact, therefore, that spiritual heat, which is love, produces natural heat in men, even to the kindling and inflaming of their faces and limbs, it is evident that the fire of the natural sun existed from no other source than the fire of the spiritual Sun, which is Divine Love. Now, since the expanse arises from the centre, and not the reverse, as we observed above; and since the centre of life, which is the Sun of the angelic heaven, is Divine Love proximately proceeding from God, who is in the midst of that Sun; and because the expanse of that centre, which is called the spiritual world, is therefrom; and because the sun of the world had its existence from that Sun, and from this its expanse, which is called the natural world, it is evident that the universe was created by God." After this we departed; and he attended us out of the vestibule of his study, talking with us concerning heaven and hell and the Divine auspices with new sagacity of mind.

THE ESSENCE OF GOD, WHICH IS DIVINE LOVE AND DIVINE WISDOM

36. We have distinguished between the Esse of God, and the Essence of God, because there is a distinction between the infinity of God, and the love of God; and the term infinity is used in reference to the Esse of God, and love to the Essence of God: for, as was observed above, the Esse of God is more universal than the Essence of God, and in like manner, the infinity is more universal than the love of God, wherefore "infinite" is an adjective applicable to the essentials and attributes of God, which are called infinite; as we say of the Divine Love, that it is infinite, and of the Divine Wisdom, that it is infinite, and of the Divine Power also; not that the Esse of God existed before His Essence, but because it enters into it as an adjunct, cohering with, determining, forming, and, at the same time, exalting it. But we will discuss this subject, as we have done previously, under separate articles, as follows:—I. *God is Love itself and Wisdom itself, and these two constitute His Essence.* II. *God is Good itself and Truth itself, because good belongs to love, and truth to wisdom.* III. *Love itself and Wisdom itself, are Life itself, which is Life in itself.* IV. *Love and wisdom in God make one.* V. *The essence of love is to love others out of itself, to desire to be one with them, and to make them happy from itself.* VI. *These properties of the Divine Love were the cause of the creation of the universe, and they are the cause of its preservation.* But each article shall be dealt with separately.

37. I. God is love itself and wisdom itself, and these two constitute his essence.

Earliest antiquity saw that love and wisdom are the two essentials to which all the infinite things that are in God, and that proceed from Him, have relation; but succeeding generations, as they withdrew their minds from heaven, and immersed them in worldly and bodily things, could not see that truth; for they began to lose the knowledge of what love is in its essence, and consequently of what wisdom is in its essence, not knowing that love abstracted from form cannot exist, and that it operates in and by form. Now because God is the very, the only, and thus the first Substance and Form, whose essence is love and wisdom; and since by Him all things were made which are made, it follows that He created the universe, with all and everything in it, from love, by means of wisdom; and that consequently the Divine Love, together with Divine Wisdom, is in all and every created subject. Love, moreover, is not only the essence that forms all things, but it also unites and conjoins them, and so keeps them in connection, when formed. These truths can be illustrated by innumerable things in the world; as, for instance, by the heat and light from the sun, which are the two essentials and universals by means of which all things on earth exist and subsist. Heat and light are in the world, because they correspond to the Divine Love and the Divine Wisdom; for the heat which proceeds from the Sun of the spiritual world, in its essence, is love, and the light therefrom, in its essence, is wisdom.

2 They may be illustrated also by the two essentials and universals, by which human minds exist and subsist, which are the will and the understanding; for of these two every man's mind consists; and they are, and operate, in all its parts, both generally and particularly. The reason is, that the will is the receptacle and habitation of love, and the understanding of wisdom; therefore these two correspond to the Divine Love and the Divine Wisdom, from which they originate. Moreover, the same truths may be illustrated by the two essentials and universals by which human bodies exist and subsist, the heart and lungs, or the systole and diastole of the heart, and the respiration of the lungs; which, it is well known, operate in all parts of the body, both generally and particularly; the reason of this is that the heart corresponds to love, and the lungs to wisdom. This correspondence is fully demonstrated in the work entitled, *Angelic Wisdom concerning the Divine Love*
3 *and the Divine Wisdom.* That love, as the bridegroom and husband, produces or begets all forms, but by wisdom as the bride and wife, may be proved by innumerable things, in both the spiritual and the natural worlds; here, however, we shall only make this observation, that the whole angelic heaven is

arranged into its form, and preserved in it, from the Divine Love by means of the Divine Wisdom. Those who deduce the creation of the world from any other source than the Divine Love operating by means of the Divine Wisdom, and do not know that these two constitute the Divine Essence, descend from rational to material vision, embrace nature as the creator of the universe, and then conceive chimeras, and bring forth phantoms; their thoughts are illusions, and their reasonings from them are eggs, in which are birds of night. Such cannot be called minds, but rather eyes and ears without understanding, or thoughts without a soul. They talk of colours as existing without light; of the existence of trees without seed, and of all things in the world as if without a sun; since they put derivatives in the place of primitives, effects in the place of causes, and so turn every thing upside down; they lull to sleep the powers of reason, and thus dream dreams.

38. II. God is good itself and truth itself, because good belongs to love, and truth to wisdom.

It is universally known that all things have relation to good and truth, which is a proof that all things derived their existence from love and wisdom; for every thing that proceeds from love is called good, since this is felt; and the delight by which love manifests itself is every one's good; but every thing that proceeds from wisdom is called truth, for wisdom consists of nothing but truths, and affects its objects by the pleasantness of light, which, when it is perceived, is truth from good. Love, therefore, embraces all varieties of goodness, and wisdom all varieties of truths; but both the former and the latter are from God, who is Love itself, and thence Good itself, and Wisdom itself, and thence Truth itself. It is for this reason that in the church there are two essentials, which are called charity and faith, of which every thing belonging to the church consists, and which ought to be in all and every part of it, for the reason that all the goods of the church have relation to charity, and are called charity, and all its truths have relation to faith, and are called faith. The joys of love, which are also the joys of charity, cause what is good to be called good; and the delights of wisdom, which are also the delights of faith, cause what is true to be called true; for joys and delights constitute their life; and without life therefrom, goods and truths are like things inanimate, and are also unfruitful. But the joys of love are of two kinds, 2
as are also the delights which appear as those of wisdom; for there are joys of the love of good, and joys of the love of evil, and consequently there are delights of the faith of truth, and delights of the faith of falsity. Both these kinds of love, from the sensations they excite in the subjects in which they are, are called good; and the delights of faith, of each kind,

from their perceptions, are also called good; but because they are in the understanding, they in reality are nothing but truths. Nevertheless these two kinds of joys and delights are in direct opposition to each other, the good of one love being good, and the good of the other love being evil; so also the truth of one faith is true, and the truth of the other faith is false. But the love, whose joy is essentially good, is like the sun's heat, which fructifies, quickens, and acts on a fertile soil, on useful plants, and fields of corn; and wherever it acts, a paradise, as it were, is produced, a garden of the Lord, and, as it were, a land of Canaan; and the pleasantness of its truths is like the light of the sun in the spring time of the year, and as the influx of light into a vessel of crystal, in which are beautiful flowers, and from which, when opened, there breathes forth a grateful perfume. But the joy of the love of evil is like the sun's heat, when it parches, withers, and acts on barren ground and upon noxious plants, such as thorns and brambles; and wherever it acts, a desert of Arabia arises, inhabited by hydras and venomous serpents; and the pleasantness of its falsity is like the light of the sun in the time of winter, and as the influx of light into a bottle, in which there are worms swimming in vinegar, and reptiles of a noisome smell.

3 It is to be observed, that every good forms itself by means of truths, and also clothes itself with them, and thus distinguishes itself from every other good; and also that the goods of one stock bind themselves up into bundles, and at the same time clothe these, and thus distinguish themselves from others. That formations are thus effected, is evident from the general and particular parts of the human body; and that similar formations take place in the human mind is evident, because there is a perpetual correspondence of all things of the mind with all things of the body. Hence it follows, that the human mind is an organised form consisting of spiritual substances interiorly, and of natural substances exteriorly, and lastly of material substances. The mind, the joys of whose love are good, consists interiorly of spiritual substances, such as are in heaven, but the mind, the joys of whose love are evil, consists interiorly of spiritual substances, such as are in hell; and the evils of the latter are bound into bundles by falsities, and the goods of the former are bound into bundles by truths. The Lord speaks of such a binding up of goods and evils, where He says, that the tares must be bound in bundles to be burnt, and likewise all things that offend (Matt. xiii. 30, 40, 41; John xv. 6).

39. III. God, because he is love itself and wisdom itself, is also life itself, which is life in itself.

It is written in John, "The Word was with God, and God was the Word. In him was life, and the life was the light of

men" (i. 1, 4). God there signifies the Divine Love, and the Word signifies the Divine Wisdom; and Divine Wisdom is properly life, and life is properly the light which proceeds from the Sun of the spiritual world, in the midst of which is Jehovah God. Divine love forms life, as fire forms light. There are two properties in fire, that of burning, and that of giving out light; from its burning property proceeds heat, and from its shining property proceeds light. Similarly there are two things in love, one to which the burning property of fire corresponds, which is something that most interiorly affects the will of man; and another, to which the shining property of fire corresponds, which is something that most interiorly affects his understanding. Thence a man derives love and intelligence; for, as observed above several times, from the Sun of the spiritual world proceeds heat, which in its essence is love, and light, which in its essence is wisdom; and these two enter by influx into all and everything in the universe, affecting them most interiorly; and with men they enter into the will and understanding, which were created to be the receptacles of this influx, the will to be the receptacle of love, and the understanding to be the receptacle of wisdom. It is, therefore, clear, that a man's life dwells in his understanding, that its quality is according to that of his wisdom, and that the love of the will modifies it.

40. It is also written in John, "As the Father hath life in himself, so hath he given to the Son to have life in himself" (v. 26); by which is meant that as the Divine itself, which was from eternity, lives in itself, so also the Human, which it assumed in time, lives in itself. Life in itself is the very and only life, from which all angels and men live. Human reason may see this from the light that proceeds from the sun of the natural world, for this is not creatable, but the forms that receive it are created; for the eyes are its recipient forms, and the influx of light from the sun causes them to see. The case is just the same with the life, which, as was said, is light proceeding from the Sun of the spiritual world; this is not creatable, but continually flows in, and, as it enlightens it also vivifies the understanding of man; consequently, since light, life, and wisdom are one, wisdom is not creatable, neither is faith, truth, love, charity, nor good; but the forms that receive them are created, and human and angelic minds are such forms. Let every one, therefore, be cautious not to persuade himself that he lives from himself, and also that he is wise from himself; believes, loves, perceives truth, and wills or does good from himself; for as far as any one indulges in such a persuasion, his mind tends earthwards, and from spiritual he becomes natural, sensual, and corporeal; for he closes up the higher regions of his mind, and thus becomes blind as to all things that relate to God, heaven, and the church; and then

whatever he by chance thinks, reasons, or says about them, is done in foolishness, because it is done in darkness, and then, at the same time, he becomes confident that they are all the result of his wisdom. For when the higher regions of the mind are closed, where the true light of life dwells, the lower region is opened, into which the light of the world alone is admitted; and this light, when separated from the light of the higher regions, is a delusive light, in which falsities appear like truths, and truths like falsities; and reasoning from falsities appears to be wisdom, and from truths to be madness. In this case a man imagines himself to possess the keen sight of an eagle, although he no more sees the realities of wisdom than a bat sees light at noon-day.

41. IV. Love and wisdom in God make one.

Every wise man in the church knows that all the good of love and charity is from God, and also all the truth of wisdom and faith. That this is really the case, human reason may also see, provided it knows that the origin of love and wisdom is the Sun of the spiritual world, in the midst of which is Jehovah God; or, what is the same thing, that it is from Jehovah God through the Sun with which He is encompassed. For the heat proceeding from that Sun, in its essence is love, and the light proceeding thence, in its essence is wisdom; hence it is perfectly clear that love and wisdom in that origin are one, and, consequently, are one in God, from whom is the origin of that Sun. This may be illustrated also from the sun of the natural world, which is pure fire; for heat proceeds from its fiery quality, and light from the brightness of this quality, and thus both are one
2 in their origin. But that they are divided as they proceed, is evident from their subjects, some of which receive more heat, and some more light. This is particularly the case with men; in them the light of life, which is intelligence, and the heat of life, which is love, are divided. The reason of this is, that man is to be reformed and regenerated, and this cannot take place unless the light of life, which is intelligence, teaches him what he ought to will and love. It must be known, however, that God is continually working to bring about the conjunction of love and wisdom in man, but that man, unless he looks up to God and believes in Him, continually acts for their division. As far, therefore, as these two, the good of love or of charity, and the truth of wisdom or of faith, are conjoined in a man, so far he becomes an image of God, and is elevated to heaven and into heaven, where angels are; and, on the contrary, as far as those two are divided by a man, so far he becomes an image of Lucifer and the dragon, and is cast down from heaven to earth, and afterwards under the earth into hell. From the conjunction of those two the state of a man becomes like that of a tree in the time of spring, when heat and light are equally

conjoined, in consequence of which it produces buds, blossoms, and fruit; but, on the other hand, from the division of those two, the state of a man becomes like that of a tree in the time of winter, when heat recedes from light, in consequence of which it is stripped and left bare of all its leaves and verdure. When spiritual heat, which is love, is separated from spiritual 3
light, which is wisdom, or, what is the same thing, when charity is separated from faith, a man becomes like sour or rotten earth, in which worms are bred, and if it produces shrubs, their leaves are covered with insects, and are consumed; for the allurements of the love of evil, which in themselves are lusts, then burst forth, and the understanding, instead of curbing and subduing them, loves, pampers, and cherishes them. In a word, to divide love and wisdom, or charity and faith, which God continually endeavours to join together, is comparatively like depriving the human face of its ruddiness, whence comes a death-like paleness, or like taking away the whiteness from the redness, in which case the face looks like a burning torch. Such division, also, is like dissolving the marriage tie between two partners, and thus causing the wife to become a harlot, and the husband an adulterer; for love or charity may be considered as the husband, and wisdom or faith as the wife, and when they are separated, there whoredom and adultery ensue, which are the falsification of truth and the adulteration of good.

42. Moreover, it should be known that there are three degrees of love and wisdom, and thence three degrees of life, and that the human mind according to these degrees is formed as it were into regions, and that life in the highest region is in the highest degree, in the second region in a lower degree, and in the lowest region in the lowest degree. These regions are successively opened in a man; the ultimate region, where life is in the lowest degree, is opened during infancy to childhood, and this is effected by means of knowledges; the second region, where life is in a higher degree, is opened from childhood to youth, and this is done by means of thoughts from knowledges; and the highest region, where life is in the highest degree, is opened from youth to manhood and onwards, and this takes place by perceptions of truths both moral and spiritual. It should be further known, that the perfection of life consists not in thought, but in the perception of truth from the light of truth. The differences of life among men may be thence ascertained; for there are some, who, as soon as they hear truth, perceive that it is truth, and these are represented in the spiritual world by eagles. There are others who do not perceive truth, but form conclusions about it from appearances; these are represented by singing birds. There are some, again, who believe a thing to be true, because it was asserted by a man of authority, and these are represented by magpies; and, lastly,

there are some who are neither willing nor able to perceive truth, but only falsity; the reason of which is, that they are in a delusive light, in which falsity appears like truth, and truth appears either like something above the head, hid in a thick cloud, or like a meteor, or as falsity; the thoughts of these are represented by birds of night, and their speech by screech owls. Those among them who have confirmed their falsities cannot bear to hear truths; and as soon as any truth strikes the drum of their ears, they repel it with aversion, just as the stomach when loaded with bilious matter nauseates and vomits food.

43. V. THE ESSENCE OF LOVE IS TO LOVE OTHERS OUT OF ITSELF, TO DESIRE TO BE ONE WITH THEM, AND TO MAKE THEM HAPPY FROM ITSELF.

There are two things which make the essence of God,—love and wisdom; but there are three which make the essence of His love, —to love others out of itself, to desire to be one with them, and to make them happy from itself. The same three things also make the essence of His wisdom, since, as was shown above, love and wisdom in God make one; but love wills those things,
2 and wisdom produces them. The first essential,—to love others out of itself—is recognised from God's love towards the whole race of mankind; for their sake God loves all the things which He has created, because they are means; for he who loves the end loves also the means. And all persons and all things are outside of God, because they are finite, and God is infinite. The love of God reaches and extends itself, not only to good persons and good things, but also to evil persons and evil things; consequently, not only to those persons and things that are in heaven, but also to those who are in hell; thus not only to Michael and Gabriel, but also to the devil and satan; for God is everywhere, and from eternity to eternity the same. He says also that "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 45). But the reason why evil persons and things are evil, is in the subjects and objects themselves, for they do not receive the love of God as its quality is, and as it is most interiorly, but as they themselves are, just as the thorn and nettle receive the heat
3 of the sun and the rain of heaven. The second essential of God's love—to desire to be one with them—is known also from His conjunction with the angelic heaven, with the church upon earth, with every individual there, and with every good and truth that enters into and constitutes a man and the church. Love, also, in its own nature, is nothing but an effort towards conjunction; therefore, in order that this object of the essence of love might be attained, God created man into His image and likeness, that so conjunction might be effected. That the Divine Love continually intends conjunction, is

evident from the words of the Lord, that He desires that they may be one, He in them, and they in Him: and that the love of God may be in them (John xvii. 21, 22, 23, 26). The third essential of God's love,—to make others happy from itself, is recognised from eternal life, which is blessedness, happiness and felicity without end, which He gives to those who receive His love in themselves; for God, as He is Love itself, is also blessedness itself, since all love breathes forth joy from itself, and the Divine Love breathes forth blessedness itself, felicity and happiness to all eternity. Thus God makes angels happy from Himself, and also men after death, which is effected by conjunction with them.

44. That such is the Divine Love, is seen from its sphere, which pervades the universe, and affects every one according to his state. This sphere especially affects parents, from which springs their tender love towards their children, who are outside of themselves, so that they desire to be one with them, and to make them happy from themselves. It affects also the evil as well as the good; and not only men, but also beasts and birds of every kind. For what is the object of a mother's thoughts when she has brought forth her child, but, as it were, to unite herself with it, and provide for its good? Or what other concern has a bird when she has hatched her young, than to cherish them under her wings, and feed them? That even serpents and snakes love their offspring is well known. This universal sphere affects, in a special manner, those who receive the love of God in themselves, as all those do who believe in God and love their neighbour; charity with them is an image of that love. Friendship amongst those who are not good also counterfeits that love; for every one, when he invites his friend to his table, gives him the best that his house affords, receives him with kindness, takes him by the hand, and makes him offers of service. This love is also the cause, and the only source, of all sympathies and tendencies of like and similar minds towards a union with one another. The same Divine sphere acts also upon inanimate things, such as trees and plants, but by means of the sun of the world, and its heat and light; for the heat entering into them from without, conjoins itself with them, and causes them to bud, blossom, and bear fruit; which things are in the place of blessedness in animate things; and this is effected by the sun's heat, because it corresponds to spiritual heat, which is love. Representations of the operation of this love are also exhibited in various subjects of the mineral kingdom, and their types are discoverable in the uses, and consequent value, to which each is exalted.

45. From this description of the essence of Divine Love the nature of the essence of diabolical love may be seen. Diabolical

love is the love of self; and this is called love, but in its true nature it is hatred; for it loves none outside of itself, nor does it desire to be conjoined with others that it may do good to them, but only for its own benefit; from its inmost nature it desires to rule over all, and to possess the property of all, and at last to be worshipped as a god. This is the reason why those who are in hell do not acknowledge God, but worship as gods those who have power over others; thus lower and higher, or lesser and greater deities, according to the extent of their power. And since everyone there has this at heart, therefore he burns with hatred against his god, and the god in return against those who are under his power; and he regards them as vile slaves, with whom he speaks courteously as long as they worship him; but he rages against others without bounds, also inwardly in his heart against his dependents; for the love of self is like love among robbers, who show every mark of mutual affection while engaged in robberies, but afterwards they burn with a desire to kill one another, in order that they may rob one another of their booty. This love causes its lusts to appear in hell, at a distance, like the various kinds of wild beasts; some like foxes and leopards, some like wolves and tigers, and some like crocodiles and venomous serpents; it also causes the deserts where they live to consist solely of heaps of stone, or of barren gravel, with bogs interspersed, full of croaking frogs; while birds fly, harshly screeching, over their miserable abodes. The ochim, tziim, and ijim, mentioned in the prophetical parts of the Old Testament, where the love of ruling arising from the love of self is spoken of, are nothing else. See Isaiah xiii. 21; Jerem. l. 39; Psalm lxxiv. 14.

46. VI. THESE ATTRIBUTES OF THE DIVINE LOVE WERE THE CAUSE OF THE CREATION OF THE UNIVERSE, AND THEY ARE ALSO THE CAUSE OF ITS PRESERVATION.

That these three essentials of the Divine Love were the cause of creation, may be clearly seen by an attentive examination of them. That the FIRST, which is to love others outside of itself, was a cause, is evident from the universe, which is outside of God, as the world is outside of the sun; and into which He can extend His love, exercise His love in it, and so rest. We read also, that when God had created the heavens and the earth, He rested, and that thence originated the sabbath day (Gen. ii. 2, 3). That the SECOND, which is to desire to will to be one with others, was such a cause, is evident from the creation of man into the image and likeness of God; by which is meant that man was made a form receptive of love and wisdom from God, so that God could unite Himself with man, and, for his sake, with the whole universe and everything in it, which are nothing else but means; for conjunction with a final cause implies also a conjunction with mediate causes. That all things were created

for the sake of man, is evident also from the book of Genesis (i. 28, 29, 30). That the THIRD, which is to make others happy from itself, is a cause, is evident from the angelic heaven, which is provided for every man who receives the love of God, and where all are made happy from God alone. The reason why these three essentials of the love of God are also the cause of the preservation of the universe, is, that preservation is perpetual creation, as subsistence is perpetual existence; and the Divine Love, from eternity to eternity, is the same; thus such as it was in creating the world, such it is and continues to be in the created world.

47. From these things rightly perceived, it may be seen that the universe is a coherent work from primaries to ultimates, for it is a work comprising ends, causes, and effects, in an indissoluble connection; and since in all love there is an end, and in all wisdom the promotion of an end by mediate causes, and through them to effects, which are uses, it follows also that the universe is a work embracing Divine Love, Divine Wisdom, and uses, and thus a work entirely coherent from primaries to ultimates. That the universe consists of perpetual uses, produced by wisdom, and begun by love, may be seen, as it were, in a mirror, by every wise man when he acquires a general idea of the creation of the universe, and considers its details from the standpoint of that idea; for particulars adapt themselves to what is general, and the general disposes them into an orderly form. But this will be more fully illustrated hereafter.

MEMORABILIA.

48. To the above I shall add the following Memorabilia.—I was once conversing with two angels, one from the eastern heaven, and the other from the southern. When they perceived that I was meditating upon love and the mysteries of wisdom involved in it, they addressed me, saying, "Do you know anything about the schools of wisdom in our world?" I replied, that I did not yet, and they said, "There are many; and those who love truths from spiritual affection, or truths because they are true, and because they are the means of attaining to wisdom, meet together at a given signal, and discuss and determine such questions as require a somewhat deep consideration." They then took me by the hand, saying, "Come with us, and you shall see and hear; for the signal of meeting has been given to-day." I was led across a plain to a hill, and, behold, at the foot of the hill there was an avenue of palm trees continued to the top, which we entered and ascended. On the top, or summit of the hill, there was a grove, among whose trees, the elvated ground formed a kind of theatre, within which was a smooth floor paved with various coloured little stones.

Around it were placed seats, in the form of a square, on which the lovers of wisdom were seated; and in the midst of the
2 theatre was a table, on which lay a sealed paper. Those who sat on the seats invited us to sit down where there was room; and I replied, "I have been conducted hither by two angels, to see and hear, and not to sit down." The two angels then walked to the table in the middle of the floor, and breaking the seal, they read, in the presence of those that were seated, the mysteries of wisdom that were written on the paper, which they were now to discuss and unfold. They were written by angels of the third heaven, and let down upon the table. They consisted of the three following points: The FIRST, "What is the image of God, and what the likeness of God, into which man was created?" The SECOND, "Why is not man born into the knowledge of any love, although beasts and birds, from the highest to the lowest, are born into the knowledges of all their loves?" The THIRD, "What is meant by the tree of life, what by the tree of the knowledge of good and evil, and what by eating of them?" Underneath there was written: "Unite these three into one, write it upon a fresh paper, and place it upon this table, and we shall see it; and if your decision appears to be fair and just, you shall each of you receive the prize of wisdom." When the two angels had read the contents of the paper, they retired, and were carried up into their heavens. And then those who sat upon the seats began to discuss and unfold the deep questions proposed to them; and they spoke in order; first those who sat on the north, then those on the west, next those on the south, and lastly those on the east. They began with the first subject of inquiry, What is the image of God, and what the likeness of God, in which man was created? But before they proceeded, these words from the book of Genesis were read, in the presence of them all. "God said, Let us make man into *our image*, after *our likeness*; and God created man into his *own image, into the likeness of God* created he him" (Gen. i. 26, 27). "In the day that God created man, into the *likeness of God* made he him" (Gen. v. 1).

3 Those who sat on the north spoke first, and said, "The image of God, and the likeness of God, are the two lives breathed into man by God, which are the life of the will, and the life of the understanding; for it is written, 'Jehovah God breathed into the nostrils of Adam the breath of *lives*, and man became a living soul' (Gen. ii. 7). These words clearly mean that there was breathed into him the will of good, and the perception of truth, and thus the soul of lives; and because life was breathed into him by God, an image and a likeness signify integrity from love and wisdom, and from justice and judgment in him." Those who sat on the west favoured this opinion, adding however, "That the state of integrity, which

was breathed into him by God, is continually breathed into every man since; but that it is in man, as in a receptacle; and the man, as he is a receptacle, is an image and likeness of God." Afterwards the third in order, who sat on the south, said, 4
"The image of God, and the likeness of God, are two distinct things, but yet united in man by creation; and we see, as by a kind of interior light, that the image of God may be destroyed by a man, but not the likeness of God. This seems evident from Adam's retaining the likeness of God, after he had lost the image of God; for it is said after the curse, 'Behold the man is become as one of us, by knowing good and evil' (Gen. iii. 22); and afterwards he is called the likeness of God, and not the image of God (Gen. v. 1). But let us leave it to our friends, who sit on the east, and are therefore in a higher light, to say what is properly an image of God, and what a likeness of God." Then, after there was silence, those who sat 5
on the east rose from their seats, and looking up to the Lord, they again sat down, and thus began: "An image of God is a receptacle of God; and since God is Love itself and Wisdom itself, an image of God is the reception of love and wisdom from God in a man: but a likeness of God is a perfect similitude and a full appearance, as if love and wisdom were in a man, and consequently as if they were altogether his own; for a man feels merely that he loves and is wise of himself, or that he wills good and understands truth of himself, although nothing of all this is from himself, but from God. God alone loves and is wise from Himself, because He is Love itself and Wisdom itself. The likeness or appearance that love and wisdom, or good and truth, are in a man as his own, causes him to be a man, and gives him the capacity of being conjoined with God, and thus of living to eternity; from this it follows, that a man is a man from this, that he can will good, and understand truth, altogether as from himself, and yet know and believe that it is from God; for as he knows and believes this, God implants His image in him; it would be otherwise if he should believe that his love and wisdom were from himself and not from God."

When they had spoken these words, being inspired with zeal 6
arising from the love of truth, they thus continued their discourse: "How is it possible for a man to receive anything of love and wisdom, and retain it, and reproduce it, unless he feels it as his own? And how can conjunction with God, by means of love and wisdom, be effected, unless there is something reciprocal of conjunction on the part of man? For without a reciprocal no conjunction is possible; and the reciprocal of conjunction is this, that a man should love God, and do the things that are of God, as from himself, and yet believe that it is from God. Besides, how can a man live to eternity, unless

he is conjoined with the eternal God? Consequently, how can
7 a man be a man, unless he has that likeness in him?" To these words all present gave their assent, and said, "Let us draw our conclusion in agreement with these sentiments." This they did as follows: "A man is a receptacle of God, and a receptacle of God is an image of God; and since God is Love itself and Wisdom itself, a man is a receptacle of them both; and a receptacle becomes an image of God according to reception. Also, a man is a likeness of God from this, that he feels in himself that the things that are from God are in him as his own; but that still, from that likeness, he is so far an image of God as he acknowledges that love and wisdom, or good and truth, are not his own in him, and thus are not from him, but are in God only, and thence are from God."

8 After this they took up the next subject of enquiry, Why man is not born into the knowledge of any love, although beasts and birds, from the highest to the lowest, are born into the knowledge of all their loves? First they confirmed the truth of the proposition from various things; as in the case of a man, that he is born into no knowledge, not even that of conjugial love. And they enquired, and were informed by investigators, that an infant does not even know its mother's breast from any innate knowledge, but that it learns this from its mother or nurse by being put to the breast; and that it knows only how to suck, from having learned it by continual suction in its mother's womb; and that afterwards it does not know how to walk, or to form its voice to any articulate sound, or even to express the affections of love, as beasts do. Moreover, it does not know what food is suitable for it, as beasts do, but it lays hold of whatever comes in its way, whether it is clean or unclean, and puts it to its mouth. The investigators said, that without instruction a man knows nothing at all about loving the sex, and that neither virgins nor young men have any knowledge of this, until they are instructed by others. In short a man is born corporeal like a worm, and remains so, unless he learns to know, to understand,
9 and to be wise from others. After this they proved that animals, from the highest to the lowest, as the beasts of the earth, and the fowls of the air, with reptiles, fishes, and insects, are born into all the knowledges of the various kinds of the love of their life; as into everything concerning nourishment, habitation, the love between the sexes, the propagation of their kind, and the education of their young. These things they confirmed by the wonderful things which they recollected to have seen, heard, or read of, in the natural world, where they once lived, and in which there are not representative, but real animals. When the truth of the proposition was thus proved, they applied their minds to investigate and discover the reasons

which might serve to explain and unfold this mystery; and they all said that those things could not but exist from the Divine Wisdom in order that a man may be a man, and a beast a beast; and thus, that a man's imperfection at his birth is his perfection, and the perfection of beasts at their birth is their imperfection.

Then those on the NORTH began first to open their minds, 10
and said: "Man is born without knowledges in order that he may be capable of receiving them all; but if he were born into knowledges, he would not be able to receive any, except those into which he was born, the consequence being, that he could not appropriate any to himself." This they illustrated by the comparison of a man, when he is first born, with ground in which no seed has been sown, but which is capable of receiving all kinds, and of bringing them to maturity, and causing them to bear fruit; whereas beasts are like ground already sown, and covered with grass and other plants, which receives no other seed than what has been sown; or if others were sown they would be choked. Hence it is, that the growth of a man requires many years for its completion, during which time he may be cultivated like the ground, and bring forth, as it were, all kinds of grain, flowers, and trees; whereas a beast arrives at maturity in a few years, during which time no power of cultivation can raise up or produce any thing but what was born with it.

Those on the WEST next spoke, and said: "A man has no 11
knowledge by birth, like a beast, but only faculty and inclination; faculty to know, and inclination to love; and not only to love whatever relates to himself and the world, but also whatever relates to God and heaven; consequently, a man by birth is an organ, which lives only obscurely by the external senses, and by no internal senses, in order that he may successively live and become a man; first natural, afterwards rational, and lastly spiritual. This could not be the case, if, like the beasts, he were born into knowledges and loves. For knowledges and the affections of love, which are born with one, limit the progression; whereas the faculties and inclinations born with one, set no such boundaries; wherefore a man may be perfected in knowledge, intelligence, and wisdom, to eternity."

Those on the SOUTH took up the subject, and spoke as 12
follows: "It is impossible for a man to derive any knowledge from himself, but he must derive it from others; for no knowledge is born with him; and because he cannot derive any knowledge from himself, neither can he derive any love from himself, since there can be no love where there is no knowledge, love and knowledge being inseparable companions; they can no more be dissociated than will and understanding, or affection and thought, or essence and form; therefore, as a man receives

knowledge from others, so love adjoins itself to it as its companion. The universal love which adjoins itself, is the love of knowing, and afterwards that of understanding and being wise; men only, and not beasts, have these loves, which enter by influx from God. We agree with our friends on the west, that a man is not born into any love, and consequently not into any knowledge; but that he is born only into an inclination to love, and thence into a faculty for receiving knowledge, not from himself, but from others, that is, through others; we say 'through others,' because neither have these received anything
13 from themselves, but all originally from God. We agree also with our friends on the north, that a man, when born, is like the ground, in which no seeds are sown, but which is capable of receiving all kinds, both good and bad; it is for this reason that man was called *homo* from *humus*, and Adam from *adama*, which signifies ground. We are further of opinion, that beasts are born into all kinds of natural love, and consequently into such knowledges as correspond with them; but still they do not know, think, and understand, nor are they wise from such knowledges, but they are impelled to them by their loves, much as a blind man is guided along the streets by a dog, for they indeed are blind as to intellectual sight; or rather they may be compared with sleep-walkers, who do what they do from blind knowledge, while their intellectual faculty remains in the profoundest sleep."

14 Lastly those on the EASTERN side declared their sentiments, and said, "We agree with all that our brethren have stated, that a man knows nothing from himself, but only from and by others, in order that he may see and acknowledge that everything that he knows, understands, and is wise in, is from God; and that he cannot be otherwise born and begotten of God, and become an image and likeness of Him. For he becomes an image of God by the acknowledgment and belief that he has received, and does receive, all the good of love and charity, and all the truth of wisdom and faith, from God, and nothing at all from himself; and he is a likeness of God, in consequence of his being sensible of those gifts in himself as if they were from himself. He has this feeling because he is not born into, but learns knowledges; for what a man thus learns, appears to him to be from himself. It is granted to a man by God to feel thus, in order that he may be a man and not a beast; since in consequence of his willing, thinking, loving, knowing, understanding, and being wise, as from himself, a man acquires knowledges, and exalts them to intelligence, and by their uses to wisdom; thus God conjoins man to Himself, and a man conjoins himself to God. This could not possibly be effected, unless it had been provided by God, that a man should be born in total ignorance."

After this statement all desired that a conclusion should be 15
drawn up from what had been discussed; and the following was agreed upon: "That a man is born into no knowledge in order that he may attain to all knowledge and advance to intelligence, and by this to wisdom; and that he is born into no love in order that he may come into all love, by the use of knowledges from intelligence, and into love to God by love towards his neighbour, and thus be conjoined to God, and by that means become a man, and live to eternity."

After this they took up the paper, and read the third subject 16
of enquiry, What is meant by the tree of life, what by the tree of the knowledge of good and evil, and what by the eating of them? And they all requested that those who were from the east should explain this mystery, because it required more than common depth of understanding to fathom it, and because those who were from the east were in flaming light, that is, in the wisdom of love, which wisdom is signified by the garden of Eden, wherein those two trees were planted. They replied, "We will declare our opinion; but because man takes nothing from himself but from God, therefore we will speak from Him, but still from ourselves, as of ourselves." They then spoke as follows: "A tree signifies a man, and its fruit the good of life; thence, by the tree of life is signified a man living from God; and since love and wisdom, and charity and faith, or good and truth, constitute the life of God in a man, by the tree of life is signified a man who receives those things by influx from God, and thence eternal life. Similar things are signified by the tree of life, from which it will be granted to eat (Revelation ii. 7, and xxii. 2, 14). By the tree of the knowledge of good and 17
evil, is signified man believing that he lives from himself, and not from God; consequently, that love and wisdom, charity and faith, that is, good and truth, in him, are his own, and not God's. He believes this because he thinks and wills, and speaks and acts to all appearance as if from himself; and since by such a belief a man persuades himself that he is a god, therefore, the serpent said, 'God doth know, that in the day ye eat of the fruit of that tree, then your eyes will be opened, and ye will be as God, knowing good and evil' (Gen. iii. 5). By 18
eating of those trees is signified reception and appropriation; by eating of the tree of life, the reception of eternal life; and by eating of the tree of the knowledge of good and evil, the reception of damnation. By the serpent is meant the devil, as to the love of self, and the pride of one's own intelligence; this love is the possessor of that tree, and all men who are in the pride of that love, are such trees. They, therefore, are in very great error who believe that Adam enjoyed wisdom and did good of himself, and that this was his state of integrity, seeing that Adam, on account of such belief, was cursed; for this is signified

by their eating of the tree of the knowledge of good and evil, therefore, he fell from the state of integrity which he enjoyed as a result of believing that he was wise and did good from God, and nothing from himself; for this is meant by eating of the tree of life. The Lord alone, when He was in the world, was wise and did good from Himself, because the Divine Itself was in Him, and was His from nativity; therefore, also, He became
19 by His own power Redeemer and Saviour." From all these arguments they came to this final conclusion: "By the tree of life and the tree of the knowledge of good and evil, and by eating of them, is meant, that a man's life is God in him, and that he thus has heaven and eternal life; and that death to man is the persuasion and belief that God is not life to man, but that man is life to himself, whence he has hell and eternal death, which is damnation."

20 After this they looked at the paper that was left by the angels upon the table, and saw written underneath, "Join these three together so as to form one opinion." Then they compared them together, and perceived that the three were connected in one series, and that the result was this: "Man was created to receive love and wisdom from God, and yet, to all appearance, as from himself, and this for the sake of reception and conjunction; and that, therefore, a man is not born into any love, or into any knowledges, or even into any power of loving and being wise from himself. If, therefore, he ascribes all the good of love and all the truth of wisdom to God, he then becomes a living man; but if he ascribes them to himself, he becomes a dead man." This they wrote upon a fresh paper, and placed it on the table; and lo! suddenly angels were present in a bright cloud, and carried the paper away with them into heaven; and after it was read there, those who sat upon the seats heard thence these words, "Well, well, well." And instantly there appeared one from heaven flying, as it were, who had, as it were, two wings about his feet, and two about his temples, and he brought with him the prizes, which consisted of robes, caps, and wreaths of laurel. When he alighted, he presented to those on the north robes of an opaline colour, to those on the west, robes, of a scarlet colour, and to those on the south, caps, whose borders were ornamented with bands of gold and pearls, and the higher parts of the left side, with diamonds set in the form of flowers; but to those on the east he presented wreaths of laurel, in which were rubies and sapphires. Then all went home with joy from the school of wisdom, decorated with these rewards.

THE OMNIPOTENCE, OMNISCIENCE, AND OMNIPRESENCE OF GOD.

49. We have treated of the Divine Love and the Divine Wisdom, and shown that these two are the Divine Essence. We shall now treat of the omnipotence, omniscience, and omnipresence of God, because these three proceed from the Divine Love and Divine Wisdom in much the same manner as the power and the presence of the sun are in this world and in all its parts, by means of its heat and light. So the heat from the Sun of the spiritual world, in the midst of which is Jehovah God, is in its essence Divine Love, and the light therefrom is in its essence Divine Wisdom; from which it is clear that as infinity, immensity, and eternity pertain to the Divine Esse, so omnipotence, omniscience, and omnipresence pertain to the Divine Essence. But as these three universal statements in regard to the Divine Essence have not been understood hitherto, because their progression according to their respective courses, which are the laws of order, was unknown, it is necessary to deal with them here in separate articles. I. *Omnipotence, omniscience, and omnipresence belong to the Divine Wisdom from the Divine Love.* II. *The omnipotence, omniscience, and omnipresence of God cannot be understood unless it is known what order is, and that God is order, and that at the creation He imparted order to the whole universe and all its parts.* III. *The omnipotence of God in the universe and all its parts, proceeds and operates according to the laws of His own order.* IV. *God is omniscient, that is, He perceives, sees, and knows all and every thing, even to the most minute, that is done according to order, and also from these whatever is done contrary to order.* V. *God is omnipresent from the primaries to the ultimates of His own order.* VI. *Man was created a form of Divine order.* VII. *Man has power against evil and falsity from the Divine omnipotence, wisdom concerning good and truth from the Divine omniscience, and is in God from the Divine omnipresence; so far as he lives according to Divine order.* But these articles must be discussed separately.

50. I. OMNIPOTENCE, OMNISCIENCE, AND OMNIPRESENCE BELONG TO THE DIVINE WISDOM FROM THE DIVINE LOVE.

That omnipotence, omniscience, and omnipresence pertain to the Divine Wisdom from the Divine Love, but not to Divine Love by means of the Divine Wisdom, is a mystery from heaven which has never yet entered into the mind of any one, because no one has hitherto known what love is in its essence, or what wisdom is in its essence, and still less what is the influx of the one into the other; which is, that love, together with everything belonging to it, enters by influx into wisdom, and resides therein like a king in his own kingdom, or like a master

in his own house, and leaves all the direction of justice to its judgment; and because justice pertains to love, and judgment to wisdom, it leaves all the direction of love to its wisdom. But this mystery will be made clearer in what follows; in the mean time let it stand as a general principle. That God is omnipotent, omniscient, and omnipresent, by means of the wisdom of His love, is meant also by these words in John: "In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men. The world was made by him: and the Word was made flesh" (i. 1, 3, 4, 10, 14). By the Word is there meant Divine Truth, or, what amounts to the same, Divine Wisdom; therefore it is also called life and light, and life and light are nothing else but wisdom.

51. Since justice, in the Word, is predicated of love, and judgment of wisdom, therefore we shall here adduce some passages to prove that God's government in the world is effected by means of these two. The passages are the following: "O Jehovah, *justice and judgment* are the support of thy throne" (Psalm lxxxix. 14). "Let him that glorieth glory in this, that Jehovah doeth *judgment and justice* in the earth" (Jerem. ix. 24). "Let Jehovah be exalted, because he hath filled Zion with *judgment and justice*" (Isa. xxxiii. 5). "Let *judgment* run down as water, *and justice* as a mighty stream" (Amos v. 24). "Thy *justice*, O Jehovah, is like the mountains of God; thy *judgments* are as a great deep" (Psalm xxxvi. 6). "Jehovah shall bring forth his *justice* as the light, and *judgment* as the noon-day" (Psalm xxxvii. 6). "Jehovah shall judge his people in *justice*, and his poor in *judgment*" (Psalm lxxii. 2). "When I shall have learned the *judgments* of thy *justice*. Seven times in the day I praise thee, because of the *judgments* of thy *justice*" (Psalm cxix. 7, 164). "I will betroth me unto thee in *justice and judgment*" (Hosea ii. 19). "Zion shall be redeemed in *justice*, and her converts in *judgment*" (Isa. i. 27). "He shall sit upon the throne of David, and upon his kingdom, to establish it in *judgment and justice*" (ix. 7). "I will raise unto David a righteous Branch, who shall reign as a King, and shall do *judgment and justice* in the earth" (Jerem. xxiii. 5; xxxiii. 15). In other places it is said that men ought to do justice and judgment, as in Isa. i. 27; v. 16; lviii. 2; Jerem. iv. 2; xxii. 3, 13, 15; Ezek. xviii. 5; xxxiii. 14, 16, 19; Amos vi. 12; Micah vii. 9; Deut. xxxiii. 21; John xvi. 8, 10, 11.

52. II. THE OMNIPOTENCE, OMNISCIENCE, AND OMNIPRESENCE OF GOD, CANNOT BE COMPREHENDED UNLESS IT IS KNOWN WHAT ORDER IS, AND THAT GOD IS ORDER, AND THAT HE IMPARTED ORDER TO THE UNIVERSE AND ALL ITS PARTS, AT THE CREATION.

How many absurd opinions have crept into the minds of

men, and thence entered into the heads of the founders of every new sect, in consequence of their not understanding the order into which God created the universe and all its parts, will be evident from the bare mention of them in the following pages. But here we will first explain the meaning of order by a general definition of the term. Order is the nature of the disposition, determination, and activity of the parts, substances, or entities, which constitute the form of a thing, whence is its state; the perfection of which is produced by wisdom from its love, or the imperfection of which is occasioned by the madness of reason from lust. In this definition mention is made of substance, form, and state; and by substance we at the same time mean form, because every substance is a form; and the quality of a form is its state, the perfection or imperfection of which results from order. But because these things are metaphysical they will necessarily appear dark and obscure, until illustrated by references to particular examples, which will be done in the following pages.

53. God is order, because He is substance itself and form itself; substance, because all things that subsist, existed and continue to exist from Him; form, because all the quality of substances arose, and does still arise from Him; and quality results from nothing else but form. Now as God is the very, the one only, and the first Substance and Form, and at the same time the very and only Love, and the very and only Wisdom, and since wisdom from love constitutes form, and its state and quality is according to the order inherent in it, it follows that God is order itself; and consequently that from Himself He imparted order to the universe and all its parts, and that He imparted the most perfect order, because whatever He created was very good, as it is written in the book of Genesis. We shall show in its proper place that evils came into existence together with hell, consequently, after creation; but at present we shall deal with matters that more easily enter into the understanding, more clearly enlighten it, and act upon it more gently.

54. The nature and quality of the order into which the universe was created, would require many pages to explain; a slight sketch of it will be given in the section that follows, on creation. It must be borne in mind that all things in the universe, both in general and in particular, in order that they might subsist by themselves, were created each into its own order, and that from the beginning they were created in such a way as to act in unison with the common order of the universe, so that each particular order should subsist in the universal order, and thus constitute one whole. But let us refer to examples. Man was created into his own order, and also every part of him into its own order, as the head, the body, the heart,

the lungs, the liver, the pancreas, the stomach, each into its order; every organ of motion, called a muscle, into its order; and every organ of sense, as the eye, the ear, the tongue, into its order. In fact, there is not the smallest artery or fibre in the body which has not been created into its own order; and yet these innumerable parts are so connected with the common body, and so linked with it, that all together they constitute a unity. It is the same with all other things, the bare mention of which will, therefore, suffice. Every beast of the earth, every bird of the air, every fish of the sea, every reptile, even to the moth, is each created into its own order; similarly every tree, shrub, and herb, into its own order; and so also is every stone and mineral, down to the smallest grain of dust.

55. Who does not see that there is not an empire, kingdom, dukedom, republic, state, or private family, that is not established by laws which constitute its order, and thus the form, of its government? The laws of justice in all of them hold the first place, political laws, the second, and economical laws, the third; if these are compared with man, the laws of justice form the head, political laws the body, and economical laws, the dress; therefore the latter, like garments, may be changed. As to what concerns the order according to which God has established His church, it is this, that God and also the neighbour towards whom order is to be practised is in everything pertaining to it. The laws of this order are as many as the truths contained in the Word; the laws which relate to God forming the head of the church, those relating to a man's neighbour forming the body, and ceremonies the dress; for unless the latter held the former together in their order, it would be as if the body were stripped naked, and exposed to the summer's heat, and the winter's cold; or as if the walls and roof of a temple were removed so as to expose the altar, pulpit, and other holy parts within, to the violence of every storm and tempest.

56. III. THE OMNIPOTENCE OF GOD BOTH IN THE UNIVERSE AND ALL ITS PARTS, PROCEEDS AND OPERATES ACCORDING TO THE LAWS OF HIS OWN ORDER.

God is Omnipotent, because He is able to do all things from Himself, and the power of all others is derived from Him. His power and will are one; and since He wills nothing but what is good, therefore He can do nothing but what is good. In the spiritual world no one can do anything contrary to his own will; this they there derive from God, whose power and will are one. God also is good itself, and, therefore, when He does good He is in Himself, and to go out of Himself is impossible. It is, therefore, clear that His omnipotence proceeds and operates within the sphere of the extension of good, which is infinite; for this sphere from the inmost fills the universe, and every

thing therein, and from that inmost rules the things that are outside, so far as they enter into conjunction with it according to their own order; and if they do not enter into such conjunction, still this sphere sustains them, and labours with its entire effort to bring them back into an order concordant with the universal order, in which God Himself is in His omnipotence, and according to which He acts; but if this is not done they are cast outside Him, where He still sustains them from that inmost. It is evident from this that the Divine omnipotence can by no means go out of itself into contact with any thing evil, nor to promote evil from itself; for evil turns itself away, and consequently is entirely separated from God, and cast into hell, between which and heaven, where He is, there is a great gulf. From these few considerations it may be seen how great is the folly of those who imagine, and greater of those who believe, but still greater of those who teach, that God can condemn, curse, or cast any one into hell, that He can predestinate the soul of any person to eternal death, or avenge injuries, be angry, or punish. Indeed He cannot even turn Himself away from any one, or regard him with a stern countenance. These and similar things are contrary to His essence, and what is contrary to this is contrary to Himself.

57. It is the prevailing opinion at this day that God's omnipotence is like the absolute power of a king in the world, who can at his own pleasure do whatever he wills, absolve and condemn whom he pleases, make the guilty innocent, declare the faithless faithful, exalt the unworthy and undeserving above the worthy and deserving; in fact, that he can under any pretext deprive his subjects of their goods, and condemn them to death, besides other acts. From this opinion, faith, and doctrine concerning the Divine omnipotence, as many falsities, fallacies, and chimeras have entered the church as there are different changes, growths, and generations of faith therein; and as many more may still arise as would equal the number of pitchers which might be filled with water from a large lake, or the serpents that creep from their holes and bask in the sunshine in the deserts of Arabia. What need is there except for these two words *omnipotence* and *faith*; and then to spread conjectures, fables, and trifles before the common people, each accommodated to their bodily senses, for either would banish reason? But when reason has been banished, in what does a man's thought excel that of the bird which flies over his head? Or what, in such a case, is the spirituality which a man possesses over and above the beasts, but like the stench in the dens of beasts, which is agreeable to the wild beasts there, but not to man, unless he is like them? If the Divine omnipotence were extended to do evil as well as good, what difference would there be between God and the devil? Would it

not be like that between two monarchs, one of whom is a king, and at the same time a tyrant, and the other a tyrant whose power is restrained, so that he cannot be called a king? Or how would they differ from two shepherds, one of whom is permitted to play the part of both sheep and leopard towards his flock, while the other is not permitted to do so? Who cannot see that good and evil are opposites, and that if God from His omnipotence could will and do both the one and the other, He would in fact be able to will and to do nothing at all, and consequently would have no power, much less omnipotence? In such a case it would be as if two wheels, with contrary motion, should act the one against the other, from which opposite action both wheels would stop, and remain entirely at rest; or like a vessel in a current running contrary to the course of the vessel, which, unless held by the anchor, would be carried away and destroyed; or like a man with two wills at variance one with the other, one of which must necessarily be at rest, while the other acts; or if both should act at once, giddiness or delirium would seize his mind.

58. If God's omnipotence, according to the prevailing belief of the times, were absolute to do both good and evil, would it not be possible, indeed easy, for Him to raise all hell to heaven, to change devils and satans into angels, and cleanse from his sins every sinner on earth in a moment, to renew, sanctify, and regenerate him, and make him a child of grace instead of a child of wrath, in other words, to justify him merely by ascribing and imputing to him the righteousness of His Son? But God, from His omnipotence, cannot do such things, because it is contrary to the laws of His order in the universe, and at the same time contrary to the law of order enjoined on every man, which is that conjunction should be mutual on the part of both; that this is so will be seen in what follows in the progress of this work. From this absurd opinion and belief concerning God's omnipotence, it would follow that God has the power to change the nature of a goat in any one, into that of a sheep, and at His own good pleasure to remove him from His left hand to His right; or that He could, at His will, transform the spirits of the Dragon into angels of Michael; or could bestow the vision of an eagle upon one with an understanding like that of a mole; and in short, out of a man like an owl make a man like a dove. These things God cannot do, since they are contrary to the laws of His order, although He continually wills and endeavours to effect them. If He could do such things He would never have permitted Adam to obey the serpent, and eat the fruit of the tree of the knowledge of good and evil; neither would He have suffered Cain to murder his brother, or David to number the people, or Solomon to erect temples to idols, or the kings of Judah and Israel to profane the

temple, as they so often did. In fact, had He been able to do it, He would certainly have saved the whole race of mankind, without exception, through the redemption wrought by His Son, and would have rooted out all hell. The Gentiles of old ascribed such omnipotence to their gods and goddesses, which gave rise to the fabulous stories related of them: as that of Deucalion and Pyrrha, who threw stones behind them which became men; that Apollo changed Daphne into a laurel; that Diana turned a huntsman into a stag; and that another of their gods turned the virgins of Parnassus into magpies. A similar belief prevails at this day respecting the Divine omnipotence, which has given birth to so many fanatical and heretical opinions, in every country where there is a religion.

59. IV. God is omniscient, that is, he perceives, sees, and knows all and every thing, even to the most minute, that is done according to order, and also from these whatever is done contrary to order.

God is omniscient, that is, He perceives, sees, and knows all things, because He is wisdom itself and light itself; and wisdom itself perceives all things, and light itself sees all things. That God is wisdom itself was shown above; and that He is light itself, is because He is the Sun of the angelic heaven, which enlightens the understandings of all, both angels and men. For as the eye is enlightened by the light of the natural sun, so is the understanding by the light of the spiritual Sun; and it is not merely enlightened, but also filled with intelligence, according to the love of receiving it, since that light in its essence is wisdom. Therefore, in David it is said, that God dwelleth in inaccessible light; and in the Revelation, that in the New Jerusalem they need no candle, for the Lord God enlighteneth them; and in John, that the Word, which was with God, and which was God, is the "Light which lighteth every man that cometh into the world." By the Word is meant the Divine Wisdom. The angels, therefore, enjoy clearness of light in proportion as they are in wisdom; for the same reason where light is mentioned in the Word, wisdom is meant.

60. That God perceives, sees, and knows all things, even to the most minute, that are done according to order, is because universal order is a result of its being in the most minute particulars; for particulars considered collectively are termed a universal, as the parts taken together are called a whole. The universe, together with all its most minute component parts, is a work cohering as one; so that one part cannot be touched and affected, without some perception of it being communicated to the rest. This kind of order in the universe imparts a similar quality to every part of creation; but this shall be illustrated by comparisons taken from visible objects. In the whole human body there are general and particular parts, and the general include par-

ticulars in them, and they are so fitly connected together, that they have a mutual dependence one upon another. This is owing to the fact that every member is enclosed in a common coat or covering, which insinuates itself into all the particular parts of which the member is composed, so that they make one in every function and use. As for example: the sheath of every muscle enters into every particular motor fibre, and supplies it with a covering from itself. Similarly the coverings of the liver, the pancreas, and the spleen, enter into all the particular parts of these organs. So also the covering of the lungs, which is called the pleura, enters into the interior parts of the lungs; the pericardium does the same as to every part of the heart; and in general, the peritonæum, by anastomoses, or inosculations, with the coverings of all the viscera. The same is the case with the meninges of the brain, which, by means of small threads emitted from them, enter into all the minute glands lying beneath, and through these into all the fibres, and through the fibres into all parts of the body; this is the reason why the head, from the brain, rules every part beneath it. These things are adduced merely to give some idea how God perceives, sees, and knows all things, even to the most minute, that are done according to order.

61. God, from those things which are according to order, perceives, knows, and sees every thing and all things, even the most minute, that are done contrary to order, because He does not hold man in evil, but withholds him from it, thus He does not lead him, but strives with him. From this continual striving, struggling, resistance, repugnance, and re-action of evil and falsity against His good and truth, that is, against Himself, God perceives both their quantity and quality. This follows from His omnipresence in all and every part of His own order, and at the same time from His perfect knowledge of all and every thing therein; just as he who has an ear well tuned, and formed to harmony, distinctly perceives every discordant and inharmonious sound as soon as it enters, and also the extent and nature of the discord; or as one whose senses are occupied with what is delightful, detects at once the intrusion of what is undelightful; or as the eye, which is looking at a beautiful object, sees distinctly when some ugly thing is near it; for which reason it is usual with painters to place an ugly face by the side of a handsome one. The case is exactly the same with good and truth, while they strive against evil and falsity, for these are distinctly perceived from their opposites. For whoever is in good, can perceive what is evil; and whoever is in truth, can see what is false. The reason is, that good is in the heat of heaven, and truth in its light; whereas evil is in the cold of hell, and falsity in its darkness. This may be illustrated by this, that the angels of heaven can see whatever is done in hell.

and also what monsters are therein; but the spirits of hell, on the other hand, cannot have the least discernment of what is done in heaven; nor can they see the angels that dwell there, any more than if they were blind, or were looking into mere air or ether. Those whose understandings are in the light of wisdom, are like men standing at noon-day on the top of a mountain, who have a clear view of all things that are below; and those who are in still higher light, are like persons in the same situation, who, by the aid of a telescope, see the surrounding and lower objects, as if they were close to them; but those who see by the delusive light of hell, arising from the confirmation of falsities, are like men standing upon the same mountain, in the time of night, with lanterns in their hands, who see no objects but such as are near at hand, and those indistinctly as to their shapes, and confusedly as to their colours. Where men enjoy some degree of the light of truth, and yet live in evil of life, they at first see truths, while they are in the delight arising from the love of evil, just as a bat sees linen hanging in a garden, to which it flies, as to its place of retreat and safety; and afterwards, they become like a bird of night, and at length like owls; and then they become like a chimney-sweep, who sticks fast in the gloom of a chimney, and, who, when he raises his eyes upwards, sees the sky through the smoke, but when downwards, sees the hearth from whence that smoke comes.

62. It must be admitted, that the perception of opposites differs from the perception of relatives; for opposites are those things that are without, and contrary to those which are within. An opposite begins when a thing ceases to be anything and another arises with an effort to act against the former, as a wheel acts against a wheel, or as a stream against a stream. But relatives have respect to the disposition of a variety and multiplicity of things in such an order that they fit together and harmonise; as precious stones of different colours in an ornament on the breast of a queen, or like different coloured flowers beautifully arranged in a garland. Relatives, therefore, exist in each opposite, both in the good and in the evil, in the true and in the false, consequently both in heaven and in hell; but the relatives in hell are all the opposites of relatives in heaven. Now since God perceives and sees, and, therefore, is cognisant of all things relative in heaven, by virtue of the order in which He Himself is, and consequently perceives, sees, and is cognisant of all the opposite relatives in hell—which follows from what has been said above—it is evident that God is omniscient in hell, as well as in heaven, and also among men in the world; and that He thus perceives, sees, and is cognisant of their evils and falsities from the good and truth in which He Himself is, and which in their essence are Himself; for it is written, "If I ascend up into

heaven, thou art there; if I lay me down in hell, behold, thou art there" (Psalm cxxxix. 8): and in another place, "Though they dig through into hell, thence shall my hand take them" (Amos ix. 2).

63. V. God is omnipresent from the primaries to the ultimates of his own order.

The omnipresence of God in all the gradations of His own order, from primaries to ultimates, is effected by means of the heat and light from the Sun of the spiritual world, in the midst of which He is. By means of this Sun order was produced, and from it He sends forth heat and light which pervade the universe from its primaries to its ultimates, giving rise to life in men and in every animal, and also the vegetative soul in every germ upon the earth. This heat and light enter by influx into all things in general and particular, causing each subject therein to live and grow according to the order impressed upon it from creation; and since God is not extended, and yet fills the whole extent of the universe, therefore He is omnipresent. That God is in all space without space, and in all time without time, and that consequently the universe, as to essence and order, is the fulness of God, has been shown elsewhere; and this being the case, it follows, that by omnipresence He perceives all things, by omniscience He provides all things, and by omnipotence He effects all things. From which it is plain, that omnipresence, omniscience, and omnipotence make one, or that the one implies the other, thus that they cannot be separated.

64. The Divine omnipresence may be illustrated by the wonderful presence of angels and spirits in the spiritual world. Because in that world there is no space, but only the appearance of space, an angel or spirit can be present to another in a moment, provided they come into a similar affection of love and its thought; for these two cause the appearance of space. That such is the nature of the presence of all there, was made evident to me from the fact that I could there see Africans and Indians near together, although they are so many miles apart on earth; and that I could be present to those who are on other planets in our system, and also to those who are on the planets of other solar systems owing to this, not local, but apparently local presence. I have conversed with apostles, departed popes, emperors, and kings; with the founders of the present church—Luther, Calvin, and Melancthon—and with others from distant countries. Such then being the presence of angels and spirits, what limit is there to the infinite Divine presence in the universe? The reason why angels and spirits enjoy such presence is, that every affection of love, and, therefore, every thought of the understanding, is in space without space, and in time without time. For every one can think of a brother,

relative, or friend, in the Indies, and have him then, as it were, present with him; similarly he can be affected with their love by remembrance of them. By these facts, which are familiar to every man, the Divine omnipresence may in some measure be illustrated; as also by human thought, as when one recalls to his remembrance what he has seen upon a journey, in various places, he is in those places, as if they were present. Even bodily vision emulates the same presence; it does not notice distance, except by intermediate objects, which measure it, as it were. The sun itself would appear near the eye, and within it, as it were, unless intervening objects indicated its remoteness. That such is the case writers on optics have shown in their works. Such presence pertains to both man's intellectual and bodily vision, because his spirit sees by means of his eyes; but such is not the case with any animal, because animals have no spiritual sight. From these statements, it is evident that God is omnipresent from the primaries to the ultimates of His own order. That He is also omnipresent in hell was shown in the preceding article.

65. VI. MAN WAS CREATED A FORM OF DIVINE ORDER.

Man was created a form of Divine order, because he was created an image and likeness of God; and, since God is order itself, man was created an image and likeness of order. There are two things from which order proceeded, and by which it continues, Divine Love and Divine Wisdom; and man was created their receptacle; wherefore he was created into the order according to which these two act in the universe, and especially according to which they act in the angelic heaven. In consequence of this, the whole heaven is a form of Divine order on the largest scale, and is in the sight of God like one single man. There is also a complete correspondence between that heaven and man; for there is not a single society in that heaven which does not correspond to some one of the members, viscera, or organs in man. It is, therefore, said in heaven that such and such a society is in the province of the liver, the pancreas, the spleen, the stomach, the eye, the ear, or the tongue, and so forth. The angels themselves also know in what region of any part of man they dwell. The truth of this has been proved to me to the life; for I have seen a society of angels, consisting of several thousands, as one man; from which it was evident to me that heaven in the aggregate is an image of God; and an image of God is a form of Divine order.

66. It is to be understood, that all things proceeding from the Sun of the spiritual world, in the midst of which is Jehovah God, have relation to man, and that, therefore, whatever things exist in that world have a general tendency to the human form, which they most interiorly exhibit; wherefore all the objects that appear to the eye in that world are representatives of man.

Animals of all kinds appear there, and they are likenesses of the affections of love, and, therefore, of the thoughts of the angels. There are also shrubberies, flower-gardens, and green fields there; and the angels are gifted with a knowledge of what affection this or that object represents; and, what is wonderful, when their inmost sight is opened, they recognise their own images in these things; and this is because every man is his own love, and his own thought therefrom; and because affections, and their thoughts with every man are various and manifold, some of them relating to the affection of one animal, and some to that of another, therefore the images of their affections are thus exhibited; but more will be said hereafter on this subject in the section concerning creation. From these considerations it is also evident that the end of creation was an angelic heaven from the human race, and consequently man, in whom God can dwell, as in His receptacle; which is the true reason why man was created a form of Divine order.

67. God before creation was Love itself and Wisdom itself, and these two in their effort to accomplish use. For love and wisdom without use are merely the volatile things of reason, which fly away unless embodied in use; and the two prior elements separated from the third are like birds that fly above a great ocean, which, at length, wearied by flying, fall down and are drowned. Evidently, therefore, the universe was created by God for the existence of uses, wherefore it may be called a theatre of uses. And since man is the principal end of creation, it follows that all things were created for his sake, and, therefore, that all things pertaining to order, both in general and in particular, were brought together and concentrated in him, in order that through him God might accomplish primary uses. Love and wisdom, without their third, which is use, may be compared to the sun's heat and light, which, unless they operated upon men, animals, and plants, would be useless, but which become real by such influx and operation. There are three things which follow each other in order—end, cause, and effect; and it is well known in the learned world that the end is nothing unless it regards the efficient cause; and that the end, together with this cause, are nothing, unless the effect follows. The end and the cause may indeed be abstractly contemplated in the mind, but still this should be with a view to producing some effect, which the end purposes, and the cause promotes. The case is similar with love, wisdom, and use; use is the end which love purposes, and through the cause accomplishes; and when use results then love and wisdom acquire a real existence, and in this make for themselves a habitation and a seat, where they may be at rest as in their own home. It is the same with man, in whom the love and wisdom of God abide when he performs uses; and for the sake of performing Divine uses he was created an image and likeness, that is, a form of Divine order.

68. VII. MAN HAS POWER AGAINST EVIL AND FALSITY FROM THE DIVINE OMNIPOTENCE, WISDOM CONCERNING GOOD AND TRUTH FROM THE DIVINE OMNISCIENCE, AND IS IN GOD FROM THE DIVINE OMNIPRESENCE, SO FAR AS HE LIVES ACCORDING TO DIVINE ORDER.

Man has power against evils and falsities from the Divine omnipotence, so far as he lives according to Divine order, because none can resist evils and their falsities but God alone. For all evils and their falsities are from hell, and are there connected together as a single body, just as are all kinds of goods and their truths in heaven. For, as said above, all heaven appears before God as one man, and, on the other hand, all hell as a single gigantic monster; therefore, to oppose a single evil and its falsity, is to oppose that gigantic monster, or hell; this none can do but God, because He is omnipotent. It is evident from this, that unless a man approaches the omnipotent God, he has no more power of himself against evil and falsity from it than a fish has against the ocean, a flea against a whale, or a grain of dust against a fallen mountain; and far less than a locust has against an elephant, and a fly against a camel. Moreover, a man has still less power against evil and the falsity from it, because he is born into evil, and evil has no power to act against itself. It follows, therefore, that unless a man lives according to order, that is, unless he acknowledges God and His omnipotence, and protection thereby against hell; and unless he, on his part, fights with evil in himself—for this as well as the former is a law of order—he cannot but be immersed and submerged in hell, and be driven about there by evils one after another, as a boat is driven by storms.

69. Man has wisdom respecting good and truth from the Divine omniscience, so far as he lives according to Divine order, because all love of good, and all wisdom of truth, or all the good of love, and all the truth of wisdom, are from God. This is agreeable to the confession of every church in the Christian world; from which it follows that a man cannot be interiorly in any truth of wisdom but from God, who is omniscient, that is, who has infinite wisdom. The human mind, like the angelic heaven, is divided into three distinct degrees, and may therefore be elevated to a degree higher and higher, or let down to a degree lower and lower; but so far as it is elevated to the higher degrees, it is exalted to wisdom, because so far it is elevated into the light of heaven, which can only be effected by God; and so far as it is elevated into that light, it is a man; but so far as it is let down to the lower degrees, it sinks into the false light of hell, and becomes not a man, but a beast. It is for this reason that a man stands erect upon his feet, and looks with his face towards heaven, and can raise it to the zenith; whereas a beast stands on his

feet in a position parallel with the ground, and turns his whole face in that direction; nor can he without difficulty raise it to
2 heaven. The man who raises his mind towards God, and acknowledges that every truth of wisdom proceeds from Him, and, at the same time, lives according to order, is like one standing on a high tower, who sees a populous city below, and can discern what is being done in the streets; but the man who confirms himself in a belief that every truth of wisdom is from his own natural light, and consequently from himself, is like one confined in a cavern under that tower, who through its clefts looks towards the same city, but can discern nothing therein save the wall of a particular house, and how the bricks of which it is built are cemented together. Moreover, the man who draws wisdom from God is like a bird flying aloft, which enjoys a wide and extensive view of whatever is contained in the gardens, woods, and villages beneath, and directs its flight to whatever is required for its use; while the man who draws such things as pertain to wisdom from himself, without a belief that they are from God, is like a hornet flying close along the ground, which lights upon the first dunghill in its way, and regales itself in its stench. Every man, so long as he lives upon earth, walks midway between heaven and hell, and consequently is in equilibrium, and thus has freedom of will either to look upward towards God, or downward towards hell. If he looks upward towards God, he acknowledges that all wisdom is from Him, and is in spirit actually with the angels in heaven; but if he looks downward, as every one does who is under the influence of falsities from evil, he is then, as to his spirit, actually with devils in hell.

70. Man is in God from the Divine omnipresence, so far as he lives according to order, because God is omnipresent, and wherever He is in His Divine order, there He is as in Himself, because, as was shown above, He is order itself. Now since man was created a form of Divine order, God is in him; and so far as he lives according to Divine order, God is fully in him, but if he does not live according to Divine order, God is still in him, but then He is only in the highest regions of the soul, and gives him the ability to understand what is true, and to will what is good, that is, He gives him the ability to understand, and the inclination to love. But so far as a man lives contrary to order, so far he closes up the lower regions of his mind or spirit, and thus prevents God from descending and filling those lower regions with his presence; the consequence of this is, that God is in him, but he is not in God. It is a general law in heaven, that God is in every man, evil and good alike, but that a man is not in God unless he lives according to order. For the Lord says that He wills that man should be in Him
2 and He in man (John xv. 4). Man is in God by a life accord-

ing to order, because God is omnipresent inmostly throughout the universe and all its parts, for these are in order; but in those things that are contrary to order, which are only those that are outside what is inmost, God is omnipresent by continual striving with them, and by a perpetual effort to reduce them to order. In proportion, therefore, as a man suffers himself to be reduced to order, God is omnipresent in him throughout, and, consequently, God is so far in him, and he in God. God's absence from a man is as impossible as the absence of the sun, by its heat and light, from the earth; earthly objects, however, do not enjoy the benefit of the sun, except so far as they are recipient of its proceeding heat and light, as is the case in spring and summer. These considerations may be applied to 3
the omnipresence of God; for a man is under the influence of spiritual heat and also of spiritual light, that is, under the influence of the good of love and the truths of wisdom, only in proportion as he lives in and according to order. Spiritual heat and light, however, differ from natural heat and light in this, that natural heat departs from the earth and its objects during winter, and the light departs during night, in consequence of the earth's rotations round its own axis, and of its revolutions round the sun; whereas spiritual heat and light are subject to no such vicissitudes, God being present with every one by means of His Sun, which undergoes no changes as the sun of this world apparently does. Comparatively, man turns away from God, just as the earth turns from the sun; and when he turns himself away from the truths of wisdom, he is like the earth in the night turned from its sun, and when from the goods of love, he is like the earth turned from its sun in winter. Such is the correspondence between effects and uses derived from the Sun of the spiritual world, and effects and uses derived from the sun of the natural world.

MEMORABILIA.

71. I shall here add the following Memorabilia.—I. I once heard under me, as it were, a roaring of the sea; then I asked what it was; and one informed me that it was a disturbance among those people in the lower earth, which is just above hell. And presently the ground, which formed a kind of roof over them, opened, and lo! through the opening there flew forth birds of night in crowds, and spread themselves towards the left; immediately after them there rose up locusts, which leaped on the grass, and made a desert everywhere; and in a little while I heard those birds of night uttering a succession of cries and a confused clamour on one side, as if from spectres in the woods. After this I saw beautiful birds from heaven, which spread themselves toward the right; they were distinguished by wings, like gold, interspersed with silvery

streaks and spots, and some of them had crests on their heads in the form of crowns.

While I was looking and wondering at these things, suddenly there arose a spirit from the lower earth where the tumult was, who could assume the form of an angel of light; and he cried out, "Where is he who speaks and writes about the order by which the omnipotent God has bound Himself with regard to man? For we have heard his views in our lower world." When he was above that earth he ran towards me along a paved way, and, instantly assuming the appearance of an angel of heaven, he thus addressed me in a feigned tone of voice: "You are the man who thinks and speaks concerning order? If so, tell me briefly what is meant by order, and what are some of its
2 particulars." I replied, "I will acquaint you with some of its general laws; but I will not enter into particulars, because you cannot comprehend them." I said, "1. God is Order itself. 2. He created man from order, in order, and for order. 3. He created man's rational mind according to the order of the whole spiritual world, and his body according to the order of the whole natural world, on which account a man was called by the ancients a little heaven and a little world. Therefore, it is a law of order, that a man from his little heaven or little spiritual world, should govern his microcosm or little natural world, as God from His vast heaven or the spiritual world governs the macrocosm or natural universe in the whole and in every part. 5. It is a consequent law of order that a man should enter into faith by truths from the Word, and into charity by good works, and so reform and regenerate himself. 6. It is a law of order, that a man should purify himself from sins by his own labour and power, and not stand still in a belief in his inability to do so, and expect God to wipe away his sins in an instant. 7. It is a further law of order, that a man should love God with all his soul, and with all his heart, and his neighbour as himself, and not wait and expect that God will immediately put these loves into his mind and heart, as bread from the bakers is put into his mouth; besides other
3 similar things." When that satan had heard these words, he thus replied, in a mild and gentle tone of voice, which he had the artifice to assume, "What is this you say? A man must by his own power enter into order by the practice of its laws? Do you not know that a man is not under the law, but under grace, and that all is of free grace, and that he can receive nothing except it be given him from above, and that in spiritual things he has no more power to act of himself, than the pillar of salt into which Lot's wife was turned, or than Dagon the idol of the Philistines in Ekron, and that it is consequently impossible for a man to effect his own justification, for which faith and charity are requisite?"

In reply to these questions, I merely said, "It is also a law of order, that a man by his own labour and power ought to acquire faith by means of truths from the Word, but nevertheless he should believe that not a grain of faith is from himself, but from God; and further that a man, by his own labour and power, should work out his own justification, but yet with this belief, that not a jot of such justification is from himself, but from God. Is it not commanded, that a man should believe in God, and love Him with all his strength, and his neighbour as himself? Think, and say how this could have been commanded by God, if man had no power to obey and to act?" When the 4
satan heard this, his countenance changed, and his face, which at first was fair, became by degrees swarthy and black; and then, addressing me in this his proper character, he said, "You speak paradoxes upon paradoxes;" and instantly he sank down to his own place, and disappeared. The birds on the left hand, together with the spectres, uttered strange, unusual cries, and immediately cast themselves with leaps into the sea, which is there called Suph, whither the locusts followed them; so the air was purified, and the earth rid of those fierce creatures; the tumult below ceased, and all became tranquil and serene.

72. II. I once heard an unusual murmuring at a distance, and following in the spirit the direction of the noise, I drew near; having reached the place I found a company of spirits disputing together about Imputation and Predestination. They were Dutch and English, with a few from other countries intermingled; and at the conclusion of every argument they cried out, "Admirable! admirable!" The subject of dispute was, why God does not impute the merits and righteousness of His Son to every man created, and afterwards redeemed by Him. Is He not omnipotent? Can He not, if He will, change Lucifer, the dragon, and all the goats, into archangels? Is He not omnipotent? Why does He permit the iniquity and impiety of the devil to triumph over the righteousness of His Son, and the piety of His own true servants? What is easier than for God to make all worthy of faith, and so of salvation? What need of more than a single word to accomplish it? If not, does He not act contrary to His own words, that He desires the salvation of all and the death of none? "Declare to us, therefore, from whom, and in whom is the cause of the damnation of those who perish." And a certain one from the Dutch, who maintained the predestinarian and supralapsarian doctrine, replied, "Is this not at the good pleasure of the Omnipotent? Shall the clay find fault with the potter, because he has made of it a vessel of dishonour?" And another said, "The salvation of every one is in His hand, as a balance in the hand of him that uses it."

2 There were standing, at a little distance, certain spirits distinguished for simplicity of faith and uprightness of heart, some with their eyes inflamed, some appearing to be stupefied, some as if intoxicated, and some suffocated, as it were, by the preceding discourse; who muttered one to another, "What have we to do with these ravings? These people are certainly infatuated with this their favourite faith, that God the Father imputes the righteousness of His Son to whom He will, and when He will, and sends His Holy Spirit to work out the evidences of this righteousness, to whatever persons, and at whatever times, He pleases; and that, lest man should claim for himself the least share in the work of salvation, he must always be like a stone in the business of justification, and like a stock with regard to spiritual things." And then one of them made his way into the crowd, and said in a loud voice: "O madmen! How trifling and groundless are your reasonings. You seem totally ignorant that the omnipotent God is order itself, and that the laws of order are myriads—as numerous, indeed, as the truths contained in the Word; and that God cannot act contrary to those laws, because to do so would be to act contrary to Himself, and, therefore, not only contrary to justice, but also to His own omnipotence."

3 While he was thus speaking, he saw on his right hand, as it were, a sheep and a lamb, and a dove upon the wing, and on his left hand a goat, a wolf, and a vulture; and he said, "Do you suppose it possible for God, by His omnipotence, to turn that goat into a sheep, or that wolf into a lamb, or that vulture into a dove, or the contrary? By no means; for it is contrary to the laws of His order, one tittle of which cannot fall to the ground, as He himself has declared. How then can He impart the righteousness of His Son's redemption to one who resists the laws of His righteousness? Or how can righteousness commit unrighteousness by predestinating any to hell, and casting them into that fire which the devil kindles and feeds? O madmen! empty in your spirit, your faith has seduced you. Is it not in your hands like a snare to catch doves." On hearing these words, a certain magician made of that faith, as it were a snare, and hung it in a tree, saying, "You shall see me catch that dove." Presently a hawk flew towards it, put his neck into the snare and was caught; while the dove, seeing the hawk, flew away. Then all who stood by were amazed at the sight, and cried out, "Even this sport is a proof of righteousness."

73. The next day there came to me several of the same company, who favoured the doctrine of predestination and imputation, and said, "We are, as it were, drunken, not with wine, but from the utterance of that man yesterday. He spoke about omnipotence and order, and he concluded, that as omnipotence is Divine, so also is order, in fact, that God Himself is order

And he said there are as many laws of order as there are truths in the Word, which amount not to thousands only, but to myriads of myriads; and therein God is bound to His own laws, and man to his. What then is the Divine omnipotence if it is bound by laws? For then all power would be wanting to it. And so has not God in such a case less power than that of an earthly monarch, who can change the laws of justice at his pleasure, and play the despot, either like Octavius Augustus, or like Nero? After we thought of omnipotence as bound by laws, we became as it were drunken, and are now ready to faint away, unless some remedy be immediately applied; for according to our faith, we usd to pray to the Father to be merciful to us for the sake of His Son; and we have been used to believe that He can be merciful, and forgive sins to whomsoever He pleases, and save whomsoever He will; and we dared not rob Him of the least iota of His omnipotence. To bind God, therefore, with the chains of any of His own laws, appears to us impious wickedness, because it is opposed to His omnipotence."

When they had thus spoken, they looked on me, and I on 2
them; and observing their amazement, I said, "I will entreat the Lord for you, and give you a remedy from Him, by illustrating this subject; but at present I shall adduce some examples only. And I said, "The omnipotent God created the world from the order which is in Himself, thus from the order in which He Himself is, and according to which He rules; and He imparted to the universe and all its parts, as to man and beast, to birds and fishes, to worms, to every tree and herb, its own particular order. The laws of order prescribed to man are, that he should acquire for himself truths from the Word, reflect on them naturally, and, so far as he is able, rationally, and thus furnish himself with natural faith. The laws of order on God's part then are, that He will draw near and fill those truths with His own Divine light, and thus fill with Divine essence man's natural faith, which of itself is merely knowledge and persuasion, and which can only become saving faith by this means.

"The case is the same with respect to charity, as will appear from these few instances: God, according to the laws of His order, cannot remit sins to any one, except in proportion as that person, according to His laws, ceases from them; nor can God spiritually regenerate any person, but in proportion as that person, agreeably to His laws, naturally regenerates himself. God is continually striving to regenerate, and thus to save, every man; but this He cannot accomplish except as a man prepares himself to become a recipient, and so clears the way for God and opens the door. A bridegroom cannot enter into the chamber of a virgin before she becomes his bride, for she shuts the door, and keeps the key herself; but when she becomes a
bride, she then gives the bridegroom the key. God could not, 3

by His omnipotence, have redeemed mankind, unless He had Himself become a man; nor could He have made His Human Divine, unless it had been at first like the human of an infant, then like that of a child, and lastly, had formed itself into a receptacle and habitation into which the Father of it might enter, which was done by the Lord's fulfilling all things in the Word, that is, all the laws of order therein; for so far as this was accomplished, the Human was united to the Father, and the Father united Himself to the Human. But these are only a few instances, adduced for the sake of illustration, in order that you may see that the Divine omnipotence is within the bounds of order, and that its government, which is called providence, is in accordance with order, and that it acts continually and eternally in conformity with the laws of its own order; and cannot act against them, or change them one iota, because order, with all its laws, is Himself."

4 When I had said this a brilliancy of golden light flamed in through the roof, and presented an appearance of flying cherubs in the air; and its ruddy glow shone upon the back part of the heads of some of them, but not the front part as yet, for they murmured, "We do not yet know what omnipotence is." But I replied, "It will be revealed to you, as soon as the foregoing considerations have become somewhat clear to you."

74. III. I saw gathered together at a distance a number of persons with caps upon their heads; the caps of some were bound round with silk, and these were of the clerical order; the caps of others had their borders adorned with bands of gold, and these were civilians, all of them men of deep learning and erudition; I saw others, moreover, with turbans on, and these were unlearned. I drew near and heard them talking about the unlimited nature of Divine Power, and saying, "that if it were to proceed according to any established laws of order, it would not be unlimited, but limited, and would thus be power, but not omnipotence; whereas who does not see, that no necessity of law can compel omnipotence to act after any one particular manner and no otherwise? Certainly when we think of omnipotence and at the same time of laws of order, according to which it is obliged to act, our preconceived ideas of omnipotence fall down like a hand leaning on a broken staff."

2 When they saw me near them, some of them ran up to me, and with some earnestness said, "You are the man that has circumscribed God with laws, as with bonds. How insolent this is. You have thus rent in pieces our faith, upon which our salvation is based, in the centre of which we place the righteousness of the Redeemer, next to this the omnipotence of God the Father, and to these we add the operation of the Holy Spirit as an appendage, and we attribute its efficacy to man's absolute impotence in spiritual things, it being sufficient for him to

speak of the fulness of justification inherent in this belief by virtue of God's omnipotence. But we have heard that you see nothing but absurdity in this belief, because in it there is nothing relative to Divine order on man's part."

On hearing this, I began to speak, and with a loud voice, I said, "Learn the laws of Divine order, and after that disclose your faith, and you will see as it were a vast desert, and the long and crooked leviathan, and all round about it a network in an inextricable knot. But do as Alexander is reported to have done, who, when he saw the Gordian knot, drew his sword, severed it, and thus loosed its entanglements, and throwing it on the ground trod it under his feet." At these words those 3
assembled bit their tongues, wishing to sharpen them for invectives; but they were afraid, for they saw heaven open above me, and heard from thence these words, "Hear with moderation, what that order is, according to whose laws the omnipotent God acts." And I said, "God from Himself, as from order, created the universe in order, and for order; in like manner He created man, in whom He established the laws of his order, by virtue of which he became an image and likeness of God. The sum of those laws is that a man should believe in God, and love his neighbour, and so far as he does so from his natural powers, he makes himself a receptacle of the Divine omnipotence, and so far God unites Himself to man and man to Himself; then a man's faith becomes a living and saving faith, and his actions living and saving charity. But it must be known that God is perpetually present with and continually striving, and acting in every man, even touching his free will, but yet never forcing it. For if He should violate a man's free will his dwelling in God would be destroyed, and only God's dwelling in man—and this dwelling is in all—would remain whether on earth, in heaven, or in hell; for it is the source of their power to will and understand. But there is no reciprocal dwelling of man in God except with those who live according to the laws of order prescribed in the Word. These become images and likenesses of Him, and to these paradise is given for a possession, and the fruit of the tree of life for food, while the rest assemble about the tree of the knowledge of good and evil, and there talk with the serpent, and eat, and are afterwards driven from paradise; nevertheless God does not forsake them, but they forsake God."

These remarks were understood and approved by those who 4
wore caps; but those who wore turbans denied their truth, saying, "Is not omnipotence hereby limited? and does not a limitation of omnipotence imply a contradiction?" To this I replied, "It is no contradiction to act omnipotently according to the laws of justice with judgment, or according to laws inscribed on love from wisdom; but the supposition that God can act contrary to the laws of His own justice and love is a con-

tradiction, for this would be not to act from this judgment and wisdom. Such a contradiction is implied in this faith of yours, that God can of mere grace justify an unrighteous man, and enrich him with all the gifts of salvation and the rewards of
5 life. But I will state briefly what God's omnipotence is. God by His omnipotence created the universe, and at the same time imparted order to the whole and every part of it; God by His omnipotence also preserves the universe, and watches perpetually over the order established in it with all its laws, and when any thing departs from order, He brings it back, and restores it again. Moreover, by His omnipotence, God instituted the church, and revealed the laws of its order in the Word; and when it fell from order, He restored it; and when it totally fell away, He Himself came down into the world, and, by means of the Human which He assumed, clothed Himself with omnipotence, and so restored it again. By His omnipotence and omniscience God examines every one after death, and prepares the righteous, or the sheep, for their places in heaven, and forms heaven of them; but He prepares the unrighteous, or the goats, for their places in hell, and of them also forms hell. He arranges both into societies and congregated bodies, according to all the varieties of their love, which in heaven are as many as the stars in the firmament; and He unites the heavenly societies into one, in order that they may be as one man before Him. In like manner He unites the congregated bodies in hell, that they may be like one devil; and He separates the latter from the former by a gulf, lest hell should do violence to heaven, and lest heaven should occasion torment to hell; for those who are in hell suffer torment so far as they receive influx from heaven. Unless God by His omnipotence did this every moment, a savage nature would enter and take possession of men, until they could no longer be restrained by the laws of any order, and thus the human race would perish. These and other such things would happen unless God were order, and omnipotent in order." Having heard this, those who wore caps departed with them under their arms, praising God; for in that world the intelligent wear caps; not so those who wore turbans, for they were bald, and baldness signifies dulness. The latter went away to the left hand, but the former to the right.

THE CREATION OF THE UNIVERSE.

75. Since the subject of this first chapter is God the Creator, we must also deal with the creation of the universe by Him; as in the following chapter concerning the Lord the Redeemer, we shall also treat of redemption. No one, however, can have a correct idea of the creation of the universe, unless some

general principles that will impart perception to the understanding are first stated :—1. There are two worlds, a spiritual 2
world where angels and spirits are, and a natural world where men are. 2. In each world there is a sun, and the Sun of the spiritual world is pure love from Jehovah God, who is in the midst of it; and from that Sun proceed heat and light, the heat proceeding from it is in its essence love, and the light is in its essence wisdom; and these two affect the will and understanding of man, the heat his will, and the light his understanding. But the sun of the natural world is pure fire, and therefore its heat and light are dead, and serve as clothing and aids to spiritual heat and light, by which they may be conveyed to man. 3. Moreover those two things which proceed from the 3
Sun of the spiritual world, and consequently all things that exist by their means in that world, are substantial, and are called spiritual; and the two similar things that proceed from the sun of the natural world, and consequently whatever exists therein by their means, are material, and are called natural. 4. In each world there are three degrees, which are called 4
degrees of altitude, and consequently three regions, according to which the three angelic heavens are arranged; there is also a similar arrangement in human minds, which thus correspond to the three angelic heavens; and other things in each world have a similar arrangement. 5. There is a correspondence 5
between the things in the spiritual and those in the natural world. 6. There is an order into which and according to 6
which all things in both worlds were created. 7. A con- 7
ception of these things must be first obtained, otherwise the human mind from mere ignorance of them easily falls into the notion of the creation of the universe by nature, and then, from ecclesiastical authority merely, asserts that nature was created by God; but because it knows not how, if it investigates the matter more deeply, it falls into naturalism, which denies God. Since, however, a particular explanation and demonstration of these statements would require a large volume to do them justice, and moreover as this does not properly belong to a system of theology, I shall content myself with laying before the reader some MEMORABILIA, from which he may be able to form a conception of the creation of the universe by God, and thus be able to have some idea of such creation.

MEMORABILIA.

76. I. On a certain day I was meditating upon the creation of the universe; and because this was perceived by some angels above me on the right side, where those were who sometimes meditated and reasoned on the same subject, one

of them descended, and invited me to join them, and I was in the spirit, and attended him. After I had entered, I was conducted to their chief, in whose court I saw some hundreds assembled, and the chief in the midst of them. Then one of them said to me, "We have perceived here that you were meditating about the creation of the universe, and we have sometimes meditated on the same subject; but we could never come to any definite conclusion, because our thoughts were perplexed with the idea of a chaos, as of a great egg, out of which the universe and all its parts were brought forth in their order; but since we now perceive that so great a universe could not possibly be thus produced, there also clung to our minds another idea, that all things were created by God out of nothing; and yet we now perceive, that out of nothing nothing comes. From these two ideas we have not yet been able so far to extricate our minds, as to discover the nature and manner of creation with any degree of clearness; we have therefore called you from the place where you were in order that you might give us the results of your meditation on the subject." "Your
2 desire," I replied, "shall be granted:" and I said, "I have thought much on this subject, but in vain; but after I was admitted by the Lord into your world, I perceived that it was useless to form any conclusion about the creation of the universe, until it is first known that there are two worlds, one in which the angels are, and the other in which men are; and that men after death pass from their world into the other. When I perceived this I also saw that there are two suns, one from which all spiritual things, and the other from which all natural things proceed; and that the Sun from which all spiritual things proceed is pure love from Jehovah God, who is in the midst of it, and that the sun from which all natural things proceed is pure fire. These facts being known, it was granted me once, when I was in a state of enlightenment, to perceive that the universe was created by Jehovah God by means of the Sun in the midst of which He is; and since love cannot exist except in union with wisdom, I saw that the universe was created by Jehovah God from His love by means of His wisdom. The truth of this is proved by everything that I have seen, both in your world and in that where I am as to the body.

3 "But how creation progressed from its primordial state would be too tedious to explain. But when I was in a state of enlightenment, I perceived that, by means of light and heat from the Sun of your world, spiritual atmospheres, which are in themselves substantial, were created one from another. Because there were three of these atmospheres, and consequently three degrees of them, three heavens were also formed; one for the angels who are in the highest degree of love and wisdom,

another for those in the second degree, and a third for angels in the lowest degree. But as this spiritual universe cannot exist without a natural universe, in which it may work out its effects and uses, I perceived that the sun, from which all natural things proceed, was created at the same time; and in like manner, by means of heat and light, three atmospheres, encompassing the former, as the shell surrounds its kernel, or as the bark of a tree surrounds the wood; and that, finally, by means of these atmospheres, the terraqueous globe was formed, where men, beasts, and fishes are, also trees, shrubs, and herbs formed of earthly substances which are composed of soil, stones, and minerals. This, however, is only a general sketch 4 of creation and its progress; the details of it would require volumes of books to explain. But all things point to the conclusion that God did not create the universe out of nothing,—since, as you observed, out of nothing nothing comes—but by means of the Sun of the angelic heaven, which is from His Esse, and consequently is pure love in union with wisdom. That the universe—by which is meant both the spiritual and the natural worlds—was created from the Divine Love by means of the Divine Wisdom, everything clearly proves; and if you study those things in their order and connection, from the light in which the perceptions of your understanding are, you will be able to see it clearly.

"But it must be remembered that love and wisdom, which are one in God, are not love and wisdom in an abstract sense, but are in Him as a substance; for God is the absolute, the only, and, therefore, the first Substance and Essence, which is self-existent and self-subsistent. That all and everything was created from 5 the Divine Love and the Divine Wisdom, is meant by these words in John: 'The Word was with God, and God was the Word; all things were made by him, and the world was made by him' (i. 1, 3, 10). In this passage God signifies Divine Love, and the Word signifies Divine Truth, or Divine Wisdom; for which reason the Word is also called light; and by light, when spoken of God, is meant Divine Wisdom."

When I had finished speaking, and was preparing to take my leave, sparks of light fell through the angelic heavens from the Sun there, upon their eyes, and through these into the abodes of their minds; and so being enlightened they favoured what I had said. Afterwards they followed me to the outer court of the palace; and my former companion followed me to the house where I was, and thence he re-ascended to his own society.

77. II. One morning, when I awoke from sleep, as I was meditating in the early and calm morning light before it was broad day, I saw through the window, as it were, a flash of lightning; and presently I heard, as it were, a clap of thunder.

Wondering whence this could be, I heard from heaven, that there were some spirits not far from me, disputing sharply about God and nature; and that the flash of light like lightning, and the sound like thunder, were correspondences, and consequent appearances of the conflict and collision of arguments —for God on one side, and for nature on the other. The occasion of this spiritual combat was this: There were some satans in hell who said to one another, "Would that we were permitted to talk with the angels of heaven, we would perfectly and fully prove that what they call God, the origin of all things, is nature, consequently, that 'God' is a word without meaning, unless nature is meant." And as these satans believed this to be true with all their hearts and all their souls, and desired to converse with the angels of heaven, they were permitted to ascend from the mire and darkness of hell, and to converse
2 with two angels descending from heaven; they were in the world of spirits, which is intermediate between heaven and hell. The satans seeing the angels there, ran to them quickly, and cried out in an angry tone of voice, "You are the angels of heaven, with whom we are permitted to engage in debate concerning God and nature. You are called wise, because you acknowledge God; but oh, how simple you are! Who has seen God? Who understands what God is? Who can conceive that God governs, or is able to govern, the universe and all the things it contains? And who but the ignorant and vulgar acknowledge what they neither see nor understand? What is more obvious than that nature is all in all? For is it not nature alone which we see with our eyes, hear with our ears, smell with our nostrils, taste with our tongues, and touch and feel with our hands and bodies? And are not our bodily senses the witnesses of the truth? Who cannot swear by them that it is so? For is not respiration, by which the body is kept alive, a witness? Are not our heads and yours in nature? Whence comes influx into the thoughts unless from her? If nature is removed can you think at all?" And they said much more in the same strain.

3 When the angels had heard these things, they said, "You speak in this way because you are merely sensual. All who are in hell have their thoughts immersed in the bodily senses, above which they have no power to elevate them; we therefore excuse you. A life of evil, and a consequent belief in what is false, have closed up the interiors of your minds, so that you are incapable of any elevation above the things of sense, except while you are in a state removed from evils of life, and falsities of faith; for a satan can understand truth, as well as an angel, when he hears it; but then he does not retain it, because evil obliterates truth, and introduces falsity. But we perceive that you are in a state remote from evil, and can therefore

understand the truth that we speak; attend, therefore, to what we are about to say."

The angels said, "You were once in the natural world, you died there, and are now in the spiritual world. Have you before this known any thing concerning a life after death? Did you not formerly deny it, and make yourselves the equals of beasts? Had you before any knowledge of heaven and hell, or of the light and heat of this world, or of the fact that you are no longer within the sphere of nature, but above it? For this world and everything in it is spiritual, and spiritual things are so far above natural things, that not the least thing of nature, wherein you lived, can inflow into this world. But because you believed nature to be a god, or a goddess, you also believed the light and heat of this world to be the light and heat of the natural world; although such is not the case, for natural light is darkness here, and natural heat is cold. Moreover, did you know of the Sun of this world, from which our light and heat proceed? Did you know that this Sun is pure love, and the sun of the natural world pure fire; and that it is the sun of the natural world, which is pure fire, from which nature exists and subsists; and that it is the Sun of heaven, which is pure love, from which life itself exists and subsists, which is love united with wisdom; and thus that nature, which you make out to be a god or a goddess, is absolutely dead? Under 4
the care of a proper guard, you may ascend with us into heaven, and we also, under the same protection, can descend with you into hell; and in heaven you will see things magnificent and beautiful; while in hell you will see things unsightly and unclean. The reason of this difference is, that all in heaven worship God, and all in hell worship nature; and that the magnificent and beautiful objects in heaven are correspondences of the affections of the love of good and truth; while the unclean and unsightly objects in hell are correspondences of the affections of the love of evil and falsity. Judge then from these things whether God or nature is all in all." To this the satans replied, "In our present state we can come to the conclusion, from what you have told us, that there is a God; but when the delight of evil takes possession of our minds, we then see nothing but nature."

The two angels and the satans were standing not far from 5
me, so that I could see and hear them. And, behold! I saw around them many, who in the natural world have been celebrated for their deep learning; and wondering why the learned at one time stood near the angels, and at another near the satans, and that they favoured the opinions of those near whom they stood, I was told, that their changes of position were changes in the states of their minds, which favoured first one side, and then the other; for, in their faith, they were like Vertumni; and some

said, "We will tell you a mystery. On looking down upon the earth, and examining those who are most distinguished for their erudition, we found six hundred out of a thousand in favour of nature, and the rest in favour of God; and that the latter are in favour of God, not from an understanding of the matter, but only because they have frequently talked about it, from having heard that nature is from God; for frequent speaking about a subject from memory and recollection, begets a kind of faith, although it may not be grounded in the thoughts and understanding."

6 After this the satans were entrusted to a proper guard, and ascended with the two angels into heaven, where they saw scenes of the utmost magnificence and splendour; and while remaining there in a state of enlightenment from the light of heaven, they acknowledged the existence of God, and that nature was created to be subservient to the life that is from God, and that nature in itself is dead, and, therefore, does nothing of itself, but is actuated by life. Having seen and perceived these things, they descended, and, during their descent, the love of evil returned, closing their understanding above, and opening it below; and then there appeared above a kind of shadow flashing with infernal fire. And as soon as their feet touched the ground, it gaped beneath them, and they sank down to their own.

78. III. The next day an angel came to me from another society of heaven, and said, "We have heard in our society, that because you meditated about the creation of the universe, you were invited to a society near ours, where you gave an account of the creation which they favoured and found satisfaction in. I will now show you how animals and plants of all kinds were produced by God." He then led me into a wide green field, and said, "Look around." And I looked and saw birds of most beautiful colours, some flying, some perched on trees, and some scattered over the ground and plucking little leaves from the roses; among the birds also were some doves and swans. When these had vanished from my sight, I saw, not far from me, several flocks of sheep with lambs, and of she-goats and kids; and round about these I saw herds of cows and calves, and also of camels and mules, and in a certain grove, deer with high branching horns, and also
2 one-horned animals. Having seen these things, the angel said, "Turn your face towards the east:" and I saw a garden full of all kinds of fruit trees,—orange trees, citrons, olives, vines, fig-trees, pomegranates, and also shrubs laden with berries. The angel then said, "Look now towards the south:" and I then saw crops of various kinds of grain, such as wheat, millet, barley, and beans, and round about them beds of roses, the colours of which were beautifully variegated. Towards the

north were groves planted thick with chestnut-trees, palms, lindens, plane-trees, and other leafy trees. When I had seen these, the angel said, "All these things that you have seen are correspondences of the affections of the love of the angels who are near you." And he told me to what affections each particular thing corresponded; and, moreover, that not only those, but also all things that were seen were correspondences, as houses and their furniture, tables, food, and clothing, and even gold and silver coins, together with the diamonds and other precious stones, with which wives and virgins in heaven are adorned. "We perceive," added he, "from all such things, the nature of every person as to love and wisdom. The things that are in our houses, and that serve for use, constantly remain there; while in the sight of those who wander from one society to another, they are changed according to association. These things have been shown you in order that 3
you may see creation, in general, exemplified in a particular type. For God is Love itself and Wisdom itself; the affections of His love are infinite, and also the perceptions of His wisdom, of which all things generally and particularly that appear on the face of the earth are correspondences. Thence are birds and beasts, trees and shrubs, corn and all kinds of grain, with herbs and grass of every kind. For God is not spatial, but still He is in space everywhere, and consequently in the universe, from primaries to ultimates; and since He is omnipresent, such correspondences of the affections of His love and wisdom exist throughout the whole natural world; while in our world, which is called the spiritual world, similar correspondences exist with all those who receive affections and perceptions from God. The only difference is, that in our world such things are created in a moment by God, according to the affections of the angels; whereas in your world they were similarly created in the beginning, but it was provided that they should be renewed perpetually by the propagation of one from another, and thus that creation should be continued. The reason why creation takes place momentarily 4
in our world, and becomes in yours permanent by propagation, is, that the atmospheres and soils of our world are spiritual, and those of your world natural; and natural things were created to invest spiritual things, as the skin clothes the bodies of men and animals, or as the rind and bark clothe the trunks and branches of trees, or as the two membranes invest the brain, the teguments the nerves, and as delicate membranes clothe the nervous fibres, and so on. It is for this reason that all those things that exist in your world are permanent, and are constantly renewed year by year."

The angel further said, "Go and tell what you have seen and heard to the inhabitants of your world, because heretofore they

have been in total ignorance respecting the spiritual world, without a conception of which it is impossible for any one to know, or even guess, that creation is continuous in our world, and that it was the same in your world, when the universe was created by God."

5 After this we talked on various subjects, and at length about hell, remarking that no such things as are in heaven appear there, but only their opposites; because the affections of the love of those in hell, which are the lusts of evil, are the direct opposite of the affections of the love in which the angels of heaven are. Therefore among those who are in hell, particularly in their deserts, there appear birds of night, such as bats and owls, and also wolves, leopards, tigers, rats and mice; venomous serpents of all kinds, also dragons and crocodiles; and where there is any herbage, briars, nettles, thorns, and thistles, as well as certain poisonous plants grow, which at times vanish, and then nothing is to be seen but heaps of stones, and marshes in which frogs croak. These things also are correspondences; but, as before observed, they are correspondences of the affections of the love of those in hell, which are the lusts of evil. Such things, however, are not created there by God, nor were they created in the natural world, where similar things exist; for all things that God has created or does create, were and are good; whereas such things on earth took their rise together with hell, which existed from men, who, by turning away from God, became devils and satans after death. But because these terrible things began to be painful to our ears, we turned our thoughts from them and called to mind what we had seen in heaven.

79. IV. Once, when I was reflecting on the creation of the universe, some spirits from the Christian world approached, who in their day had been among the most celebrated of philosophers, and had been considered wiser than others, and said to me, "We perceive that your thoughts are engaged about creation; tell us your opinion of it"; but I replied, "Let me first hear yours." Then one of them said, "My opinion is, that creation is from nature, and consequently that nature created herself, and that it has existed from eternity; since there never was, and never can be, such a thing as a vacuum. What else indeed do we see with our eyes, hear with our ears, smell with our noses and breathe, but nature, which being outside of us, must of necessity also be
2 within us?" Another, on hearing this, said, "You talk of nature, and make her the creatrix of the universe; but you do not know how nature produced the universe; therefore I will tell you. She formed herself into vortices, which rushed together like clouds, or like houses overturned by an earthquake; and by that collision denser parts collected them-

selves into one mass, and formed the land; while the more fluid parts separated themselves, and, being also collected together, formed the seas; and the still lighter parts, by a further separation, became ether and air; and lastly, from the lightest particles of these the sun was formed. Did you never observe that when oil, water, and pulverised earth are mixed together, they separate of their own accord, and arrange themselves in order one above another?"

Then another, hearing this, said, "Your opinions are merely 3
imaginary; for who does not know that all things had their birth originally from a chaos, which with its bulk filled a fourth part of the universe, its central portion being fire; around this was ether, while gross matter formed the external sphere; and that this chaos opened in fissures, through which the fire burst forth as from mount Ætna or Vesuvius, and formed the sun; and that after this, the ether rushed forth, and became an atmosphere; and lastly, that the remaining matter collected itself into a globe, and formed the earth. As for the stars, they are only luminaries in the expanse of the universe, which had their origin in the sun and its fire and light; for the sun was at first like a fiery ocean, which, lest it should burn up the earth, sent off from itself small bright flames, which, taking up positions in surrounding space, completed the universe; thence arose the firmament."

But there stood one among them who said, "You are in 4
great error. You appear to yourselves to be very wise, and I seem to you to be simple and ignorant; yet in my simplicity I have believed, and do believe, that the universe was created by God; and since nature belongs to the universe, that universal nature was created at the same time; but if nature had created herself, must she not necessarily have existed from eternity? But, oh! what madness!" Then one of the so-called wise men ran up nearer and nearer to the speaker, and applying his left ear to his mouth, for his right ear was stopped up, as it were, with cotton, asked him what he had been saying. The latter repeated his remarks. Then the other looking round to see whether any priest was near, perceived one standing at the right hand of the person who had been speaking, and he replied, "I also acknowledge that universal nature is from God, but——" Then he went away, whispering to his companions, and saying, "I said that, because there was a priest near you, and I know that nature is from nature; and since nature is thus God, therefore I asserted that universal nature was from God: but——" But the priest 5
overhearing their whisperings, said, "Your wisdom, which is merely philosophical, has deceived you, and closed the interiors of your minds, so that no light from God and His heaven can enter to enlighten you: you have utterly extinguished it."

And he added, "Consider, therefore, and decide among yourselves whence your souls, which are immortal, originated, whether they are from nature, or whether they were in that great chaos which you talk of."

Having heard this the former went away to his companions, asking them to assist him in solving this difficult question; and they came to the conclusion that the human soul was nothing but ether, and thought, merely a modification of that ether by means of the sun's light, and ether a property of nature. And they said, "Who does not know that one speaks by means of the air? And what is thought but speech in a purer air, which is called ether? Therefore thought and speech make one. Who cannot see this in man during his infancy, who is first taught to speak, and by degrees to speak with himself, that is, to think? What then is thought but a modification of the ether, and the sound of the voice, but a modulation of the air; from which we conclude that the soul, which thinks, is a property of nature."

6 But some of them, not exactly dissenting, illustrated the state of the case by saying that souls had their birth when the ether separated from that great chaos, and distributed itself in the highest region into innumerable individual forms, which infuse themselves into men when they begin to think from the purer air; these forms being then called souls. Another of the company having heard this said, "I allow that innumerable individual forms were produced by the ether in the higher region; but still the number of men born since the creation of the world has exceeded those forms in number; how then could those ethereal forms have been sufficient? It is, therefore, my opinion that souls, departing from the mouths of men when they die, return to them after many ages, and enter upon, and pass through, a course of life similar to that which they once lived; that many of the wise believe in such a process, and in metempsychosis, is known." Several other conjectures were thrown in by the
7 rest, which, as being utterly absurd, I pass over. After a short time the priest returned, and immediately the person who had before spoken about the creation of the universe by God, told him of their conclusions concerning the soul. The priest having heard, said to them, "You have spoken precisely as you thought in the natural world, not knowing that you are in that world no longer, but in another, which is called the spiritual world. All those who have become sensual by confirming themselves in favour of nature, suppose that they are in the same world in which they were born and brought up. The reason of this is, that their bodies were material, but here they have substantial bodies; and the substantial man sees himself and his companions about him precisely as the

material man does; for the substantial is the primitive element of the material; and because you think, see, smell, taste and speak, just as you did in the natural world, therefore you imagine the same nature to exist in both worlds, although this world differs, and is as remote in its nature from the material world as the substantial from what is material, or as the spiritual from what is natural, or as what is prior from what is posterior; and because nature in the world where you once lived is comparatively dead, therefore you, by confirming yourselves in its favour, have become dead, as it were, both in respect to such things as relate to God, to heaven, and to the church, and also in what concerns your own souls. Still, all men, the bad and the good alike, may be elevated, as to the understanding, into the light which the angels of heaven enjoy, and can then see that there is a God and a life after death, and that a man's soul is not ethereal, and, therefore, not of the nature of that world, but spiritual, and consequently will live for ever. The understanding may be elevated into such angelic light, provided the natural loves which are from the world, and favour the world and its nature, and from the body, and favour the body and its selfhood, are removed."

And immediately those loves had been removed by the 8
Lord, they were permitted to speak with the angels; and from their conversation in that state, they perceived that there is a God, and that after death they lived in another world. They were, therefore, covered with shame, and exclaimed, "We have been mad! we have been mad!" But as this was not their proper state, and, consequently, in a few moments became tiresome and disagreeable to them, they turned away from the priest, and would not hear him say any more. So they returned into their former loves, which were altogether natural, worldly, and corporeal, and went away towards the left hand, passing from one society to another; and finally they came to a road where the delights of their loves breathed upon them, and they said, "Let us go this way." So they went, and descended, and came at length to those who took delight in similar loves. And because their delight was that of doing evil, and as they did evil to many on the way, they were put in prison, and became demons; and then their delight was turned into the opposite, because by punishment, and the fear of punishment, they were restrained from the indulgence of their former delights, which constituted their nature; and afterwards they asked those who were in the same prison whether they were to remain there for ever; and some of them answered, "We have been here for several ages, and must continue here for ages of ages, since the nature which we contracted in the world cannot be changed or expelled by punishments; and when it is, it yet returns after a short interval."

80. V. Once a satan, together with a woman, ascended by permission out of hell, and came to the house where I was. When I saw them I closed the window, but entered into conversation with them through it. I asked the satan whence he came? He said, from his own companions; and I asked where the woman came from, and received the same answer. She was from a company of sirens, who have the skill, by means of phantasies, to assume all the modes and forms of beauty and adornment; for at one time they put on the beauty of a Venus, at another the graces of the nymphs of Parnassus, at another they adorn themselves with crowns and robes like those of queens, and walk majestically, leaning on silver wands. In the world of spirits all such are courtesans, and apply themselves to the study of phantasies. Phantasy arises from sensual thought, the ideas originating in any interior thought being excluded. I asked the satan if she was his wife; he replied, "What is a wife? I do not know, and my society does not; she is my harlot." And then she inspired him with lust—which sirens can do with great skill —feeling which he kissed her, and she cried out, "Ah! my
2 Adonis." But to proceed to more serious matters:—I asked the satan what his employment was, and he said, "My occupation is that of a scholar: do you not see the laurel with which I am crowned?" This his harlot had formed by her magical art, and put on from behind. I then said, "Since you come from a society where learning prevails, tell me what you and your companions believe about God." He replied, "To us God is the universe, which we also call nature, and which the more simple of our people call the atmosphere, by which they mean the air; but by which the more wise understand the ether also. God, heaven, angels, and such things, about which a great many tell various stories in this world, are all empty words and imaginary things, which appear before the eyes of many people here. Are not all things visible on the earth created by the sun? At his approach in the spring are not all winged and creeping insects produced? And do not birds, moved by his heat, love one another and propagate their kind? And does not the earth, when warmed by its heat, cause seeds to grow and finally yield fruit as offspring? Is not the universe, therefore, God, and nature a goddess? And does she not as the spouse of the universe, conceive, bear, bring
3 up, and nourish those things?" I asked further what he and his society believed about religion? He replied, "Religion to us who are more learned than the mass of men is nothing but a bewitchment of the common people, which surrounds their feelings and imaginations like an atmosphere, in which notions of piety fly about like butterflies in the air; and their faith. which connects those ideas as it were into a chain, is like

a silk-worm in its cocoon, from which it emerges as the king of the butterflies. For the illiterate herd love imaginary things above the bodily senses and thought therefrom, and this from their desire to soar upward; and so they make to themselves wings in order that they may soar aloft like eagles, and boastfully cry to those below, 'Look at me!' But we believe what we see, and love what we touch." Whereupon he touched his harlot, and said, "I believe in her, because I see and touch her. But as for that other nonsense, we throw it out of our windows, and drive it away with a breath of laughter." I 4
then asked him what he and his companions believed about heaven and hell? He replied with a laugh, "What is heaven but the ethereal firmament above? And what are angels there but spots wandering about the sun? And what are archangels but comets with long tails, upon which the whole crowd dwells? And what is hell but bogs and fens inhabited by frogs and crocodiles, which, in the imaginations of such simple people, are devils? All other ideas concerning heaven and hell are mere trifles devised by some prelate, with a view to win glory from the ignorant multitude." All this he said concerning these subjects, exactly as he had thought in the world, not knowing that he was then living after death, and having forgotten what he had heard when he first entered the spiritual world. Therefore, when I further questioned him concerning the life after death, he replied, that it was all imaginary, and that probably some vapour rising from a buried corpse in the shape of a man, or some spectre, had given rise to such an imagination in men's minds.

On hearing this I could no longer refrain from laughter, and said, "Satan, you are raving mad. Are you not now in the form of a man? Do you not talk, see, hear, and walk? And remember that you have lived in another world, which you seem to have forgotten, and that now you live after death, and that you have been talking as you used to do in the body."

Then recollecting this, he was ashamed, and cried out, "I am mad! I have seen heaven above, and heard angels uttering things ineffable; but that was when I first came here. But now I will bear this in mind, and relate it to my companions from whom I came, and perhaps they also, like myself, will be ashamed."

And he kept repeating that he would call them madmen; but as he descended, forgetfulness took the place of recollection; so when he came among his comrades, he was as mad as they, and said that what he had heard from me was madness. Such is the state of thought and conversation among satans after death. Those who have confirmed themselves in what is false until they believe it are called satans, and those who have confirmed themselves in evils of life are called devils.

CHAPTER II.

THE LORD THE REDEEMER.

81. In the previous chapter we have treated of God the Creator, and also of creation; in this chapter we shall take up the subject of the Lord the Redeemer, and redemption; while in the following chapter the Holy Spirit and also the Divine operation will be treated of. By the Lord the Redeemer we mean Jehovah in the Human; for that Jehovah Himself descended, and assumed the Human, for the purpose of accomplishing redemption, will be shown in the following pages. He is called the Lord, and not Jehovah, because Jehovah in the Old Testament is called Lord in the New, as is evident from the following passages in Moses: "Hear, O Israel, *Jehovah* our *God* is one *Jehovah*: thou shalt love *Jehovah God* with all thy heart and with all thy soul" (Deut. vi. 4, 5). But in Mark: "The *Lord* our *God* is one *Lord*: thou shalt love the *Lord* thy *God* with all thy heart, and with all thy soul" (xii. 29, 30). Again in Isaiah: "Prepare ye the way of *Jehovah*; make straight in the desert a highway for our *God*" (xl. 3); which is thus expressed in Luke: "Thou shalt go before the face of the *Lord* to prepare his way" (i. 76); besides other passages. The Lord also commanded His disciples to call Him Lord, and, therefore, He is so called by the apostles in their Epistles, and afterwards by the Apostolic Church, as is evident from its creed, which is called the Apostles' Creed. This was because the Jews durst not utter the name Jehovah on account of its holiness; and also because by Jehovah is meant the Divine Esse, which was from eternity; and the Human, which He assumed in time, was not that Esse. What is meant by the Divine Esse, or Jehovah, was shown in the previous chapter (n. 18-26, and n. 27-35). For this reason, both here and in the following pages, by the Lord, we mean Jehovah in His Human. Now since knowledge of the Lord is far more excellent than all other knowledge, either in the church or even in heaven, we shall, therefore, proceed to deal with this subject in the following order. I. *Jehovah the Creator of the universe descended, and assumed the Human, in order to redeem and save mankind.* II. *He descended as the Divine Truth, which is the Word; and yet He did not separate the Divine Good.* III. *He assumed the Human according to His own Divine order.* IV. *The Human by which He sent Himself*

into the world, is what is called the Son of God. V. *The Lord, by acts of redemption, made Himself righteousness.* VI. *By the same acts He united Himself to the Father, and the Father united Himself to Him; also according to Divine Order.* VII. *Thus God became Man, and Man God, in one Person.* VIII. *The progress towards union was His state of exinanition, and the union itself is His state of glorification.* IX. *Hereafter no Christian can enter heaven unless he believes in the Lord God the Saviour, and approaches Him alone.* These articles shall be dealt with separately.

82. I. JEHOVAH GOD DESCENDED, AND ASSUMED THE HUMAN, IN ORDER TO REDEEM AND SAVE MANKIND.

It is believed at this day in the Christian churches, that God the Creator of the universe begat a Son from eternity, and that this Son descended and assumed the Human, in order to redeem and save mankind; but this is an error, and falls to the ground of itself when it is considered that God is one, and that it is worse than fabulous in the sight of reason to say, that the one God begat a Son from eternity; and that God the Father, together with the Son and the Holy Spirit, each of whom is separately God, is one God. This fabulous notion is wholly dissipated like a falling star in the air, when it is demonstrated from the Word, that Jehovah God Himself descended and became Man and also the Redeemer. As to the first point, that Jehovah God Himself descended and became Man, it is evident from the following passages: "Behold, a virgin shall conceive, and shall bear a son, who shall be called *God with us*" (Isaiah vii. 14; Matt. i. 23). "Unto us a child is born, unto us a son is given: the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty, *the Father of Eternity*, the Prince of Peace" (Isaiah ix. 6). "It shall be said in that day, Lo, this is *our God*, we have waited for him, and he will save us; this is *Jehovah*, we have waited for him, we will be glad and rejoice in his salvation" (Isaiah xxv. 9). "The voice of one crying in the wilderness, Prepare ye the way of *Jehovah*; make straight in the desert a highway for *our God*: and all flesh shall see it together" (xl. 3, 5). "Behold, the *Lord Jehovah* cometh in strength, and his arm shall rule for him: behold his reward is with him; he shall feed his flock like a shepherd" (xl. 10, 11). *Jehovah* said, "Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee: and many nations in that day shall cleave to *Jehovah*" (Zech. ii. 10, 11). "I *Jehovah* have called thee in righteousness, and will give thee for a covenant of the people. *I am Jehovah: that is my name; and my glory will I not give to another*" (Isaiah xlii. 6, 8). "Behold, the days come, saith *Jehovah*, that I will raise unto David a righteous branch, who shall reign as a king, and pros-

per, and shall execute judgment and justice in the earth: and this is his name, *Jehovah our righteousness*" (Jer. xxiii. 5, 6; xxxiii. 15, 16). Besides many other passages, where the coming of the Lord is called *the Day of Jehovah*, as in Isaiah xiii. 6, 9, 13; Ezek. xxxi. 15; Joel i. 15; ii, 1, 2, 11; iii. 1, 14, 18; Amos v. 13, 18, 20; Zeph. i. 7-18; Zech. xiv. 1, 4-21; and in many other places. That Jehovah Himself descended, and assumed the Human, is very evident from this passage in Luke: "Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, *The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee;* therefore *that holy thing* which shall be born of thee shall be called *the Son of God*" (i. 34, 35). And in Matthew: The angel of the Lord said unto Joseph, the bridegroom of Mary, in a dream, that what was conceived in her was of the *Holy Spirit.* And Joseph knew her not till she had brought forth her first-born son; and "he called his name Jesus" (i. 20, 25). That by the Holy Spirit is meant the Divine, which proceeds from Jehovah God, will be seen in the third chapter of this work. Who does not know that every child receives his soul and life from his father, and that the body is from the soul? What then is more plainly expressed than that the Lord received His soul and life from Jehovah God? And, since the Divine cannot be divided, what can be more evident than that the absolute Divine of the Father was His soul and life? Therefore the Lord so often called Jehovah God his Father, and Jehovah God calls Him His Son. What then can be more ridiculous than to say, that the Lord's soul was from His mother Mary, as both the Roman Catholics and the Reformed at this day dream, not having as yet been awakened by the light of the Word?

83. That a Son born from eternity descended and assumed the Human, falls to the ground and is dissipated as altogether erroneous, when those passages in the Word are attended to where Jehovah Himself says, that He Himself is the Saviour and Redeemer, as in the following: "Am not I *Jehovah?* and there is no God else beside me: a just God, *and a Saviour; there is none beside me*" (Isaiah xlv. 21, 22). "*I am Jehovah, and beside me there is no Saviour*" (xliii. 11). "*I am Jehovah thy God*: thou shalt know no God but me; *for there is no Saviour beside me*" (Hos. xiii. 4). "And all flesh shall know that *I Jehovah am thy Saviour*, and *thy Redeemer*" (Isaiah xlix. 26; lx. 16). "As for *our Redeemer, Jehovah Zebaoth is his name*" (xlvii. 4). "*Their Redeemer is strong, Jehovah Zebaoth is his name*" (Jer. l. 34). "*Jehovah*, my rock and my *Redeemer*" (Psalm xix. 14). "Thus saith *Jehovah, thy Redeemer*, the Holy One of Israel; I am *Jehovah thy God*" (Isaiah xlviii. 17; xliii. 14; xlix. 7). "Thus saith *Jehovah thy Redeemer, I* am *Jehovah*,

that maketh all things by myself alone" (xliv. 24). "Thus saith *Jehovah*, the King of Israel, and *his Redeemer*, *Jehovah Zebaoth*, I am the First and the Last, and beside me there is no God" (xliv. 6). "Thou *Jehovah* art our Father, *our Redeemer*: thy name is from everlasting" (lxiii. 16). "With the mercy of eternity will I have mercy on thee, saith *Jehovah thy Redeemer*" (liv. 8). "Thou hast *redeemed* me, *Jehovah* of Truth" (Psalm xxxi. 5). "Let Israel hope in *Jehovah*; for with *Jehovah* there is mercy, and with him is plenteous *redemption*: he will *redeem* Israel from all his iniquities" (Psalm cxxx. 7, 8). "*Jehovah God*, and thy *Redeemer* the holy one of Israel; *the God of the whole earth shall he be called*" (Isaiah liv. 5). From these and many other passages every man who has eyes, and a mind that can see through them, may see that God, who is one, descended, and became Man, in order to accomplish the work of redemption. Who cannot see this, as in the light of morning, when he attends to these Divine utterances which have been quoted! Those who are in the shadow of night, owing to a confirmed belief in the birth of another God from eternity, and of His descent, and redemption, shut their eyes against these Divine utterances, and in that state consider how they may apply them to their own falsities, and pervert them.

84. There are many reasons why God could not redeem mankind, that is, deliver them from damnation and hell, except by a Human assumed; these reasons will be stated in the following pages. For redemption was the subjugation of the hells, and the bringing of the heavens into order, and afterwards the restoration of the church; God by His omnipotence could not accomplish this, except through His Human; just as no man can exert his power without arms; also, in the Word, the Human is called "the arm of Jehovah" (Isaiah xl. 10; liii. 1); or as no one can approach a fortified city, and destroy the temples of idols, except by suitable means. That God, in that Divine work, was omnipotent by means of His Human, is also plain from the Word: for being in inmost, and thus in purest things, He could not otherwise descend to ultimates, in which the hells are, and in which mankind were at that time; comparatively as the soul can do nothing without the body, or as no one can conquer an enemy who does not come in sight of him, or to whom he cannot approach and get near with some kind of weapons, such as spears, shields, or guns. For God to have effected redemption without the Human, would have been as impossible as for men to conquer the Indies without soldiers and shipping; or as to make trees grow only by heat and light, without air for their transmission, and without soil from which they are produced. Indeed, it would have been as impossible as for a man to catch fish by casting nets into the air instead of the water. For Jehovah, as He is in Himself, could not by His

omnipotence touch any devil in hell, or on earth, and restrain him and his fury, and subdue his violence, unless He were in ultimates as He is in primaries; and He is in ultimates in His Human: therefore, in the Word, He is called the First and the Last, the Alpha and the Omega, the Beginning and the End.

85. II. JEHOVAH GOD DESCENDED AS THE DIVINE TRUTH, WHICH IS THE WORD; AND YET HE DID NOT SEPARATE THE DIVINE GOOD.

There are two things which constitute the Essence of God, Divine Love and Divine Wisdom, or what is the same, Divine Good and Divine Truth. That these two are one with the Essence of God has been shown above (n. 36-48). They are also meant in the Word, by Jehovah God—by Jehovah the Divine Love, or the Divine Good, and by God, the Divine Wisdom, or Divine Truth; therefore, in the Word, they are distinguished in a variety of ways; sometimes Jehovah is named alone, and sometimes God alone. For when the Divine Good is spoken of, there the word "Jehovah" is used, but when the Divine Truth, there the word "God" is used, and when they are both spoken of, the expression, "Jehovah God," is used. That Jehovah God descended as the Divine Truth, which is the Word, appears from this passage in John: "In the beginning was the Word, and the Word was with God, and God was the Word: all things were made by him, and without him was not any thing made that was made, and the Word became flesh and dwelt among us" (i. 1, 3, 14). The reason why Divine Truth is there meant by the Word, is, that the Word, which is received in the church, is Divine Truth itself; for it was dictated by Jehovah Himself, and what is dictated by Jehovah is pure Divine Truth, and can be nothing else. But 2 because that Word passed through all the heavens until it reached the lower world, it was accommodated to the angels in heaven, and also to men on earth; therefore there is in the Word a spiritual sense, in which the Divine Truth is in clearness, and also a natural sense, in which it is in shade; therefore it is the Divine Truth in this Word that is here meant in John. This is further evident from the fact, that the Lord came into the world to fulfil all things in the Word; for which reason we so often read that this or that was done that the Scripture might be fulfilled. Nor is anything else but Divine Truth meant by the Messiah or Christ, by the Son of Man, or by the Holy Spirit the Comforter, which the Lord sent after His departure. We shall show in the chapter on the Sacred Scripture, that the Lord Himself represented Himself as that Word, both in His transfiguration before His three disciples on the mount, and also before John in the Revelation. That the 3 Lord, when in the world, was the Divine Truth, is evident from His own words: "I am the Way, *the Truth*, and the Life" (John xiv. 6): and from these; "We know that the Son of God is

come, and has given us an understanding to know *the truth*; and we are in *the truth in his Son Jesus Christ.* This is the true God and eternal life" (1st Epist. v. 20). It is still further evident from the fact that He was called Light, as in these passages: "That was *the true Light,* which lighteth every man that cometh into the world" (John i. 9). "Jesus said unto them, Yet a little while *is the light with you*; walk while ye have *the light,* lest darkness come upon you. While ye have *the light,* believe in *the light,* that ye may be *the children of the light*" (John xii. 35, 36, 46): "*I am the light of the world*" (ix. 5). Simeon said, "Mine eyes have seen thy salvation, *a light* to lighten the Gentiles" (Luke ii. 30, 32). "This is the condemnation, that *light is come into the world.* He that doeth *the truth* cometh to *the light*" (John iii. 19, 21); besides many other places, where by light is meant the Divine Truth.

86. Jehovah God descended into the world as Divine Truth, in order that He might accomplish the work of redemption, which consisted in subjugating the hells, bringing the heavens into order, and after this the restoration of the church. The Divine Good cannot effect this, but the Divine Truth from the Divine Good can. The Divine Good, considered in itself, is like the round hilt of a sword, a piece of blunt wood, or a bow without an arrow; but the Divine Truth from the Divine Good is like a sharp sword, or wood pointed as a spear, or a bow with arrows, which are available against an enemy. Swords, spears, and bows, in the spiritual sense of the Word, also mean truths fighting, as may be seen in the *Apocalypse Revealed* (n. 52, 299, 436). The evils and falsities which then prevailed, and do continually prevail, throughout all hell, could not have been attacked, conquered, and subjugated, by any other weapon than Divine Truth from the Word; nor could the new heaven, which was also then established, have been founded, formed, and ordered by any other means, nor could a new church have been otherwise established on earth. Moreover all the strength, might, and power of God, belong to the Divine Truth from the Divine Good. This is why Jehovah God descended as the Divine Truth, which is the Word; therefore it is said in David, "Gird thy sword upon thy thigh, O Mighty; ascend in thy majesty, *ride upon the Word of Truth*; and thy right hand shall teach thee wonderful things. Thine arrows are sharp, and thine enemies shall fall under thee" (Psalm xlv. 3, 4, 5). This is spoken of the Lord, and of His conflicts with the hells, and His victories over them.

87. The nature of good when separated from truth, and of truth when separated from good, appears manifestly from man. For all his good resides in the will, and all the truth that is in him has its residence in the understanding; and the will, from its own good, can do nothing whatever; it cannot act,

speak, or feel; all its virtue and power exist through the understanding, therefore through the truth of which the understanding is the receptacle and abode. It is with these precisely as with the operation of the heart and lungs in the body; for the heart, without the respiration of the lungs, is incapable of producing either motion or sensation; but the respiration of the lungs from the heart produces both; as is evident in the swooning of persons suffocated or nearly drowned, who cease to breathe, although the systolic activity of the heart continues; and it is well known that such persons have neither motion nor sensation. It is the same with the embryo in the mother's womb, and the reason is, that the heart corresponds to the will and its goods, and the lungs to the understanding and its truths. In the spiritual world the power of truth is particularly conspicuous. An angel, who is in Divine truths from the Lord, although in body as weak as a little child, can yet put to flight a troop of infernal spirits looking like the Anakim and Nephilim, that is, like giants; he can pursue them to hell and force them into caverns there; when they emerge from these, they dare not approach him. Those in that world who are principled in Divine truths from the Lord, are like lions, although in body they are no stronger than sheep. Men who are in Divine truths from the Lord have a similar power against evils and falsities, and consequently against whole legions of devils, which, considered in themselves, are nothing but evils and falsities. The reason why there is such strength in Divine Truth is, that God is good itself and truth itself, and He created the universe by means of Divine Truth; and all the laws of order by which He preserves the universe are truths; it is, therefore, written in John, "By the Word all things were made, and without it was not any thing made that was made" (i. 3, 10); and in David: "By the Word of the Lord were the heavens made, and all the host of them by the breath of his mouth" (Psalm xxxiii. 6).

88. That God, although He came down as the Divine Truth, did not separate the Divine Good, is evident from His conception; concerning which it is written that the power of the Highest overshadowed the virgin Mary (Luke i. 35); and by the power of the Highest is signified the Divine Good. The same is evident from the passages where He Himself declares, that the Father is in Him and He in the Father, and that all things which the Father hath are His; and that He and the Father are one; besides other places. By the Father is meant the Divine Good.

89. III. God assumed the human according to his own divine order.

In the section dealing with the Divine omnipotence and omniscience, it was shown that God imparted order at the time of creation, to the universe and all its parts; and that, therefore,

God's omnipotence in the universe and all its parts, proceeds and operates according to the laws of His own order. These laws are treated of in a series from n. 49 to 74. Now since God did descend, and since He is Order itself, as is there proved, it was necessary, in order for Him actually to become man, that He should be conceived, carried in the womb, born, educated, gradually acquire knowledge, and by it be introduced into intelligence and wisdom. For this reason He was as to the Human, an infant like other infants, a boy like other boys, and so forth; with this difference alone, that He more rapidly, more fully, and more perfectly than others, passed through the different stages of that progress. That He thus progressed according to order, is evident from these words in Luke: "The child Jesus grew, and waxed strong in spirit, and increased in wisdom and age, and in favour with God and man" (ii. 40, 52). That He advanced more rapidly, more fully, and more perfectly than others, is evident from the account of Him given in the same Evangelist, as that when He was twelve years old, He sat in the temple in the midst of the doctors and taught, and asked them questions; and that all who heard Him were astonished at His understanding and answers (ii. 42, 46, 47; and afterwards, iv. 16-22, 32). This took place because it is according to Divine order that a man should prepare himself for the reception of God; and so far as he so prepares himself, God enters into him, as into His dwelling place and habitation. Such preparation is effected by means of the knowledge of God, and of the spiritual things pertaining to the Church, and thus by intelligence and wisdom. For it is a law of order, that so far as a man approaches and draws nigh to God, which he must do entirely as of himself, so far God approaches and draws nigh unto him, and conjoins Himself to him in his inmost. That the Lord proceeded according to this order, even to union with His Father, will be further proved in the following sections.

90. Those who do not know that the Divine omnipotence proceeds and operates according to order, may hatch a great many things that are contradictory and opposed to sound reason; as why did not God instantly assume the Human without such progression? Why did He not create or form a body for Himself out of elements from the four quarters of the world, and thus make Himself visible as God-Man, not only to the Jewish nation, but also to the whole world? Or, if it was His will to be born, why did He not infuse His whole Divinity into the embryo, or the infant itself? Or why, after His birth, did He not instantly become an adult and speak forthwith from Divine Wisdom? These and similar things those may suggest who think of Divine omnipotence as unconcerned with order, and thus fill the church with wild and groundless absurdities. And this in fact has been done. For example, that God could beget a Son

from eternity, and then cause a third God to proceed from Him and the Son; also, that He could be angry with the human race and give them over to destruction, and be willing to be brought back to mercy by the Son, and this by the intercession of the latter, and the remembrance of His cross; and further, that He can impart His Son's righteousness to man, and implant it in His heart like the simple substance of Wolf, in which, as that author affirms, all the merits of the Son are included, but which cannot be divided, since if it were, it would come to nothing; and lastly, that He can remit sin to whomsoever He will, as if by a papal bull, or purify the most wicked person from his black sins, and thus make a man who is as black as a devil, as white as an angel of light, while the man in the meantime remains motionless like a stone, and exerts himself no more than a statue or an idol; not to mention other insane notions, which those who maintain the absoluteness of Divine power, without any reference to order, may scatter abroad in the church, as the winnower's fan blows the chaff into the air. Such persons, with respect to spiritual subjects that relate to heaven and the church, and, therefore, to eternal life, are liable to wander far from Divine truths, as a blind man in a wood, who now falls upon stones, now dashes his head against a tree, and now entangles his hair in its branches.

91. Divine miracles were also wrought according to Divine order; but according to the order of the influx of the spiritual world into the natural world, of which no one has hitherto known anything, because nothing has hitherto been known respecting the spiritual world; but the nature of that order will be made clear in its proper place, when we come to speak of Divine miracles and magical miracles.

92. IV. THE HUMAN BY WHICH GOD SENT HIMSELF INTO THE WORLD IS THE SON OF GOD.

The Lord frequently declared that the Father sent Him, and that He was sent by the Father, as in Matt. x. 40; xv. 24; John iii. 17, 34; v. 23, 24, 36, 37, 38; vi. 29, 39, 40, 44, 57; vii. 16, 18, 28, 29; viii. 16, 18, 29, 42; ix. 4; and in many other places. This He said, because being sent into the world means to descend, and come among men; and this was done by means of the Human which He assumed through the virgin Mary. The Human is also actually the Son of God, because it was conceived of Jehovah God, as Father, according to Luke i. 32, 35. He is called the Son of God, the Son of Man, and the Son of Mary; and by the Son of God is meant Jehovah God in His Human, by the Son of Man, the Lord as to the Word, and by the Son of Mary, properly the Human which He assumed. That by the Son of God and the Son of Man these two are meant, will be proved hereafter. That by the Son of Mary is meant merely the human, is very evident from man's genera-

tion, in that the soul is from the father and the body from the mother; for the soul is in the seed of the father, and this is clothed with a body in the mother; or, what is the same, all the spiritual part of a man is from the father, and all the material from the mother. As to the Lord the Divine in Him was from Jehovah the Father, and the human from the mother; and these two united are the Son of God. The truth of this is evident from the Lord's birth as recorded by Luke: "The angel Gabriel said unto Mary, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (i. 35). The Lord called Himself *sent by the Father* also on this account, because by "sent" is meant the same as by "angel," for the word angel in the original means one sent, as in Isaiah: *The angel of the faces of Jehovah* delivered them: in his love and in his pity he redeemed them" (lxiii. 9): and in Malachi: "The *Lord* whom ye seek shall suddenly come to his temple, and *the angel of the covenant* whom ye delight in" (iii. 1); besides other passages. That the Divine Trinity—God the Father, the Son, and the Holy Spirit—is in the Lord, and that the Father in Him is the originative Divine, the Son the Divine Human, and the Holy Spirit the proceeding Divine, will be shown in the third chapter of this work, where the Divine Trinity is treated of.

93. As the angel Gabriel said unto Mary, the *Holy Thing* which should be born of her should be called the Son of God, we will quote some passages from the Word to show that the Lord, with respect to His Human, is called *the Holy One of Israel*: "I saw in visions, and behold a watcher, and a *Holy One* coming down from heaven" (Dan. iv. 13). "God shall come from Teman, and *the Holy One* from Mount Paran" (Habak. iii. 3). I am Jehovah, the *Holy One*, the Creator of Israel, your *Holy One* (Isaiah xliii. 11, 14, 15). "Thus saith Jehovah, the *Redeemer* of Israel, his *Holy One*" (xlix. 7). "I am Jehovah thy God, *the Holy One of Israel* thy Saviour" (xliii. 3). "As for our *Redeemer*, Jehovah Zebaoth is his name, *the Holy One of Israel*" (xlvii. 4). "Thus saith Jehovah your *Redeemer, the Holy One of Israel*" (xliii. 14; xlviii. 17). "Jehovah Zebaoth is his name, and thy *Redeemer, the Holy One of Israel*" (liv. 5). "They tempted God, and *the Holy One of Israel*" (Psalm lxxviii. 41). "They have forsaken Jehovah, and have provoked *the Holy One of Israel*" (Isaiah i. 4). "They said, Cause *the Holy One of Israel* to cease from before us: wherefore thus saith *the Holy One of Israel*" (xxx. 11, 12). "That say, let him make speed and hasten his work that we may see it; and let the counsel of *the Holy One of Israel* draw nigh and come" (v. 19). "In that day they shall stay upon Jehovah, *the Holy One of Israel*, in truth (x. 20).

"Cry out and shout, O daughter of Zion; for great is *the Holy One of Israel* in the midst of thee" (xii. 6). It is said of the day of Israel, "In that day his eyes shall look to *the Holy One of Israel*" (xvii. 7). "The poor among men shall rejoice in *the Holy One of Israel*" (xxix. 19; xli. 16). "The earth is full of guilt against *the Holy One of Israel*" (Jer. li. 5); and several other places, as Isaiah lv. 5; lx. 9; and elsewhere. In all these passages, by the Holy One of Israel is meant the Lord as to His Divine Human; for the angel said to Mary, "*The Holy Thing* which shall be born of thee shall be called *the Son of God*" (Luke i. 35). That *Jehovah* and *the Holy One of Israel* are one, although named separately, is evident from the passages already quoted, which state that Jehovah is the Holy One of Israel. That the Lord is called *the God of Israel*, is also evident from numerous passages in the Word, as in Isaiah xvii. 6; xxi. 10, 17; xxiv. 15; xxix. 23; Jer. vii. 3; ix. 15; xi. 3; xiii. 12; xvi. 9; xix. 3, 15; xxiii. 2; xxiv. 5; xxv. 15, 27; xxix. 4, 8, 21, 25; xxx. 2; xxxi, 23; xxxii. 14, 15, 36; xxxiii. 4; xxxiv. 2, 13; xxxv. 13, 17, 18, 19; xxxvii. 7; xxxviii. 17; xxxix. 16; xlii. 9, 15, 18; xliii. 10; xliv. 2, 7, 11, 25; xlviii. 1; l. 18; li. 33; Ezek. viii. 4; ix. 3; x. 19, 20; xi. 22; xliii. 2; xliv. 2; Zeph. ii. 9; Psalm xli. 13; lix. 5; lxviii. 8.

94. It is customary in the Christian churches at the present time to call the Lord our Saviour the Son of Mary, and seldom the Son of God, unless they mean by it the Son of God as born from eternity. This is because the Roman Catholics have made the mother Mary a saint superior to all others, and have exalted her as a goddess or queen of all the saints; and yet the Lord, when He glorified His Human, put off everything pertaining to His mother, and put on everything of His Father, as will be fully proved in the following pages. From this common mode of speaking of the Lord as the Son of Mary, several monstrous opinions have entered into the church, especially with those who have not considered what is said in the Word, as that the Father and He are one; that He is in the Father, and the Father in Him; all things belonging to the Father are His; that He called Jehovah His Father, and Jehovah His Father called Him His Son. The enormities that have entered the church from their calling the Lord the Son of Mary, and not the Son of God, are that the idea of His Divinity is lost, and with it all that is said of Him in the Word as the Son of God. Then by means of that enter Judaism, Arianism, Socinianism, Calvinism, such as it was at first, and at length Naturalism, and with it the persuasion that He was the Son of Mary by Joseph, and that His soul was from the mother; and, therefore, that He is called the Son of God when in reality He is not so. Let both clergyman and layman consider and see

whether he has conceived and entertained any other idea of the Lord, considered as the Son of Mary, than as of a mere man. Since this idea began to prevail among Christians so early as the third century, when the doctrines of Arius first arose, therefore the Nicene Council, for the purpose of vindicating the Lord's Divinity, invented the dogma of a Son of God born from eternity; but although by this device the Lord's Human was indeed at that time exalted to Divinity, and still is among many, yet it is not so exalted among those who understand by the hypostatic union of which they speak, a union like that between two persons, one of whom is superior to the other. But what else results from this than the total destruction of the whole Christian church, which was founded solely on the worship of Jehovah in the Human, that is, of God-Man?

That no one can see the Father, or know Him, or come unto Him, or believe in Him, except through His Human, is declared by the Lord in many places. If then this declaration is disregarded, all the noble seed of the church is changed into that which is ignoble; the seed of the olive into that of the pine; the seed of the orange, the citron, the apple, and the pear, into that of the willow, the elm, the linden, and the oak; the vine is turned into a rush; and the wheat and the barley into mere chaff. Indeed, all spiritual food becomes like dust, fit only to be the food of serpents; for the spiritual light in man becomes natural, and at last corporeal-sensual, which, viewed in itself, is a delusive light. In fact, a man in that case becomes like a bird which, attempting to fly on high when its wings are clipped, falls to the ground, and, walking about, sees only those things that lie at its feet; and then, with respect to all the spiritual things of the church, such as concern his eternal life, he thinks merely like a soothsayer. All this must of necessity be the result when men regard the Lord God, the Redeemer and Saviour, as merely the Son of Mary, or, in other words, as a mere man.

95. V. THE LORD, BY ACTS OF REDEMPTION, MADE HIMSELF RIGHTEOUSNESS.

That merit and righteousness belong to the Lord alone through the obedience which He yielded to God the Father while in the world, and especially by His passion on the cross, is said and believed at this day in the Christian church; but it is imagined that the passion on the cross was the very work of redemption; when yet that was not the work of redemption, but of the glorification of His Human, of which we shall speak in the chapter on Redemption. The acts of redemption, by which the Lord made Himself righteousness, consisted in this, that He carried out a last judgment which took place in the spiritual world, and separated the evil from the good, and the goats from the sheep, expelled from heaven those who made one

with the beasts of the dragon, and formed a new heaven of such as were found worthy, and a new hell of such as were found unworthy, gradually restored all things everywhere to order, and established a new church on earth. These acts were the work of redemption, by which the Lord made Himself righteousness. For righteousness consists in doing all things according to Divine order, and restoring to order whatever has departed from it; for true Divine order is righteousness. All this is meant by these words of the Lord, "It becometh" me "to fulfil all the *righteousness*" of God (Matt. iii. 15); and by these words in the Old Testament: "Behold, the days come, that I will raise unto David *a righteous branch*, who shall reign a king, and shall do *righteousness* in the earth: and this is his name, *Jehovah our righteousness*" (Jer. xxiii. 5, 6; xxxiii. 15, 16). "I speak in *righteousness*, mighty to save" (Isaiah lxiii. 1). "He shall sit upon the throne of David to establish it in judgment and in *righteousness*" (Isaiah ix. 7). "Zion shall be redeemed in *righteousness*" (i. 27).

96. The modern rulers of the church give a very different description of the Lord's righteousness, and also by imputing it to men they make their own faith saving; whereas the truth is, that the Lord's righteousness, being of such a nature and origin, and in itself purely Divine, cannot possibly be conjoined to any man, and, therefore, cannot effect salvation, any more than can the Divine Life, which is Divine Love and Divine Wisdom. The Lord enters indeed, with these, into every man; but though that life is in him, it contributes nothing at all to salvation unless he lives according to order; it only imparts to him the capacity to understand truth and do good. To live according to order is to live according to the commandments of God; and when a man so lives and acts, he then procures for himself righteousness; not the righteousness of the Lord's redemption, but the Lord Himself as Righteousness; such are meant in these words: "Except *your righteousness* shall exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of the heavens" (Matt. v. 20). "Blessed are they who are persecuted for *righteousness*' sake; for theirs is the kingdom of the heavens" (Matt. v. 10): "In the consummation of the age the angels shall go forth and shall separate the evil from among the *righteous*" (Matt. xiii. 49): besides other places. By the righteous in the Word are meant those who have lived according to Divine order, since Divine order is righteousness. The righteousness itself, which the Lord became by acts of redemption, cannot be ascribed, inscribed on, adapted or conjoined, to a man, except as light to the eye, sound to the ear, will to the muscles in action, thought to the lips of the speaker, air to the lungs in respiration, heat to the blood, and so on, which, as every one perceives of himself, flow in, conjoin and adjoin themselves. But righteous-

ness is acquired so far as a man practises it, and this he does so far as he acts towards his neighbour from a love of what is righteous and true; for righteousness dwells in the good itself, or the use itself, which a man does; and, therefore, the Lord declares that every tree is known by its fruit. Who does not know another from his works, if he attends to them, and observes from what end and purpose of will, and from what intention and cause they arise? These are attended to and regarded by the angels, and also by all who are wise here. In general, every plant and shrub that springs out of the ground is known by its flower, seed, and use; every metal by its excellence; every stone by its quality; every field, every kind of food, every beast, and every bird of the air, by their nature; how much more then every man? But the quality of a man's works, and on what it depends, will be explained more particularly in the chapter on FAITH.

97. VI. BY THE SAME ACTS THE LORD UNITED HIMSELF TO THE FATHER, AND THE FATHER UNITED HIMSELF TO HIM.

The reason why union was effected by acts of redemption, is, that the Lord wrought these by His Human, and as He did so, in the same degree the Divine, which is meant by the Father, drew nearer, aided, and co-operated, till at length they were so conjoined, as to be no longer two, but one; and this union was the glorification, of which we shall speak in what follows.

98. That the Father and the Son, that is, the Divine and the Human, are united in the Lord, like soul and body, is indeed acknowledged by the church, at this day, as an article of faith, and is also in agreement with the Word; but yet scarcely five persons in a hundred, or fifty in a thousand, acknowledge it as a truth. This is because of the doctrine of justification by faith alone, to which many of the clergy, who are ambitious to secure a reputation for learning for the sake of honour and wealth, devote themselves with great zeal, until at this day that doctrine possesses their whole mind. And because like the vinous spirit called alcohol, it has intoxicated their thoughts, therefore like drunken men they do not see this most essential tenet of the church—that Jehovah God descended, and assumed the Human; when nevertheless by this union alone the conjunction of God with man exists, and by this salvation. That salvation depends on the knowledge and acknowledgment of God, must be evident to every one who considers that God is the all-in-all of heaven, of the church, and consequently of theology.

But we will first prove, that the union of the Father and the Son, or of the Divine and the Human, in the Lord, is like the union of soul and body; and then, that this union is reciprocal. A union like that of soul and body, is maintained

in the Athanasian Creed, which is accepted by the whole Christian world as the doctrine about God. We there read, "Our Lord Jesus Christ is God and Man; and although He is God and Man, yet they are not two, but one Christ. One by the taking of the manhood into God; one altogether in unity of person; for as the reasonable soul and flesh is one man, so God and Man is one Christ." In this passage it is meant, that such is the union of the Son of God born from eternity, and the Son born in time; but as God is one and not three, supposing the union there spoken of to relate to the one eternal God, that doctrine agrees with the Word, where we read, that He was conceived of Jehovah the Father (Luke i. 34, 35), whence He derived His soul and life; therefore He says, that He and the Father are One (John x. 30); that he who sees and knows Him, sees and knows the Father" (xiv. 9); "If ye had known me, ye would have known my Father also" (viii. 19); "He that receiveth me, receiveth him that sent me" (xiii. 20); that He is in the bosom of the Father (i. 18); that all things that the Father hath are His (xvi. 15); that He is called the Everlasting Father (Isaiah ix. 6); and that, therefore, He has power over all flesh (John xvii. 2), and all power in heaven and in earth (Matt. xxviii. 18). From these and many other passages in the Word, it may be clearly seen, that the union of the Father and the Son is like that of soul and body; therefore also in the Old Testament He is frequently called Jehovah, Jehovah of Hosts, and Jehovah the Redeemer, as may be seen above (n. 83).

99. That this union is reciprocal, is evident from these passages in the Word: "Philip, believest thou not that I am in the Father, and the Father in me? Believe me, that I am in the Father and the Father in me" (John xiv. 10, 11): "That ye may know and believe, that the Father is in me, and I in him" (x. 38): "That they all may be one, as thou Father art in me, and I in thee" (xvii. 21): "Father, all mine are thine, and all thine are mine" (xvii. 10). The union is reciprocal, because no union or conjunction can exist between two, unless there is a mutual approach each to the other. All union in the whole heaven, and in the whole world, and in all parts of man, arises exclusively from the reciprocal approach of one part to another, and the desire of each to be one with the other: hence arises homogeneity and sympathy, also unanimity and concord, in the particulars of each. Such is the reciprocal union of soul and body in every man; such the union between a man's spirit and the sensory and motor organs of the body; such the union of the heart and lungs; such that of the will and understanding; of all the members and viscera in man, in themselves and with one another; such that of minds among all who interiorly love one another,

for it is inscribed on all love and friendship, it being the very nature of love to desire to love and be loved. There is such a reciprocal union of all things in the world that are perfectly and completely united; a similar union of the sun's heat with the heat of wood and stone; of the vital heat with that of all the animal fibres; between a tree and its root; between the magnet and iron, and so on. Unless union arises from the reciprocal approach of one to another, there is only an external union, not an internal one; and such union, in course of time, is mutually and spontaneously dissolved, and sometimes so entirely, that the parties no longer recognise one another.

100. Now since it is not possible for union, properly so called, to exist, unless it is reciprocal and mutual, therefore the union of the Lord and man is no other, as is evident from the following passages: "He that eateth my flesh, and drinketh my blood, *abideth in me, and I in him*" (John vi. 56): "*Abide in me, and I in you; he that abideth in me, and I in him,* bringeth forth much fruit" (xv. 4, 5): "If any man open the door, I will come in to him, *and will sup with him, and he with me*" (Rev. iii. 20); besides other places. This union is effected by a man's drawing nigh to the Lord, and the Lord to him; for it is a certain and unchangeable law, that so far as a man draws nigh to the Lord, the Lord draws nigh to him. But more will be said on this subject in the chapters on Charity and Faith.

101. VII. THUS GOD BECAME MAN, AND MAN GOD, IN ONE PERSON.

That Jehovah God became Man, and Man God, in one person, follows as a conclusion from all the previous articles of this chapter, and especially from these; "that Jehovah the Creator of the Universe descended, and assumed the Human, in order to redeem and save mankind" (see n. 82-84); and that "The Lord by the work of redemption united Himself to the Father, and the Father united Himself to Him, thus reciprocally and mutually" (see n. 97-100). From that reciprocal union it is evident, that God became Man, and Man God, in one person. The same also follows from their union, being like that of soul and body. That this is in agreement with the faith of the church at this day, as explained in the Athanasian Creed, may be seen above (n. 98). It is also in agreement with the faith of the Evangelical Protestants, as stated in their chief book of orthodoxy, called the *Formula Concordiae*, where the doctrine that the human nature of Christ was exalted to Divine majesty, omnipotence, and omnipresence; and also that in Christ Man is God, and God Man, is cogently proved, both from Holy Scripture and the Fathers, and also by rational arguments, as may be seen in that work (p. 607, 765). Moreover, it has been proved in this chapter that Jehovah God, with respect to His Human,

is called in the Word, Jehovah, Jehovah God, the Lord of Hosts, and also the God of Israel; therefore Paul says, that in Jesus Christ "dwelleth all the fulness of the Godhead bodily" (Colos. ii. 9); and John, that Jesus Christ the Son of God "is the true God, and eternal life" (1 John v. 20). That the Son of God, properly speaking, means His Human, may be seen above (n. 92). And, moreover, Jehovah God calls both Himself and Him Lord; for it is written, "*The Lord said unto my Lord*, sit thou on my right hand" (Psalm cx. 1); and in Isaiah, "Unto us a Child is born, unto us a Son is given; and his name shall be called *God, the Father of eternity* (ix. 6). By the Son is also meant the Lord as to His Human, in David, where he says, "I will declare the decree: Jehovah hath said unto me, *Thou art my Son; this day* have I begotten thee. Kiss the *Son*, lest he be angry, and ye perish in the way" (Psalm ii. 7, 12). A Son born from eternity is not meant here, but the Son born in the world; for this is a prophecy concerning the Lord who was to come, and, therefore, it is called a decree which Jehovah declared unto David; and it is written before in the same Psalm, "I have anointed my king over Sion" (ver. 6); and it follows, "I will give him the nations for an inheritance" (ver. 8). Wherefore "this day" does not mean from eternity, but in time; for with Jehovah the future is present.

102. It is believed that the Lord as to His Human not only was, but also is, the Son of Mary: but in this the Christian world is under a great mistake. That He was the Son of Mary, is true; but that He is so still, is not true; for by the redemption He put off the Human which He derived from the mother, and put on a Human from the Father; consequently the Human of the Lord is Divine, and in Him God is Man, and Man God. That He put off the Human derived from the mother, and put on a Human from the Father, which is the Divine Human is evident from this fact, that He Himself never called Mary His mother; as may be seen in the following passages: "The mother of Jesus saith unto him, They have no wine. Jesus saith unto her, *Woman*, what have I to do with thee? Mine hour is not yet come" (John ii. 3, 4); again: "Jesus saw" from the cross "his mother, and the disciple standing by whom he loved, he saith unto his mother, *Woman*, behold thy Son! Then saith he to the disciple. Behold thy mother!" (John xix. 26, 27). And once He did not acknowledge her to be His mother. It was told Jesus by some, saying, "Thy mother and thy brethren stand without, desiring to see thee; Jesus said unto them, My mother and my brethren are those who hear the Word of God, and do it" (Luke viii. 20, 21; Matt. xii. 46-50; Mark iii. 31-35). Thus the Lord did not call her "mother," but "woman," and gave her to John as a mother; in other places she is called His mother, but not by Himself. This is 2

further proved by the fact, that He did not acknowledge Himself to be the Son of David: for we read in the evangelists, that Jesus asked the Pharisees, "saying, What think ye of Christ? whose Son is he? They say unto him, the Son of David. He saith unto them, How then doth David in spirit call him his Lord, saying, *The Lord* said unto *my Lord*, Sit thou on my right hand till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word" (Matt. xxii. 41-46; Mark xii. 35-37; Luke xx. 41-44; Psalm cx. 1). To the above I will add this new fact: Once I was permitted to speak with Mary, the mother. She, on a time, passed by and appeared in heaven above my head, clothed in white raiment like silk; then stopping awhile she said, that she had been the mother of the Lord, for He was born of her; but that He, having become God, put off all the Human which He had from her, and that, therefore, she worshipped Him as her God, and wished no one to acknowledge Him as her son, because the whole Divine is in Him.

From what has been said, then, this truth shines clearly that thus Jehovah is a Man in primaries, and also in ultimates; according to these words: "I am Alpha and Omega, the beginning and the end, saith the Lord, who is, and who was, and who is to come, the Almighty" (Rev. i. 8, 11): When John saw one like unto the Son of man, in the midst of the seven lampstands "he fell at his feet as dead, but he laid his right hand upon him, saying, I am the first and the last" (Rev. i. 13-17; xxi. 6): "Behold, I come quickly; to give every man according to his work. I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. xxii. 12, 13); and in Isaiah; "Thus saith Jehovah the King of Israel, and his redeemer, Jehovah of hosts, I am the first and I am the last" (xliv. 6: xlviii. 12).

103. To the above I will add this interior fact. The soul, which is from the father, is the real man, and the body, which is from the mother, is not in itself the man, but from him; it is his clothing, composed of such things as belong to the natural world; while the soul is formed of such substances as belong to the spiritual world. Every man after death lays aside the natural, which he took from his mother, and retains the spiritual which is from the father, together with a kind of border (*limbus*) around it from the purest things of nature. But this border with those who come into heaven, is beneath, and the spiritual above; while in those who go to hell, the border is above, and the spiritual beneath. It is for this reason that an angelic man speaks from heaven, thus what is good and true; but an infernal man speaks from hell, when he speaks from the heart, and as if from heaven, when he speaks from

the lips; the latter he does abroad, and the former at home. Since a man's soul is the real man, and is spiritual in its origin, 2 it is obvious why the mind, temper, disposition, inclination, and affection of the father's love dwell in the offspring one after another, and return and display themselves from generation to generation. This is the reason why many families, indeed, even whole nations, are known by the resemblance they bear to their original progenitor; there is a common likeness which shows itself in the countenance of every one of the race; and this likeness is not changed except by the spiritual things of the church. That a common likeness to Jacob and Judah still remains in their posterity, and that they are thereby known from others, is, because they have adhered steadily to their religion; for in the seed from which every one is conceived there is a graft, or offshoot, of the father's soul in its fulness, within a kind of covering formed of elements from nature; by means of this, in the womb of the mother, his body is formed, which may be after the likeness of either the father or the mother, the likeness of the father still remaining within, and continually endeavouring to work itself out, which, if it cannot do in the first generation, it effects in another. The reason why the likeness of the father is in its fulness in the seed, is that, as stated, the soul is spiritual in its origin, and what is spiritual has nothing in common with space; consequently, it is similar to itself in a small as in a large compass. As to the Lord, He, when in the world, by acts of redemption, put off all the Human which He had from the mother, and put on a Human from the Father, which is the Divine Human; therefore in Him Man is God, and God Man.

104. VIII. THE PROGRESS TOWARDS UNION WAS HIS STATE OF EXINANITION, AND THE UNION ITSELF IS HIS STATE OF GLORIFICATION.

It is acknowledged in the church, that the Lord, when in the world, passed through two states, called states of exinanition and glorification. The former state, or that of exinanition, is described in many passages of the Word, particularly in the Psalms of David, also in the Prophets, and more especially in Isaiah liii., where it is said, that "He poured out his soul unto death" (ver. 12). This same state was His state of humiliation before the Father; for in it He prayed to the Father, and says that He does His will, and ascribes all that He did or said to the Father. That He prayed to the Father, is evident from these places: Matt. xxvi. 42; Mark i. 35; vi. 46; xiv. 32-39; Luke v. 16; vi. 12; xxii. 41-44; John xvii. 9, 15, 20. That He did the will of the Father, John iv. 34; v. 30. That He ascribed all He did and said to the Father, John viii. 26-28; xii. 49, 50; xiv. 10; indeed, He even cried out on the cross, "My God, my God! why hast thou forsaken me?" (Matt. xxvii. 46;

Mark xv. 34); and unless He had been in this state He could not have been crucified. The state of glorification is also a state of union. He was in this state when He was transfigured before His three disciples, also when He wrought miracles, and when He said that He and His Father are one; that the Father was in Him and He in the Father; that all things that the Father had are His; and when the union was fully completed, that He had "power over all flesh" (John xvii. 2), and that He had "all power in heaven and in earth" (Matt. xxviii. 18); besides many other passages.

105. The Lord passed through these two states of exinanition and glorification, because no other way of attaining union is possible since this was according to Divine order, which is unchangeable. Divine order requires that a man should prepare himself for the reception of God, and make himself a receptacle and habitation into which God may enter, and dwell as in His own temple. A man must do this of himself, but yet acknowledge that it is from God. This he must acknowledge, because he does not feel God's presence and operation, although God by closest presence produces in him all the good of love, and all the truth of faith. According to this order every man does and must progress, who from being natural wishes to become spiritual. The Lord progressed in a similar manner in order to make His natural Human Divine; and, therefore, He prayed to the Father, did His will, ascribed to Him whatever He said or did, and cried out on the cross, "My God, my God! why hast thou forsaken me?" for in this state God appears to be absent. But this state is succeeded by another, which is conjunction with God, in which the man acts indeed as before, but now from God; nor is it for him necessary as before, to ascribe to God all the good which he wills and does, and all the truth which he thinks and speaks, because this acknowledgment is inscribed on his heart, and is inwardly contained in all his words and actions. In a similar way the Lord united Himself to His Father, and the Father Himself to Him. In short, the Lord glorified His Human, that is, made it Divine, just as He regenerates a man, that is, makes him spiritual.

That every man, who from natural becomes spiritual, passes through two states, and through the first enters the second, and so from the world enters heaven, will be fully proved in the chapters on Freewill, Charity, and Faith, and on Reformation and Regeneration. We shall merely observe here, that in the first state, which is called the state of reformation, the man is at full liberty to act according to the rationality of his understanding; and that in the second, which is the state of regeneration, he also enjoys the same liberty, but that he then wills and acts, thinks and speaks, from a new love and a new

intelligence from the Lord. For in the first state the understanding plays the first part, and the will the second, but in the latter state the will plays the first part, and the understanding the second; still the understanding acts from the will, and not the will by means of the understanding. The union of good and truth, of charity and faith, and of the internal and external man, is brought about in no other way.

106. These two states are represented by various things in the universe; this is because they are according to Divine order, and Divine order fills every thing in the universe, even to the most minute. The first state is represented in the life of every man by that of his infancy and childhood, until the time of youth and early manhood; and this state is one of humiliation before his parents, of obedience, and also of instruction under masters and teachers; but the second state is represented by that of the same person when he comes to be his own master, and at his own disposal; or freely exercises will and understanding, in which state he is master in his own house. The first state is also represented by that of a prince, or a king's son, or by a duke's son, before he becomes a king or a duke; also by the state of every citizen before he assumes the office of a magistrate; of every subject before he discharges the function of any office; also of every student who is preparing for the ministry, before he becomes a priest, of the latter before he becomes a pastor, and of every pastor before he becomes a primate; also of every virgin before she becomes a wife, and of every maid-servant before she becomes a mistress; in general of every clerk before he becomes a merchant; of every soldier before he becomes an officer; and of every servant before he becomes a master. Their first state is one of servitude and obedience, and in the second they are free to exercise their own will and understanding. These two states are represented also by various things in the animal kingdom; the first by beasts and birds, so long as they are with their parents, whom they then follow continually, and by whom they are nourished and guided; and the second when they leave their parents, and provide for themselves; also by caterpillars—the first state when they creep, and feed on leaves of trees, and the second when they cast their skins, and become butterflies. These two states are represented also by the subjects of the vegetable kingdom; the first when the plant grows up from the seed, and puts forth branches, buds, and leaves, and the second when it bears fruit, and produces new seeds; which process may be compared to the union of truth and good, since the several parts of a tree correspond to truths, and its fruit to goods. But the man who remains in the first state, and does not enter into the second, is like a tree that bears leaves only and no fruit, of which it is said in the Word that it shall be hewn down and cast into

the fire (Matt. xxi. 19; Luke iii. 9; xiii. 9; John xv. 5, 6). And he is like a servant that is unwilling to be made free, in which case the statute was that he should be brought to the door, or to the door-post, and his ear bored through with an awl (Exod. xxi. 6). Servants are those who are not conjoined to the Lord, while the free are those who are conjoined to him; for the Lord says, "If the Son make you free, ye are free indeed" (John viii. 36).

107. IX. HEREAFTER NO CHRISTIAN CAN ENTER HEAVEN UNLESS HE BELIEVES IN THE LORD GOD THE SAVIOUR, AND APPROACHES HIM ALONE.

It is written in Isaiah, "Behold, I create a new heaven and a new earth: and the former shall not be remembered, nor come into mind. Behold, I create Jerusalem a rejoicing, and her people a joy" (lxv. 17, 18); and in the Revelation, "I saw a new heaven and a new earth; and I saw the holy Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband; and he that sat upon the throne said, Behold, I make all things new" (xxi. 1, 2, 5). It is said in many places that none should enter heaven except those who were written in the Lamb's book of life (Rev. xiii. 8; xvii. 8; xx. 12, 15; xxi. 27). By heaven here is meant not the visible heaven which we see with our eyes, but the angelic heaven; by Jerusalem, not any city from heaven, but the church which shall descend out of heaven from the Lord; by the book of life not some book written in heaven, which shall be opened, but the Word which is from the Lord, and treats of Him. That Jehovah God, who is called the Creator and Father, descended and assumed the Human, in order that men might approach and be conjoined to Him, has been proved, evinced, and established in the previous parts of this chapter. For what person, when he approaches another, approaches his soul? Who can do so? But he approaches the man himself, whom he sees and speaks with face to face? It is the same with God the Father and the Son; for God the Father is in the
2 Son, as the soul in its body. That men ought to believe in the Lord God and Saviour, is evident from these passages in the Word: "God so loved the world, that he gave his only-begotten Son, that *whosoever believeth in him* should not perish, but have everlasting life" (John iii. 16). "He that *believeth in the Son* is not judged; but he that *believeth not* is judged already, because he hath not believed in the name of the only-begotten Son of God" (John iii. 18). "He that *believeth in the Son* hath eternal life; and he that *believeth not the Son* shall not see life; but the wrath of God shall abide on him" (John iii. 36). "The bread of God is he that cometh down from heaven, and giveth life unto the world. He that cometh to me shall never hunger; and he that *believeth in me* shall never

thirst" (vi. 33, 35). "This is the will of him that sent me, that every one that seeth the Son, and *believeth in him*, may have eternal life; and I will raise him up at the last day" (vi. 40). "They said unto Jesus, What shall we do, that we may work the works of God? Jesus answered, This is the work of God, that ye *believe in him* whom the father hath sent" (vi. 28, 29). "Verily, I say unto you, He that *believeth in me* hath eternal life" (vi. 47). "Jesus cried, saying, If any man thirst, let him come unto me, and drink. He that *believeth in me* out of his belly shall flow rivers of living water" (vii. 37, 38). "If ye *believe not* that I am, ye shall die in your sins" (viii. 24). "Jesus said unto her, I am the resurrection and the life; he that *believeth in me*, though he were dead, yet shall he live; and whosoever liveth and *believeth in me* shall never die" (xi. 25, 26). "Jesus said, I am come a light into the world, that whosoever *believeth in me* should not abide in darkness" (viii. 12; xii. 46). "While ye have the light, *believe in the light*, that ye may be the children of light" (xii. 36). That they should abide in the Lord, and the Lord in them (xiv. 20; xv. 1-5; xvii. 23); and this is effected by faith. Paul testified "to the Jews, and also to the Greeks, repentance toward God, and *faith toward our Lord Jesus Christ*" (Acts xx. 21). "I am the way, the truth, and the life: no man cometh unto the Father but by me" (John xiv. 6). That whosoever believes 3
in the Son believes in the Father—since, as we said above, the Father is in Him, as the soul is in the body—is evident from these passages: "If ye had known me, ye would have known my Father also" (viii. 19; xiv. 7). "He that seeth me seeth him that sent me" (xii. 45). "He that receiveth me receiveth him that sent me" (xiii. 20). The reason of this is, that no one can see the Father and live (Exod. xxxiii. 20); therefore the Lord says, "No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared him" (John i. 18). "No man hath seen the Father, save he who is with the Father; he hath seen the Father" (vi. 46). "Ye have neither heard the voice of the Father at any time, nor seen his shape" (v. 37). But those persons who do not know anything of the Lord, as is the case with numbers in Asia and Africa, and also in the Indies, if they believe in one God, and live according to the precepts of their religion, are saved by their faith and life; for imputation is to those who know, and not to those who do not, as the blind are not blamed when they stumble; for the Lord says, "If ye were blind, ye would have no sin; but now ye say, We see; therefore your sin remaineth" (John ix. 41).

108. To further corroborate what has been said, I will relate the following particulars, which I know, because I have been an eye-witness of them, and, therefore, can testify their truth.

The Lord is at this day forming a new angelic heaven, consisting of such only as believe in the Lord God the Saviour, and approach Him directly, all others are rejected. If, therefore, hereafter any one, coming from a Christian country into the spiritual world, where every man comes after death, does not believe in the Lord, and approach Him alone, and cannot then receive this doctrine, because he has lived wickedly, or has confirmed himself in falsities, he is rejected at his first approach towards heaven; he then turns his face from heaven, and towards the lower earth, whither also he goes, and there joins himself to those who are there, who are meant in the Revelation by the dragon and the false prophet. Moreover, no man living in a Christian country who does not believe in the Lord, is listened to; his prayers are in heaven like foul odours, or like eructations from corrupted lungs. And although he may fancy that his prayer is like the perfume of incense, yet in its ascent to the angelic heaven, it is but like the smoke of a conflagration, which, by the violence of the wind, is driven down into the eyes of men below; or like incense from a censer under a monk's cloak. This is the case hereafter with all piety which is directed to a divided, not to a united, Trinity. To show that the Divine Trinity is united in the Lord, is the chief object of this work.

I will here add this new piece of information:—Some months ago the Lord called together the twelve apostles, and sent them forth throughout the whole spiritual world, as He had formerly done throughout the whole natural world, with a command to preach this gospel; and to every apostle his particular district was assigned; which command they are executing with great zeal and industry. But I shall treat more on this subject in the last chapter of this work, when I come to speak of the consummation of the age, the coming of the Lord, and of the New Church.

A COROLLARY.

109. All the churches before the coming of the Lord were representative churches, which could see Divine truths only in shade; but after the Lord's coming into the world a church was established by Him which saw Divine truths, or rather could see them, in light. The difference between these two churches was like that between evening and morning; the state of the church before the Lord's coming is in the Word called evening, and its state after His coming, morning. The Lord, before His coming into the world, was indeed present with the men of the church, but mediately through angels who represented Him; whereas, since His advent, He is present with the members of the church immediately; for in the world He put on the Divine Natural, in which He is present with mankind.

The glorification of the Lord is the glorification of His Human, which He assumed in the world; and the glorified Human of the Lord is the Divine Natural. That this is the case, is evident from this fact, that the Lord rose from the sepulchre with His whole body which He had in the world, nor did He leave anything behind in the sepulchre; consequently, He took therefrom with Him the Natural Human itself from primaries to ultimates. Therefore He said to His disciples, after His resurrection, who believed that they saw a spirit, "Behold my hands and my feet, that it is I myself; handle me and see: for a spirit hath not flesh and bones as ye see me have" (Luke xxiv. 37, 39). From this it is clear that His natural body, by glorification, was made Divine; therefore Paul says, that in Christ "dwelleth all the fulness of the Godhead bodily" (Colos. ii. 9); and John says, that Jesus Christ, the Son of God, "is the true God" (1 John v. 20). From this the angels know that the Lord alone, in the whole spiritual world, is fully Man.

2 It is well known in the church, that all worship with the Israelitish and the Jewish race was merely external, and but a shadow of the internal worship which the Lord opened; and thus that all worship before the coming of the Lord, consisted in types and figures, representative of true worship in its proper likeness. The Lord indeed was seen by the people of old, for He said to the Jews, "Your father Abraham rejoiced to see my day: and he saw it and was glad. I say unto you, Before Abraham was, I am" (John viii. 56, 58). But as the Lord was then only represented—which was effected by angels,—therefore all things pertaining to the church were made representative; whereas, after He came into the world, those representations vanished; the interior reason for this was that the Lord, in the world, put on the Divine Natural, and from this He enlightens not only the internal spiritual man, but also the external natural man, both of which must be enlightened in order that the man may see as in the light, otherwise he sees only as in the shade. For when the internal man alone is enlightened and not the external, or the external alone and not the internal, it is as when a man sleeps and dreams; when he awakes he remembers his dream, and draws various conclusions from it, which are nevertheless imaginary; or he is like a person walking in his sleep, who supposes that the objects which he sees are seen in broad daylight. 3 The difference between the state of the church before the Lord's coming and after it, is like that between reading a piece of writing in the night by the light of the moon and the stars, and in the day by the light of the sun; it is clear that in the former light, which is only pale, the eye is liable to be mistaken, whereas in the latter such is not the case, for the light is flamy. On this account it

is written concerning the Lord, "The God of Israel said, the Rock of Israel spake to me, He shall be as the light of the morning, when the sun riseth, even a morning without clouds" (2 Sam. xxiii. 3, 4). The God of Israel, and the Rock of Israel, is the Lord. In another place: "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord shall bind up the breach of his people" (Isaiah xxx. 26). These things are said of the state of the church after the coming of the Lord. In a word, the state of the church before the coming of the Lord may be compared to an old woman, whose face is painted and who fancies herself beautiful, because of the bright colours of the paint; but the state of the church after His coming may be compared to a young virgin in the beauty of her own complexion. Again, the state of the church before the Lord's coming, may be compared to the outward rind of any kind of fruit, such as that of an orange, an apple, a pear, or a grape, and its flavour; but the state of the church after His coming may be compared to the inner parts of those fruits and their flavour; and also to other things. The reason of this difference is that the Lord, since He has put on the Divine Natural, enlightens the internal spiritual and the external natural man simultaneously; whereas, when the internal man alone is enlightened without the external, or the external alone without the internal, there is no clear light, but only obscurity.

MEMORABILIA.

110. I shall here adduce the following Memorabilia.—I. Once in the spiritual world I saw in the air an *ignis fatuus* or phantom fire accompanied with a lucid brightness about it, falling to the ground; it was a meteor, which the common people call a dragon. I marked the place where it fell; but it disappeared in the morning twilight before sun-rise, as an *ignis fatuus* always does. I went in the morning to the place where I had seen the meteor fall the night before, and behold, the ground there was a mixture of sulphur, iron-filings, and clay. Suddenly there appeared two tents, one directly over the place, and the other at the side towards the south. I then looked up, and saw a certain spirit falling like lightning from heaven, and cast into the tent which stood directly over the spot where the meteor fell. Now I was standing in the door of the other tent which was towards the south, and saw the spirit standing also at the door of his tent; and I asked him why he so fell from heaven; and he replied, that he had been cast down by the angels of Michael, as an angel of the dragon, because he had said something about the faith in which he had confirmed himself in the world; among other things that God

the Father and God the Son are two, and not one; for, said he, at this day, all the angels in heaven believe that they are one, like soul and body; and whatever contradicts this is like a pungent powder in the nostrils, or an awl perforating their ears; whoever, therefore, maintains a contrary opinion is ordered to depart, and in case of refusal or reluctance, he is cast down headlong."

Hearing this I said, "Why did you not believe as they did?" 2
He replied, that after leaving the world no one could believe anything but what he had impressed upon himself and become confirmed in; this, he said, remained fixed, and could not be rooted out, especially what a person had become confirmed in respecting God; for every one had a place in heaven according to his idea of God. I then asked him, by what means he had persuaded himself to believe that the Father and the Son were two? He answered, by these statements in the Word, that the Son prayed to the Father, not only before but also during His passion on the cross, and also that He humiliated Himself before His Father; "for in this case," said he, "how could they be one, like the soul and the body of a man? Who ever prays as if to another, or humbles himself as if before another, when he himself is that other? No man would act in such a way, much less the Son of God; and besides, the whole Christian church in my time divided the Divinity into persons; and each is one by himself, and defined to be that which is self-subsistent." On hear- 3
ing this, I said, "From your remarks I perceive that you know nothing at all of how God the Father and Son are one, and in consequence of this you have confirmed yourself in the false opinions which the church to this day entertains concerning God. Do you not know that the Lord, when in the world, had a soul like every other man? Whence had He that soul but from God the Father? This is abundantly evident from the Word of the Evangelists. What, then, is that which is called Son, but the Human, which was conceived of the Divine of the Father, and born of the virgin Mary? A mother cannot conceive a soul; this is totally opposed to the order according to which every man is born; nor could God the Father implant a soul from Himself, and then withdraw from it as every human father can, since God is His own Divine Essence, and this is one and indivisible; and because it is indivisible, it is Himself. This is why the Lord declares that He and the Father are one, and that He is in the Father, and the Father in Him, with many expressions to the same effect. Those who wrote the Athanasian Creed also had some remote idea of this; therefore even after they had divided God into three persons, they still said that in Christ, God and Man, that is, the Divine and the Human, are not two, but one, like the soul and body in a man. That 4
the Lord, when in the world, prayed to the Father as to another, and humbled Himself before the Father as before another,

was according to the order established at creation; this is immutable, and according to it every one must progress towards conjunction with God. This order is, that as a man conjoins himself to God by a life according to the laws of order, which are God's precepts, so does God conjoin Himself with him, and from natural make him spiritual. Similarly, the Lord united Himself to His Father, and God the Father united Himself to Him. Was not the Lord, when an infant, like an infant, and when a child, like a child? Is it not written that He increased in wisdom and favour; and afterwards, that He asked the Father to glorify His Name, that is, His Human? To glorify it is to make Divine by union with Himself. Hence it is evident that the Lord prayed to the Father, in the state of His exinanition, which was the state of His progress towards union.

5 "This same order is by creation inscribed on every man, that is, as a man prepares his understanding by means of truths from the Word, he adapts it to the reception of faith from God; and as he prepares his will by good works, he accommodates it to the reception of love from God. For when a workman cuts a diamond, he forms it to receive and reflect the rays of light, and so on. To prepare oneself for the reception of God, and for conjunction with Him, is to live according to Divine Order; the laws of order are all God's precepts. These the Lord fulfilled most minutely, and thus he became a recipient of Divinity in all its fulness. Therefore Paul says, that in Jesus Christ dwells all the fulness of the Godhead bodily; and the Lord Himself says,
6 that all things that the Father hath are His. It must be further borne in mind, that the Lord alone is active in man, and that man of himself is merely passive, while, by influx of life from the Lord, he is also active. Owing to this perpetual influx from the Lord it seems to him as if he were active from himself; and because of this appearance he has free will; and this is given him that he may prepare himself to receive God, and so for conjunction with Him, which would not be possible unless it were reciprocal; and it becomes reciprocal when man acts from his freedom, and yet by faith ascribes all activity to the Lord."

7 After this I asked him, whether he and his companions confessed that God was one? He replied that he did. Then I said, "But I am afraid the confession of your heart is that there is no God. Does not every word uttered by the mouth proceed from thought? The lip confession that God is one, is bound to drive from the mind the thought that there are three; and on the other hand, this thought will render impossible the confession that there is one. What, therefore, will necessarily result, but that there is no God at all? For will not all the interval between the thoughts and the lips, and back again between the lips and the thought, be a void? And what conclusion will the mind then form concerning God, but that

nature is God? and concerning the Lord, but that He received His soul either from Mary or from Joseph? both of which opinions all the angels of heaven hold in utter aversion, as most horrid and abominable."

When these things had been said, the spirit was sent away to the abyss, mentioned in the Revelation (ix. 2); where the angels of the dragon discuss the mysteries of their faith. The 8
next day when I looked towards the same place, I saw, instead of the tents, two statues in the human form, made of the dust of the earth, which was a mixture of sulphur, iron, and clay. One statue appeared to have a sceptre in the left hand, a crown on the head, and a book in the right hand, and also an ornament for the breast, bound with an oblique band set with precious stones, and a robe flowing behind toward the other statue; but these things were produced on that statue by phantasy. Then a voice was heard from thence, uttered by some draconic spirit, saying, "This statue represents our faith as a queen, and the other behind it represents charity as her maid-servant." The other statue was made up of a similar mixture of dust, and stood at the extremity of the robe which flowed from behind the queen, and it had a paper in its hand, on which was written, "Take heed lest you come so near as to touch the robe." But then, suddenly, a shower of rain fell from heaven, and saturated both statues, which, being made of a mixture of sulphur, iron, and clay, began to effervesce as a mixture of those ingredients does when water is poured upon it; and so burning within, they broke up into heaps, and afterwards lay there on the ground, like burial mounds.

111. II. In the natural world man's speech is twofold, because his thought is external and internal; for he can speak from internal and external thought at the same time; and he can also speak from external separated from internal thought, in fact contrary to it; this is the ground of all dissimulation, flattery, and hypocrisy. But in the spiritual world, man's speech is not twofold, but one; for he there speaks as he thinks, otherwise the tone of his voice is grating, and troubles the ear; he may, however, be silent, and so not divulge the thoughts of his heart. When, therefore, a hypocrite is in company with the truly wise, he either takes the first opportunity of leaving them, or else retires into a corner of the room, hides himself, and sits silent. Once there 2
were many assembled in the world of spirits, and were talking upon this subject, saying, that for one to be unable to speak except as one thought was hard for those who had not thought rightly about God and the Lord, when in company with the good. In the midst of the assembly were those who belonged to the reformed churches, and many of the clergy; and next to them were some papists. Both of

these first said: "This is not hard; what necessity is there for anyone to speak differently from what he thinks? and if it happens that he does not think aright, can he not shut his lips and be silent?" Then one of the clergy said, "Who is there that does not think aright concerning God and the Lord?" But some of the assembly requested that the experiment might be made; and they asked those who had confirmed themselves in the belief in a trinity of persons in the Godhead, to utter from their thought the words, "One God"; but they could not. They twisted and contorted their lips every way, yet they could not utter any words but those that were in agreement with what they thought, which was about three persons, and consequently, three gods.

3 Next those who had confirmed themselves in faith separated from charity were asked to pronounce the word "Jesus"; but they could not, although they could all say "Christ," and also "God the Father." They wondered at this, and on inquiry discovered the reason to be that they had been used to pray to God the Father for the sake of His Son, and had never prayed to the Saviour Himself; and "Jesus" means
4 Saviour. They were then requested, from their idea concerning the Lord's Human, to say the words "Divine Human"; none of the clergy present were able to do so, but some of the laity were able; therefore it became the subject of serious discussion.

(1.) Then the following passages from the Evangelists were read in their presence: "The Father hath given all things into the hand of the Son" (John iii. 35). "The Father hath given the Son power over all flesh" (John xvii. 2). "All things are delivered unto me of my Father" (Matt. xi. 27): "All power is given unto me in heaven and in earth" (Matt. xxviii. 18). And it was said to them, "Keep in mind, according to these passages, that Christ is God of heaven and earth, both as to His Divine and His Human, and so pronounce the words 'Divine Human'": but still they could not, and they said, that although from those passages they had some little idea of it in their understandings, yet there was no acknowledgment of it in their minds, and, therefore, they could not pronounce the words.

5 (2.) Afterwards Luke i. 32, 34, 35 was read to them, that the Lord, as to His Human, was the Son of Jehovah God, and that He is there called the Son of the Highest, and everywhere else the Son of God, and also the Only Begotten; so they were requested to keep this in mind, and also that the Only-Begotten Son of God, born in the world, must of necessity be God, as the Father is God, and to utter the words "Divine Human": but they said, "We cannot, because our spiritual thought, which is interior, admits no ideas into the thought nearest to language but such as are similar to itself; and

hence we perceive that we have now no power to divide our thoughts, as in the natural world."

(3.) Then these words of the Lord to Philip were read to them: "Philip saith, Lord, show us the Father." The Lord saith unto him, "He that hath seen me hath seen the Father. Believest thou not that I am in the Father, and the Father in me?" (John xiv. 8-11) and other passages also which declare that He and the Father "are one," as in John x. 30; and they were asked to keep this in their thought, and then to say "Divine Human." But as that thought was not based on the acknowledgment that the Lord is God, as to His Human, they contorted and twisted their lips about until they were angry, striving to force their mouths to utter the words; but they could not. The reason of this was, that the ideas which flow from acknowledgment are one with the words of the mouth, among spirits in the spiritual world; and where there are no such ideas, there are no words; for ideas become words in speech. 6

(4.) The following words from the doctrine universally received in the Christian church were then read to them. "The Divine and Human in the Lord are not two, but one, yea, one person, united like soul and body in man." This is from the Athanasian Creed, and has been acknowledged by the Councils. And it was said to them, "You can certainly have an idea from the acknowledgment that the Human of the Lord is Divine, because His soul is Divine, this being from the doctrine of your own church, which you acknowledged in the world." Moreover, the soul is the very essence of a man, and the body is its form; and essence and form make one like esse and existere, or like cause and effect. This idea they retained, and were desirous under its influence to utter the words "Divine Human," but they could not; for their interior idea of the Lord's Human destroyed and expunged this new-fangled idea, as they called it. 7

(5.) The following passages from John were also read to them: "The Word was with God, and God was the Word. And the Word became flesh" (John i. 1, 14); and also this, Jesus Christ "is the true God and eternal life" (1 John v. 20); and from Paul, "In him (Christ Jesus) dwelleth all the fulness of the Godhead bodily" (Colos. ii. 9). They were asked to think according to the tenor of these words, that God, who was the Word, became Man; that He was the true God; and that in Him dwelt all the fulness of the Godhead bodily. And they did so, but in their external thought only; therefore, because of the resistance of internal thought, they could not say "Divine Human"; and they said openly that they could form no idea of a Divine Human, because God is God, and man is man, and God is a spirit, and of a spirit, they said, we can only think as being wind or ether. 8

(6.) At length it was said to them, You know what the Lord 9

said, "Abide in me, and I in you. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John xv. 4, 5). And as some of the English clergy were present, this passage was read to them from their exhortation at the holy communion: "For when we spiritually eat the flesh of Christ, and drink the blood, then we dwell in Christ, and Christ in us"; and it was said to them, "If now you consider that this is impossible unless the Human of the Lord is Divine, you may then perhaps utter the words 'Divine Human' from acknowledgment in thought." But still they could not do, so deeply impressed upon their minds was the idea that what is Divine cannot be human, and what is human cannot be Divine, and that the Lord's Divine was the Divine of the Son born from eternity, and His Human like that of another man. But they were asked how they could possibly think so, or whether a rational mind ever conceived of a Son born of God from eternity?

10 (7.) The inquirers afterwards turned to the Evangelicals, saying that both Luther and the Augsburg Confession taught that the Son of God and the Son of Man in Christ are one person, and that even as to His Human nature He is omnipotent and omnipresent, and that as to that nature He sits at the right hand of God the Father, governs all things in heaven and on earth, fills all things, is with us, and dwells and operates in us; and that there is no difference of worship, because through the nature which is perceived, the Divinity, which is not perceived, is worshipped, and that in Christ, God is Man, and man God. On hearing this they said: "Is it really so?" and they looked around and said, "We did not know this before; therefore we cannot say the words 'Divine Human.'" And first one and then another said, "We have read this, and even written it; and yet when we thought about it in our minds, it was mere words of which we had no interior idea."

11 (8.) Lastly, turning to the Roman Catholics, the explorers said, "Perhaps you can say 'Divine Human,' because you believe that, in your eucharist, Christ is wholly present in the bread and wine, and in every part of them; and you also worship Him as God most holy when you exhibit and carry about the host; also because you call Mary *Deipara*, or the mother of God; consequently you acknowledge that she gave birth to God, that is, to the Divine Human." They then wished to pronounce the words; but because a material idea of the body and blood of Christ then suggested itself, with a belief that His Human is separable from His Divine, and that it actually is separated with the Pope, to whom is transferred not His Divine power, but only His Human power, they could not utter the words. Then one of the monks arose, who said, that he could think of a Divine Human

in respect to the most holy virgin Mary, and to a saint of his monastery; and another monk came forward and said, "According to the idea which I now entertain, I can pronounce the words 'Divine Human' in reference to His holiness the Pope rather than to Christ." But some of the papists pulled him back, and said, "For shame!" After this, heaven was seen 12
open, and there appeared, as it were, tongues of fire descending, and lighting upon some of the assembly; and they then began to celebrate the Lord's Divine Human, saying, "Put away the idea of three Gods, and believe that in the Lord all the fulness of the Godhead dwells bodily, and that He and the Father are one, as the soul and body are one, and that God is not aërial or ethereal, but is Man, and then, you will be conjoined with heaven, and from the Lord you will be able to name Jesus, and to say 'Divine Human.'"

112. III. Awaking once after dawn, I walked out in the garden before the house, and saw the sun rising in his glory, encompassed with a circle beaming like gold, at first faint, but afterwards more conspicuous; under its edge was a rising cloud, which from the flame of the sun glowed like a carbuncle. Then I fell into meditation about the fables of the ancients, who depicted Aurora with wings of silver, and a countenance like gold. While my mind was enjoying these meditations, I entered into the spiritual state, and heard several persons talking together, and saying, "We wish we might be allowed to speak with that innovator, who has cast the apple of discord among the leaders of the church, after which so many of the laity have run, and which they hold up for us to look at." By that apple they meant the little work, *A Brief Exposition of the Doctrine of the New Church.* And they said, "It is a schismatical thing, such as never before entered into any man's head." Then I heard one of them exclaim, "Schismatical? it is heretical!" But some who stood near him replied, "Hush! hold your tongue; it is not heretical; the author brings forward numerous quotations from the Word, to which our neophytes, by whom we mean the laity, attend and assent."

When I heard this, as I was in the spirit, I approached and 2
said, "Here I am; what is the matter?" Immediately one of them, who, as I afterwards learnt, was a German, a native of Saxony, said in an authoritative tone, "How dare you overturn the worship which has been established in the Christian world for so many centuries, which teaches that God the Father should be invoked as the Creator of the universe, His Son as the Mediator, and the Holy Ghost as the Operator? and you divest the first and last God of our personality, although the Lord Himself says, 'When ye pray, say, "Our Father who art in the heavens, hallowed be Thy name. Thy kingdom come."' Are we not here commanded to invoke God the Father?" After these remarks

there was silence, and all who favoured the speaker stood like brave warriors on ships of war, when they see the enemy's fleet,
3 ready to cry out, "Now let us fight; victory is sure." Then I began to speak, and said, "Who among you does not know that God came down from heaven, and became Man? for it is written, 'The Word was with God, and God was the Word. And the Word was made flesh.'" And then, looking towards the Evangelicals, among whom was that dictator who had just addressed me, I said, "Who among you does not know that in Christ, who was born of the virgin Mary, God is Man, and Man is God?" On this the company made a tumultuous noise; therefore I said, "Do you not know this? It is according to the doctrine of your confession, which is called the *Formula Concordiae*, where this tenet is stated and confirmed by many proofs. The dictator then turned towards the company, and asked whether they were acquainted with this? They replied, "We have not studied much in that book on the person of Christ; but we have laboriously studied what is taught in the article concerning justification *by faith alone*; however, if it be written in that book, we are satisfied." Then one of them calling it to mind said, "It is so written therein, and furthermore, that Christ's Human nature with all its attributes has been exalted to Divine Majesty, and also that Christ in that nature sits at the right hand of His Father."

4 When they heard this word, they were silent. After this agreement I spoke again, saying, "This being so, what is the Father then but the Son, and also the Son but the Father?" But because this again offended their ears, I proceeded, saying, "Hear the words of the Lord himself, to which if you never attended before, give heed to them now; for He said, 'I and my Father are one; the Father is in Me, and I in the Father; Father, all mine are thine, and thine are mine; he that seeth Me seeth the Father.' What now can these words mean, but that the Father is in the Son, and the Son in the Father; and that they are one, like soul and body in a man, and are therefore one person? This must also be your belief, if you believe the Athanasian Creed, where similar things are stated. From the above passages, however, take this one utterance of the Lord's, 'Father, all mine are thine, and thine are mine.' What else can this mean, than that the Divine of the Father belongs to the Human of the Son, and the Human of the Son to the Divine of the Father, consequently, that in Christ God is Man, and Man is God, and thus that they are one, as soul and body
5 are one? Every man also may say this of his own soul and body, that mine are thine, and thine are mine; thou art in me, and I in thee; he that seeth me seeth thee; we are one both with regard to person and life. The reason of this is, that the soul is in the whole and every part of a man; for the life of the

soul is the life of the body, and there is a mutual connection between them. Hence it is plain that the Divine of the Father is the soul of the Son, and that the Human of the Son is the body of the Father. From whence has a child his soul, but from his father? and his body, but from his mother? We speak of the Divine of the Father; but by this we mean the Father Himself, since He and His Divine are the same thing, the Divine being one and indivisible. That this is the case, is evident also from these words of the angel Gabriel to Mary: 'The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that holy thing which shall be born of thee shall be called the Son of God'; and a little before He is called 'The Son of the Highest,' and in another place 'The only-begotten Son'; but you, who call Him only the Son of Mary, destroy the idea of His Divinity. This idea, however, is destroyed only among the learned clergy and the deep-read laity, who, when they raise their thoughts above the things of bodily sense, look to the glory of their own reputation, which not only obscures, but extinguishes the light by which the glory of God enters.

6 "But let us return to the Lord's Prayer, where it is said, 'Our Father, who art in the heavens, hallowed be Thy name: Thy kingdom come.' You that are present understand by these words the Father in His Divinity alone; whereas I understand them as relating to Him in His Human; the latter is also the name of the Father; for the Lord said, 'Father, glorify Thy name,' that is, Thy Human; and when this is done, then the kingdom of God comes. This prayer was commanded for the present time, in order that God the Father might be approached by means of His Human. The Lord has also declared 'No man cometh unto the Father but by me'; and in the Prophet, 'Unto us a Child is born, unto us a Son is given; and his name is *God, Mighty*, the *Father of eternity*'; and in another place, 'Thou, Jehovah, art our Father; our Redeemer, Thy name is from everlasting,' also in a thousand other places, where the Lord our Saviour is called Jehovah. This is the true explanation of the words of that prayer."

7 After I had said this I looked upon them, and noted the changes in their countenances according to the changes in the states of their minds; and I observed some assenting and looking toward me, some dissenting and turning themselves from me. Then towards the right I saw a cloud of an opaline colour, and towards the left a dusky cloud, and under each as it were a falling shower; that under the latter being like rain at the end of autumn, and that under the former like dew in early spring; and immediately I was back from the spirit in the body, and thus from the spiritual in the natural world.

113. IV. I looked into the world of spirits, and saw an

army on red and black horses. Those who sat upon them looked like apes; their faces and breasts were turned towards the horses' tails, and the hinder parts of their heads and their backs towards the horses' heads, and the bridle-reins were thrown about the necks of the riders; and they shouted out against a party that rode on white horses, but jerked their bridles with both hands, pulling back their horses from the battle, and this continually. Then two angels descended from heaven, and came to me, and said, "What do you see?" I told them that I saw an absurd set of horsemen; and I asked what it meant, and who they were? The angel answered, "They are from a place which is called Armageddon (Rev. xvi. 16), wherein some thousands are assembled, to fight against those who belong to the Lord's New Church, called the New Jerusalem. They were talking there about the church and religion, and yet there was nothing of the church in them, because they had no spiritual truth, and no religion, for they had no spiritual good. They held forth on these subjects for the purpose of acquiring power by
2 this means. In their youth they had learned to confirm the doctrine of faith alone, and somewhat concerning God, but after they had been advanced to higher offices in the church they soon forgot those things; while, as they then began to think no more concerning God and heaven, but about themselves and the world, consequently no more about eternal blessedness and happiness, but about temporal eminence and wealth, the doctrinal principles which they had received in their early years, they cast out from the interiors of their rational mind, which communicate with heaven, and are, therefore, in the light of heaven, into the exteriors of the rational mind, which have communication with the world, and are, therefore, in the light of the world; and at length they relegated them to the region of the senses, so that the doctrinals of the church became merely a matter of words, and no longer one of rational thought, much less of affection from love. And because they have reduced themselves to such a state, they do not admit the Divine Truth of the church, nor any of the real good of religion. The interiors of their minds have become comparatively like bottles filled with a mixture of iron-filings and sulphur, upon which if water be poured, there is first produced heat then fire, and so the bottles are burst; so that, when they hear any thing of the living water, which is the genuine truth of the Word, and it finds entrance into their ears, they are violently moved and inflamed, and reject it as something that would burst their
3 heads. These are they who seemed to you like apes, riding with bridles about their necks, and their bodies turned the wrong way, on red and black horses; since those who do not love the truth and the good of the church, derived from the

Word, have no desire to look to the fore parts of a horse, but towards its hinder parts. For a horse signifies the understanding of the Word; a red horse the understanding of the Word destroyed as to good, and a black horse the understanding of the Word destroyed as to truth. The reason of their crying out to battle against those who ride on white horses is, because a white horse signifies the understanding of the Word as to truth and good; and their appearing to pull back their horses was owing to their fear of the combat, lest the truth of the Word should thus become known to many, and so come to light. This is the interpretation."

4 The angels said, moreover, "We belong to the society in heaven which is called Michael, and we have been commanded by the Lord to descend into the place called Armageddon, whence you saw that troop of horsemen come forth. With us in heaven, Armageddon signifies a state and desire of the mind to wage war under the influence of falsified truths, arising from the love of being dominant and ruling over all; and because we have perceived in you a desire to know something of the nature of that war, we will give you some account of it. Immediately on our descent from heaven we went to the place called Armageddon, where we saw several thousands assembled. We did not enter into the assembly, however, but went into some houses on the southern side of that place, where children with their teachers were, who received us kindly; we were delighted with their company. They all had beautiful faces owing to the vivacity of their eyes, and the zeal shown in their conversation; the vivacity of their eyes was the result of the perception of truth, and the zeal shown in their conversation arose from the affection for good; therefore we made them a present of caps, the borders of which were ornamented with bands of gold thread interwoven with pearls, and we also gave them garments of white and purple intermixed. We then asked them whether they ever looked into the neighbouring place called Armageddon? They replied that they had seen it through a window beneath the roof of the house, and had seen a large assembly of persons there, but under various forms, sometimes appearing like men of authority, and at other times not like men, but like statues and graven images, and round about them a crowd on bended knees. These also appeared to us under various forms, some like men, some like leopards, some like goats with their horns projecting forwards, with which they dug up the ground. We interpreted these changes to them, showing who are represented and what they signified.

5 "But to come to the point:—That assembly of people, when they heard that we were entered into those houses, said one to another, 'What are they doing among the children? Let us send some of our company to turn them out.' So they sent

some, who, when they came, said to us, 'Why did you enter into these houses? Whence do you come? We by authority order you to leave.' To this we replied, 'You have no right to order us to leave; you appear indeed in your own eyes like the Anakim, and those who are here seem to you like dwarfs; but still you have no power or authority here, except by cunning, which nevertheless will be of no avail; therefore carry back word to your companions that we were sent here from heaven, to come and see whether you have any religion or not; and if not, you are to be cast out from this place. Propose, therefore, to your companions this question, which involves the real essence of the church and of religion, how they understand these words in the Lord's prayer, 'Our Father who art in the heavens, hallowed be Thy name; Thy kingdom come.'

"When they heard this, they at first said, 'What is this?' But afterwards they promised that they would propose the question. So they went and related to their companions what had passed; they said, 'What is this proposal, and what does it mean?' But they understood very well the secret involved in those words, and that there was an endeavour to find out the nature of their faith in God the Father, and so they said, 'The meaning of the words is plain, that men ought to pray to God the Father; and as Christ is our Mediator, that prayer ought to be directed to God the Father for the sake of the Son.' Then in their indignation they determined to come to us, and say so to our faces, adding further, that they would pull our ears.

"So they left that place, and went into a grove that was near the houses where the children and teachers were, in the centre of which there was an elevated spot like an amphitheatre, into which they entered, joining hands, and there they found us waiting for them. In the place were little green mounds, upon which they seated themselves; for they said one to another, 'We will not stand in their presence, but sit.'

"Then one of them, who could make himself look like an angel of light, and who was put forward by the rest to speak with us, said, 'You have proposed to us that we should declare our opinion respecting the meaning of the first words in the Lord's prayer. I must inform you, therefore, that according to our interpretation they signify, that we ought to pray to God the Father; and because Christ is our Mediator, and we are saved by His merits, we should pray to God the Father from faith in His merits.'

6 "We then said to them, 'We belong to a society in heaven which is called Michael, and have been sent to see you, and to inquire whether you who are assembled in this place, have any religion or not; for the idea of God enters into every thing pertaining to religion, and through it conjunction is effected, and by conjunction salvation. We in heaven, like men on earth, repeat that prayer daily, and at such times we do not

think of God the Father, because He is invisible, but we think of Him in His Divine Human, because in this He is visible; and in this He is by you called Christ, but by us the Lord, and thus the Lord is our Father in the heavens. Moreover, the Lord taught that He and the Father are one; that the Father is in Him, and He in the Father; and that he that seeth Him, seeth the Father; also, that no man cometh to the Father but by Him; and also, that it is the will of the Father that we should believe in the Son; and that he that does not believe in the Son does not see life, but the wrath of God abideth on him. It is, therefore, evident that the Father is to be approached by Him and in Him; and since this is the case, He further taught that all power is given unto Him in heaven and on earth. It is said in that prayer, "Hallowed be thy name, thy kingdom come"; and we have proved from the Word that His Divine Human is the Father's name, and that the Father's kingdom then comes when the Lord is approached directly; and not when God the Father is approached directly; therefore, also, the Lord commanded His disciples to preach the kingdom of God; and this is the kingdom of God.'

"On hearing these words our opponents said, 'You quote a 7
great deal from the Word, and possibly we may have read those passages, although we do not remember them; therefore open the Word in our presence, and read those passages, particularly that which states that the Father's kingdom comes when the Lord's kingdom comes.' They then said to the children, 'Bring us the Word'; and they brought it. We then read the following passages: John came preaching the gospel of the kingdom, and saying, 'The time is fulfilled, and *the kingdom of God is at hand*' (Mark i. 14, 15; Matt. iii. 2). Jesus Himself preached the gospel of the kingdom, and that *the kingdom of God* was at hand (Matt. iv. 17, 23; ix. 35). Jesus gave commandment to His disciples that they should preach and teach *the kingdom of God* (Mark xvi. 15; Luke viii. 1; ix. 60). And also the seventy whom He sent out (Luke x. 9, 11; and in other places, as Matt. xi. 5; xvi. 28; Mark ix. 1; xi. 10; Luke iv. 43; xxi. 31; xxii. 18). The kingdom of God which was preached was the Lord's kingdom and thus the Father's kingdom, as is evident from these passages: 'The Father hath given all things into the hands of the Son' (John iii. 35). 'All things are delivered unto me of my Father' (Matt. xi. 27). 'The Father hath given the Son power over all flesh' (John xvii. 2). 'All power is given unto me in heaven and in earth' (Matt. xxviii. 18). 'Jehovah of Hosts is his name, and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called' (Isaiah liv. 5). 'I saw, and behold, one like the Son of Man; and there was given him dominion, and glory, and a kingdom, and all peoples and nations shall serve him: his dominion is an

everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed' (Dan. vii. 13, 14). 'And the seventh angel sounded; and there were great voices in the heavens, saying, The kingdoms of the world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever' (Rev. xi. 15; xii. 10).

8 "We further instructed them from the Word that the Lord came into the world, not only to redeem angels and men, but also that they might be united to God the Father through Him and in Him; for He taught that such as believe in Him are in Him, and He in them (John vi. 56; xiv. 20; xv. 4, 5). When they heard these statements they asked, 'How then can your Lord be called Father?' We replied, 'From what has been read to you already, and also from the following passages: 'Unto us a child is born, unto us a son is given: and his name shall be called *God, Mighty, the everlasting Father*' (Isaiah ix. 6). 'Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; *thou, O Jehovah, art our Father, our Redeemer; thy name is from everlasting*' (lxiii. 16). Did not He say to Philip, who desired to see the Father, 'Hast thou not known me, Philip? He that seeth me seeth the Father' (John xiv. 9; xii. 45). Who else then is the Father but Him whom Philip saw with his eyes? To this we added: It is said throughout the whole Christian world that those who form the church constitute Christ's body, and are in it; how then can any member of the church approach God the Father but by Him in whose body He is? If not, he must necessarily go out of the body, and approach Him. Finally, we informed them that a New Church was then being established by the Lord, signified by the New Jerusalem in the Revelation, in which there will be the worship of the Lord alone, as in heaven, and that thus everything contained in the Lord's Prayer from beginning to end will be fulfilled. All this we proved from the Word in the Gospels, the Prophets and the Revelation, which from beginning to end treats of that church so copiously that they were tired of hearing them.

9 "The Armageddons were so angry at hearing these things that they continually wished to interrupt our remarks; at length they broke out and exclaimed, 'You have spoken against the doctrine of our church, in which it is insisted that God the Father is to be approached immediately, and that men ought to believe on Him; thus you stand convicted of a violation of our faith; therefore, depart hence, or you shall be turned out by force.'

"Then their passions being violently inflamed, they proceeded to the attempt; but at that instant, by power given us, we smote them with blindness, so that they could not see us, but rushed away, and ran about in confusion; and some fell into the abyss, mentioned in the Revelation ix. 2, which is now in a south-

easterly direction, and is occupied by those who confirm the doctrine of justification by faith alone. Such of them as confirm that doctrine by the Word, are banished to a desert, where they are driven to the very confines of the Christian orb, and associate with pagans."

REDEMPTION.

114. It is acknowledged throughout the church that to the Lord there pertain two offices, the sacerdotal and the regal; but few persons know what constitutes the distinction between those two offices, it shall therefore be explained. The Lord, from His priestly office, is called Jesus, and from His kingly office, Christ; in the Word also, from His priestly office, He is called Jehovah and Lord, and from His regal office, God, and the Holy One of Israel, and also king. These two offices are distinct from each other like love and wisdom, or what is the same, like goodness and truth. Wherefore everything which the Lord did from Divine Love or Divine Good, He did in His priestly office; but whatever He did from Divine Wisdom, or Divine Truth, He did in His regal office. In the Word also, priest and priesthood signify Divine Good, and king and kingship signify Divine Truth; these were represented by the priests and kings in the Israelitish church. Redemption pertains to both offices; but in what respect to the one, and in what to the other, will be shown in what follows. For the clearer understanding, however, of this subject, we shall deal with it under the following heads or articles:—I. *Redemption was the subjection of the hells, the bringing of the heavens into orderly arrangement, and thus the preparation for a new spiritual church.* II. *Without such redemption no man could have been saved, nor could the angels have continued in a state of integrity.* III. *The Lord thus redeemed not only men, but also angels.* IV. *Redemption was a work purely Divine.* V. *This actual redemption could not have been accomplished but by God incarnate.* VI. *The passion of the cross was the last temptation, which the Lord endured as the Greatest Prophet; and it was the means of glorifying His Human, that is, of union with the Divine of His Father.* VII. *It is a fundamental error of the church to believe that the passion of the cross was actual redemption; and this error, together with that respecting three Divine persons existing from eternity, has perverted the whole church so that nothing spiritual is left in it.* We will now proceed to a particular consideration of each article.

115. I. REDEMPTION WAS THE SUBJECTION OF THE HELLS, THE BRINGING OF THE HEAVENS INTO ORDERLY ARRANGEMENT, AND THUS THE PREPARATION FOR A NEW SPIRITUAL CHURCH.

That redemption consists of these three things, I can declare with the utmost certainty, for the Lord at this day also is accomplishing a redemption, which began in the year 1757, together with the Last Judgment, which was then carried out. Since then this work of redemption has continued even till now; because now is the Lord's Second Advent, and a New Church is to be established, which would be impossible without a previous subjugation of the hells, and the bringing of the heavens into orderly arrangement. As it has been granted me to see all this, I am able to describe the way in which the hells were subjugated, and the new heaven was formed and arranged; but the description would take up an entire volume. How the Last Judgment was accomplished I have shown in a small work published in London, in 1758. The subjugation of the hells, the bringing of the heavens into order, and the establishment of a New Church, constituted redemption, because without these processes no one could be saved. Moreover, they follow in order; for the hells had to be subjugated before a new angelic heaven could be formed, and the latter required to be formed before a New Church could be established on earth; for men in the world are so connected in the interiors of their minds with the angels of heaven and the spirits of hell, that they make one with either one or the other. But this subject is dealt with in the last chapter of this work, on the Consummation of the Age, the Lord's coming, and the New Church.

116. The Lord when He was in the world fought against the hells, and overcame and subjugated them, and thus brought them into a state of obedience, as is evident from many passages in the Word, of which I will quote these few only: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is honourable in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-press? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my wrath; hence their victory was sprinkled upon my garments. For the day of vengeance is in my heart, and the year of my redeemed is come. Mine own arm brought salvation to me; I brought down their victory to the earth. He said, surely they are my people, my sons: so he became their Saviour. In his love and in his pity he redeemed them" (Isaiah lxiii. 1-9). This is spoken of the Lord's combats against the hells. By the garments in which He was honourable, and which were red, is signified the Word, which had suffered violence from the Jews; His combats against the hells, and His victory over them, are described by His treading them in His anger, and trampling them in His wrath. That He fought alone, and by His own

strength, is described in these words: "Of the people there was none with me; mine own arm brought salvation to me. I brought down their victory to the earth." That He thus saved and redeemed them, is signified by these words: "So he became their Saviour. In his love and in his pity he redeemed them." That this was the cause of His coming, is signified by these words: "The day of vengeance is in my heart, and the year of my redeemed is come." Again, it is written in Isaiah: "He 2
saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him, and his righteousness sustained him. For he put on righteousness as a breastplate, and the helmet of salvation upon his head; and he put on the garments of vengeance, and covered himself with zeal as a cloak; then came the Redeemer unto Zion" (lix. 16, 17, 20). And in Jeremiah: "They were dismayed; their mighty ones were beaten down; they fled apace, and looked not back. For it was the day of the Lord Jehovih Zebaoth, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour and be satiated" (xlvi. 5, 10). These passages relate to the Lord's combats against the hells, and His victory over them.

It is written also in David, "Gird thy sword upon thy thigh, O thou mighty One. Thine arrows are sharp, and the people shall fall under thee. Thy throne is for ever and ever: thou hast loved righteousness: therefore God hath anointed thee" (Psalm xlv. 3-7); also in many other places. Because the Lord 3
conquered the hells alone, without the aid of any angel, He is therefore called *Mighty*, and *a Man of Wars* (Isaiah xlii. 13; ix. 6); *the King of glory, Jehovah strong, mighty in battle* (Psalm xxiv. 8, 10); *the mighty One of Jacob* (Psalm cxxxii. 2); and in many places He is called *Jehovah Zebaoth*, that is, Jehovah of Hosts; and His coming is also called *The day of Jehovah, terrible and cruel, a day of indignation, of wrath, of anger, of vengeance, of destruction, of war, of a trumpet, of noise, of tumult*, and so on. It is written also in the Evangelists, "Now is the judgment of this world, now shall the prince of this world be cast out" (John xii. 31). "The prince of this world is judged" (John xvi. 11). "Be of good cheer; I have overcome the world" (John xvi. 33). "I beheld Satan as lightning fall from heaven" (Luke x. 18). By the world, the prince of the world, Satan, and the devil, is signified hell. Moreover, in the Revelation, from beginning to end, the present 4
character of the Christian Church, the Lord's coming, His subjugation of the hells, a new angelic heaven, and the establishment of a New Church on earth are foretold. All these things are there predicted, but they have never been disclosed until now. The reason of this is that the book of Revelation, like all the prophetical parts of the Word, was

written by pure correspondences; and unless these had been disclosed by the Lord, scarcely any one could rightly understand a single verse of that book; but now, for the sake of the New Church, all things therein have been made known in a work entitled, *Apocalypse Revealed*, published at Amsterdam, in the year 1766. Those who believe the Lord's words in Matt. xxiv. concerning the present state of the church and His coming, will understand those things. But this belief is wavering only with those who have the belief of the church of to-day in a trinity of Divine persons from eternity, and in Christ's passion as constituting actual redemption, so deeply implanted in their hearts, that it cannot be eradicated. Such however (as was shown in the Memorabilia above, n. 113) are like bottles filled with iron-filings and sulphur, which, when water is poured upon them, first grow hot, and afterwards break out into a flame by which the bottles are burst. Also, when they hear anything about the living water, which is genuine truth from the Word, and it enters their minds, either through their eyes or their ears, they are violently excited and inflamed, and reject it as something that would burst their heads.

117. The subjugation of the hells, the bringing of the heavens into orderly arrangement, and the establishment afterwards of a church, may be illustrated by various comparisons. The hells may be compared to an army of robbers or rebels who invade a kingdom or city, set fire to the houses, plunder the inhabitants, divide the spoil, and then rejoice and triumph; but redemption, to a righteous king, who marches against them with his army, and puts some of them to the sword, imprisons others, deprives them of their plunder, restores it to his subjects, and afterwards establishes order in his kingdom, rendering it secure against such attacks. The hells may also be compared to a number of wild beasts sallying forth from a forest, and attacking flocks and herds, and even men, so that they dare not go beyond the walls of the city to cultivate the ground; in consequence of which the fields become wildernesses, and the inhabitants of the city are in fear of perishing by famine; but redemption may be compared to the destruction and dispersion of those wild beasts, and the protection of the plains and fields from all further depredations. The hells may be compared also to locusts that consume every green thing growing on the earth; and redemption to the means of preventing their further progress. The hells may also be compared to a multitude of worms, which at the beginning of summer strip the trees of their leaves, and thus prevent the growth of fruit, so that the boughs are left bare as in the depth of winter; but redemption, to the destruction of such vermin, and the consequent restoration of the garden to its state of bloom and fruitfulness. So would it be with the church, unless the Lord,

by redemption, had separated the good from the evil, casting the latter into hell, and taken up the former into heaven. What would become of an empire or kingdom, where justice and judgment did not remove the evil from among the good, and secure the latter from injuries, so that every one might dwell safely in his own house, and, as it is said in the Word, sit in tranquillity under his own vine and his own fig-tree ?

118. II. WITHOUT SUCH REDEMPTION NO MAN COULD HAVE BEEN SAVED, NOR COULD THE ANGELS HAVE CONTINUED IN A STATE OF INTEGRITY.

What redemption is shall first be stated. To redeem means to deliver from damnation, to save from eternal death, to rescue from hell, and to release from the hands of the devil those who were captive and bound. This the Lord did by subjugating the hells, and forming a new heaven. Men could not otherwise have been saved, because the spiritual world is so connected with the natural, that they cannot be separated ; the connection is primarily with men's interiors, which are called their souls and minds, the interiors of the good, being connected with the souls and minds of angels, but of the evil, with the souls and minds of infernal spirits. Such is the nature of this union, that if angels and spirits were to be removed from a man he would instantly fall down dead like a stock, and they, on the other hand, could not subsist, if men were withdrawn from them. Hence it is plain why redemption took place in the spiritual world ; and why heaven and hell had first to be brought into order before a church could be established on earth. The truth of this is very evident from the book of Revelation, where it is said, that after the formation of the new heaven, the New Jerusalem, which is a New Church, came down from it (xxi. 1, 2).

119. The angels could not have continued in a state of integrity, had not redemption been effected by the Lord, because the whole angelic heaven, together with the church on earth, is, in the Lord's sight, like one man, whose internal constitutes the angelic heaven, and his external, the church ; or, to be more particular, whose head constitutes the highest heaven ; his breast and middle region of the body constitute the second and lowest heaven ; the loins and feet constitute the church on earth ; and the Lord Himself is the soul and life of that whole man. Therefore, unless the Lord had effected redemption, this man would have been destroyed ; the feet and loins, by the decline of the church on earth ; the abdominal region, by the decline of the lowest heaven ; the region of the chest, by the decline of the second heaven ; and then the head, not having agreement with the body, would have fallen into a state of insensibility. But we will endeavour to illustrate this by com- 2
parisons. The progress of this declension is like a mortification

attacking the feet, and gradually ascending, infecting first the loins, then the abdominal viscera, and at length the parts near the heart; in which case it is well known that the man dies. It may also be compared to diseases of the abdominal viscera; for when these become very weak, palpitation of the heart ensues, the breathing is laboured, and at length their action ceases. It may be illustrated also by a comparison of the internal with the external man, for the internal man is well, so long as the external obediently discharges its functions; while if the latter is not obedient, but refractory, and especially if it assaults the internal, then the latter is gradually weakened, and finally so far carried away by the pleasures of the external as to favour and yield to them. It may also be illustrated by comparison with a man standing on the top of a mountain, who sees a flood of waters inundating the country below, and observes the waves rising by degrees towards the summit where he stands, which being reached, he himself must perish in the inundation, unless he can provide for his safety in a boat till the waters are subsided. Or as if a person from the top of a mountain should see a dense cloud rising higher and higher from beneath, and hiding from his view the plains, the villages, and cities, till at length it reaches himself, and then he can neither see any thing, nor
3 know where he himself is situated. So is it with the angels when the church on earth perishes; for then also the lower heavens pass away. This is because the heavens consist of men from the earth; and where there is no longer any real goodness of heart, and truth from the Word, among men, the heavens are inundated by the evils arising therefrom, and suffocated by them as by Stygian waters; nevertheless they are preserved elsewhere by the Lord, and reserved till the day of the Last Judgment, and then raised up into a new heaven. These are they who are meant in the Revelation in this passage: "I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled" (vi. 9-11).

120. Had it not been, therefore, for the redemption which the Lord accomplished, iniquity and wickedness would have pervaded the whole of Christendom, both in the natural and in the spiritual world; and for several reasons, among which is this, that every man after death enters the world of spirits, and is then exactly himself such as he was before death; and no person, on his entrance there, can be prevented from conversing with

departed parents, brothers, relatives, and friends. Then every husband first seeks his wife, and every wife her husband; and they are introduced by each other into the different companies of those who outwardly appear like lambs, but inwardly are like wolves; and even those who have led pious lives are corrupted by them. Thence, by nefarious arts unknown in the natural world, that world is as full of the wicked and the cunning as a green pool is of the spawn of frogs. That association with the evil 2
there produces this result, may be rendered obvious from these considerations, that if any one were to live with robbers or pirates, he would finally become like them; or were he to live with adulterers and harlots, in course of time he would make light of adultery; or were he to associate with outlaws, he would soon think nothing of doing violence to any one. For all evils are contagious, and may be compared to the plague, whose contagion is communicated merely by the breath or perspiration of the infected; or to a cancer or gangrene, which spreads slowly and infects first the nearer and then the remoter parts, until at last the whole body is destroyed. The delights of evil, which are hereditary in every man, are the cause. Hence, then, it is 3
clear, that without redemption by the Lord, no man could have been saved, nor could the angels have continued in a state of integrity. The only refuge for any from destruction is the Lord; for He says, "Abide in me, and I in you: as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they are burned" (John xv. 4-6).

121. III. THE LORD THUS REDEEMED NOT ONLY MEN, BUT ALSO ANGELS.

This follows from what was stated in the foregoing article, that unless redemption had been wrought by the Lord, the angels could not have continued in a state of integrity. To the reasons above mentioned, the following may be added:—I. At the time of the Lord's first coming the hells had grown to such an extent as to fill the whole world of spirits, which is in the midst between heaven and hell, and so had not only disturbed what is called the ultimate heaven, but had also made attempts upon the middle heaven, which they infested in a thousand different ways, and which would have been destroyed had not the Lord sustained it. Such a rising up of the hells is meant by the tower that was built in the land of Shinar, whose top was to reach unto heaven; but the attempt of its builders was prevented by the confusion of tongues; they were dispersed, and the city was called Babel

(Gen. xi. 1-9). What is there signified by the tower and the confusion of tongues, is explained in the *Arcana Cœlestia*,
2 published in London. The hells had grown to such an extent, because at the time when the Lord came into the world, the whole earth was altogether alienated from God by idolatry and magic; and the church, which had existed among the children of Israel, and lastly among the Jews, was entirely destroyed by the falsification and adulteration of the Word. In the meantime both Jews and Gentiles after death passed into the world of spirits, where at length they so increased and multiplied, that they could not be expelled, except by the coming down of God Himself, and by the strength of His Divine arm. How this was done has been described in a small work *The Last Judgment*, published in London, in 1758. This was accomplished by the Lord when He was in the world. A similar judgment has been accomplished by the Lord at this day, because, as before stated, this is the time of His second coming, which is foretold throughout the Revelation, and in Matt. xxiv. 3, 30; in Mark xiii. 26; in Luke xxi. 27; in the Acts of the Apostles, i. 11; and elsewhere. The difference is, indeed, that at His first coming the hells had been greatly increased by idolators, magicians, and falsifiers of the Word; while at His second coming they were full of Christians, so-called, both those who were immersed in naturalism, and those who had falsified the Word by confirming their groundless belief in three Divine persons existing from eternity, and in the Lord's passion as constituting redemption itself; for it is these that are meant in the Revelation (xii. and xiii.) by the dragon and his two beasts.

3 2. The second reason why the Lord also redeemed angels is, that not only every man, but also every angel, is withheld from evil and preserved in good by the Lord; for no angel or man is in good of himself, but all good is from the Lord, when, therefore, the footstool of the angels, which is in the world of spirits, was removed from under them, they were like a person sitting on a throne when its pedestals are taken away. That the angels are not pure in God's sight, is evident from the prophetical parts of the Word, and also from the book of Job, and also from this fact, that there is not a single angel who was not once a man. This corroborates what was said in the section on the Faith of the New Heaven and the New Church, in its general and particular forms, prefixed to this work, where it is said, That the Lord came into the world to remove hell from man, and that He did remove it by combats against and victories over it. By such means did He subjugate hell, and bring it into a state of order, and of obedience to himself and, further, That Jehovah God descended and assumed the Human, for the purpose of reducing to order all things in

heaven and in the church; since at that time the power of the devil, that is, of hell, prevailed over the power of heaven, and on earth the power of evil over the power of good; in consequence of which a total damnation was at hand, and threatened every creature. This impending damnation Jehovah God removed by means of His Human, and thus redeemed both angels and men. It is evident from this that unless the Lord had come unto the world, no one could have been saved. The case is similar at this day; consequently, unless the Lord came again into the world, no flesh could be saved. (See above, n. 2, 3.)

122. That the Lord has rescued the spiritual world, and through it will rescue the church, from universal damnation, may be illustrated by comparison with a king, who, by victories obtained over his enemies, sets at liberty, and brings back to his palace the princes, his sons, who had been taken prisoners, bound in chains, and shut up in a dungeon. It may be illustrated also by comparison with a shepherd, who, like Samson and David, rescues his sheep from the jaws of a lion or a bear, or who drives back those wild beasts into the forests from which they came, pursues them to their retreats, and at last forces them to take refuge in swamps or deserts, and then returns to his sheep, pastures them in safety, and gives them drink from fountains of pure water. It may be illustrated also by a comparison with a person who sees a serpent lying coiled up in the road, ready to strike the heel of a traveller, and seizes it by the head, and although it twines itself about his hand, carries it home, where he cuts off its head, and throws the body into the fire. It may also be illustrated by the case of a bridegroom or husband, who, seeing an adulterer attempting to do violence to his bride or wife, attacks him, and either wounds his hand with a sword, or beats him on the back and limbs, or by means of his servants casts him into the street, who pursue him with clubs to his own house; and so he leads her he has liberated to his own chamber. Moreover, by a bride and wife, in the Word, is meant the Lord's church, and by adulterers are meant those who violate it, who are such as adulterate His Word. Because the Jews did this they were called by the Lord an adulterous generation.

123. IV. Redemption was a work purely divine.

He who knows the nature of hell, and the height to which it had risen and overflowed the whole world of spirits, at the time of the Lord's coming, and with what power the Lord cast it down and dispersed it, and afterwards reduced it to order, together with heaven, cannot but be astonished, and exclaim, that all was a purely Divine work. For first, as to the nature of hell; it consists of myriads of myriads, because composed of all those who, from the creation of the world, had alienated themselves

from God, by evils of life, and falsities of faith. Secondly, as to the height to which hell had risen, and overflowed the whole world of spirits, at the time of the Lord's coming; this was in some measure explained in preceding numbers. What was its state at the time of the Lord's first coming, was never made known to any one, because it was not revealed in the literal sense of the Word; but what it was at the time of His second coming, I was permitted to see with my own eyes; and consequently some idea may be gathered of its former state, from the description given in a small work *The Last Judgment*, published in London in 1758; in which there is also described with what power the Lord cast down the hells, and dispersed them. But to transcribe here what is set forth in that book would be useless labour, because the work is extant, and numerous copies of it are still at the printers in London. Every reader of that book may plainly see, that such subjugation and dispersion of the hells was the work of an omnipotent
2 God. Thirdly, the manner in which the Lord afterwards reduced all things to order, both in heaven and in hell, has not yet been described, since the work of bringing the heavens and the hells into order, has continued since the day of the Last Judgment until now, and still continues; nevertheless, if it is desired, it shall be made public after this book is published. With respect to myself, I have seen, and do see daily, the Divine omnipotence of the Lord, as it were, face to face. The latter work is properly that of redemption, whereas the former is properly that of the Last Judgment. Those who regard the two separately may see many things that lie concealed under figures in the prophetical parts of the Word, and yet stand plainly revealed, if by an explanation of the correspondences they are brought to the light of the understanding.

3 This and the former work can be illustrated only by comparisons, and then but faintly. It may be compared to a battle against an army of all the nations in the world, armed with spears, shields, swords, guns, and cannon, under skilful and cunning generals and officers. They are called skilful and cunning, because the greater number of those in hell excel in arts unknown in our world, and practise them among themselves, studying how they may attack, ensnare, besiege, and assault
4 those who are in heaven. The Lord's combat with hell may also be compared, though imperfectly, to a combat against all the wild beasts on earth, and their slaughter and subjugation, until not one of them dare stir out of his den, and attack any man who is in the Lord; so that, if a man looks at them with a threatening countenance, they instantly shrink back, as if they felt a vulture on their breasts, endeavouring to pierce them to the heart. Infernal spirits are also described in the Word by wild beasts; such is the meaning of the wild beasts with

which the Lord is said to have been forty days (Mark i. 13). It may be compared also to resistance against the whole body 5 of the ocean, when the dykes which confine it are broken down, rushing in with its waves upon countries and cities. The subjugation of hell by the Lord is also meant by His calming the sea, by saying "Peace, be still" (Mark iv. 38, 39; Matt. viii. 26; Luke viii. 23, 24; for the sea there, as in many other places, signifies hell. The Lord, by the same Divine power, 6 fights at this day against hell in every one who is being regenerated; for hell attacks all such persons with diabolical fury; and unless the Lord resisted and tamed that fury, man could not but succumb. For hell is like a single monstrous man or a huge lion, with which it is also compared in the Word; wherefore, unless the Lord kept that lion or monster bound hand and foot, it must of necessity happen that a man, though rescued from one evil, would of himself fall into another, and so on into others, without end.

124. V. THIS ACTUAL REDEMPTION COULD NOT HAVE BEEN ACCOMPLISHED BUT BY GOD INCARNATE.

It was shown in the preceding article, that redemption was a purely Divine work, consequently that it could only be effected by an omnipotent God. The reason why it could not have been accomplished but by God incarnate, that is, made Man, is, because Jehovah God, as He is in His infinite essence, cannot approach hell, much less enter into it, for He is in things primary and most pure. Therefore if Jehovah God as He is in Himself, were but to breathe upon those who are in hell, He would destroy them instantly; for He said to Moses, when the latter wished to see Him, "Thou canst not see my face; for there shall no man see me and live" (Exod. xxxiii. 20). If, therefore, Moses could not see Him, much less could those who are in hell, where all are in things ultimate, most gross, and thus most remote from God; for they are the lowest natural. For this reason, if Jehovah God had not assumed the Human, and thus clothed Himself with a body which was in ultimates, He would have entered upon the work of redemption in vain. For who can attack an enemy without coming near him, or without being armed for the battle? Or who can disperse and destroy dragons, hydras, and basilisks in a wilderness, unless he covers his body with armour, and his head with a helmet, and takes a spear in his hand? Or who can capture whales in the sea without a ship, and the necessary tackle for the purpose? By these, and such like comparisons, the combat of the omnipotent God with the hells may in some sort be illustrated, though by no means perfectly represented. He could not possibly have entered upon this combat, unless He had first assumed the Human.

But it is to be understood, that the Lord's combat with the 2

hells was not one of words, as between reasoners and disputants; such a conflict would have no effect there; but it was a spiritual combat,—that of Divine Truth from Divine Good, which was the very vital principle of the Lord, the influx of which, through the medium of sight, no one in the hells can resist; there is such power in it, that the infernal genii flee away at the mere perception of it, cast themselves into the abyss, and creep into caves to hide themselves, according to the description given of them by Isaiah: "They shall go into the holes of the rocks, and into the caves of the earth, for fear of Jehovah, when he ariseth to terrify the earth" (ii. 19); and in the Revelation: All "hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb"
3 (vi. 15, 16, 17). What kind of power the Lord possessed from Divine Good, when He accomplished the Last Judgment in 1757, is evident from the things described in the small work on that subject; as that it tore from their places the hills and mountains which the infernal spirits had taken possession of in the world of spirits, and cast them to a distance, caused some to sink down into the earth, also inundated their cities, villages, and fields with a flood, overturned lands from their foundations, and cast them with their inhabitants into whirlpools, swamps, marshes; and much more. All this was done by the Lord alone, by the power of Divine Truth from Divine Good.

125. That Jehovah God could not have undertaken and accomplished such a work except through His Human may be illustrated by various comparisons; as, for example, that one who is invisible cannot shake hands or converse except with one who is visible; not even angels and spirits with a man, though they stood just beside him and before his face; nor can the soul of any one converse with another or act with him except by means of his body. The sun with its light and heat could have no effect upon any man, animal or plant, unless it first entered the air, and acted through it; nor upon any fish except through the water; for it acts by means of the element in which the subject lives. No one can scrape off the scales of a fish without a knife, or pluck a crow without fingers, or descend to the bottom of a lake without a diving-bell. In short, one thing must be accommodated to another before it can communicate with it, or operate either with it or against it.

126. VI. THE PASSION OF THE CROSS WAS THE LAST TEMPTATION WHICH THE LORD ENDURED AS THE GREATEST PROPHET; AND IT WAS THE MEANS OF THE GLORIFICATION OF HIS HUMAN, THAT IS, OF UNION WITH THE DIVINE OF HIS FATHER; BUT IT WAS NOT REDEMPTION.

The two purposes for which the Lord came into the world, and by which He saved men and angels, are redemption and

the glorification of His Human. These two are distinct from each other, but yet they make one with respect to salvation. It has been shown in the preceding articles, that redemption was a combat with the hells, their subjugation, and afterwards the bringing about of order in the heavens. But glorification was the uniting of the Lord's Human with the Divine of His Father, which was effected gradually and by the passion of the cross fully. For every man, on his part, ought to draw near to God, and as far as he does this, so far God enters on His part. The case is similar to that of a temple; this must first be built by men's hands, and afterwards dedicated, and lastly prayer must be offered that God may be present and there unite Himself with the church. That union was completed by the passion of the cross, because this was the last temptation which the Lord underwent in the world; and conjunction is effected by temptations; for in them, a man, to all appearance, is left to himself; although such is not the case, for God is then most present with him, in what is inmost in him, and sustains him. Therefore, when any one conquers in temptation, he has then inmost conjunction with God; and this was the case with the Lord in the union with His Father. That the Lord, during the passion of the cross, was left to Himself, is evident from His exclamation upon the cross, "My God, why hast thou forsaken me?" and also from His own words, "No man taketh my life from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John x. 18). It is evident then from these things that the Lord suffered not as to His Divine, but as to His Human, and that then an inmost and, therefore, a complete union was accomplished. This may be illustrated by the fact, that when a man suffers in body, his soul does not suffer, but only grieves; while God after victory removes this grief, and wipes it away as one wipes tears from one's eyes.

127. These two things, redemption and the passion of the cross, must be considered as distinct; otherwise the human mind, like a ship, strikes upon quicksands or rocks, and with pilot, captain, and crew together, is lost; that is, it errs in all things pertaining to salvation by the Lord. For without an idea of these two things as distinct from each other, a man is, as it were, in a dream, and sees imaginary objects, and draws inferences which he fancies to be real, but which at last prove visionary; or he is like a person walking by night, who takes hold of the leaves of some tree, supposing them to be the hair of a man's head, and, coming near, entangles his own hair in the branches. But although redemption and the passion of the cross are two distinct things, yet with reference to salvation they make one; since the Lord, by union with His Father,

which was completed by the passion of the cross, became the Redeemer for ever.

128. Concerning the glorification, which means the uniting of the Lord's Divine Human with the Divine of the Father, which was fully completed by the passion of the cross, the Lord speaks thus in the Gospel; When "Judas was gone out," Jesus said, Now is the son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him" (John xiii. 31, 32). Here glorification is spoken both of God the Father and the Son; for it is said, "God is glorified in him, and will glorify him in himself"; it is evident, therefore, that glorification signifies union. "Father, the hour is come: glorify thy Son, that thy Son also may glorify thee" (John xvii. 1, 5). This is so said because the union was reciprocal, and, as it was also said, that the Father was in Him, and He in the Father. "Now is my soul troubled"; and He said, "Father, glorify thy name, and there came a voice from heaven, saying, I both have glorified it, and will glorify it again" (John xii. 27, 28). This was said because the union was effected successively, or by degrees. "Ought not Christ to suffer these things, and to enter into his glory?" (Luke xxiv. 26). Glory, in the Word, when spoken of the Lord, signifies Divine Truth united to Divine Good. From these things it is clearly evident, that the Lord's Human is Divine.

129. The Lord was willing to be tempted, even to the passion of the cross, because He was *the* Prophet; and prophets formerly signified the doctrine of the church derived from the Word, and, therefore, they represented the state of the church, by various means (by some that were unjust, hard and wicked), which were enjoined upon them by God. But because the Lord was the Word itself, by the passion of the cross as *the* Prophet, the manner in which the Jewish church had profaned the very Word, was represented. To this may be added another reason, that He might thus be acknowledged in the heavens as the Saviour of both worlds; for everything pertaining to His passion signified such things as relate to the profanation of the Word, and the angels understand them spiritually, but men on earth naturally. That the Lord was *the* Prophet is evident from these passages: the Lord said, "A *Prophet* is not without honour, save in his own country and in his own house" (Matt. xiii. 57; Mark vi. 4; Luke iv. 24). "Jesus said, It cannot be that *a Prophet* perish out of Jerusalem" (Luke xiii. 33). "And there came a fear on all, and they glorified God, saying that a great *Prophet* is raised up amongst us" (Luke vii. 16). They said of Jesus, "This is *the Prophet* of Nazareth" (Matt. xxi. 11; John vii. 40). That a *Prophet* should be raised up out of their brethren, whose word they should obey (Deut. xviii. 15-19).

130. The prophets represented the state of their church, with respect to doctrine derived from the Word, and with respect to life according to such doctrine, as is evident from the following passages. Isaiah the prophet was commanded to loose the sackcloth from off his loins, and the shoe from off his foot, and to go naked and barefoot three years for a sign and a wonder (Isaiah xx. 2, 3). The prophet Ezekiel was commanded, for the purpose of representing the state of the church, to prepare stuff for removing, and to remove to another place in the eyes of the children of Israel, and to bring forth his stuff by day, and to go forth at even, through a hole dug in the wall, and to cover his face that he might not see the ground, and that thus he should be a sign to the house of Israel: and should say, "I am your sign; like as I have done, so shall it be done unto you" (Ezek. xii. 3-7, 11). The prophet Hosea was commanded to represent the state of the church, by taking to himself a harlot to wife; so he took her, and she bare him three children, one of whom he called Jezreel, and another Not-to-be-pitied, and the third Not-a-people (Hos. i. 2-9). And again he was commanded to go and love a woman beloved of her companion, and an adulteress, whom he also took to himself (iii. 1, 2). A certain prophet was even commanded to put ashes on his eyes, and to suffer himself to be smitten and beaten (1 Kings xx. 35-38). The prophet Ezekiel was commanded to represent the state of the church by taking a tile and pourtraying upon it Jerusalem; to lay siege to it, to cast a trench and mound against it, to put an iron pan between him and the city, and to lie upon his left side and upon his right side. He was also commanded to take wheat and barley, beans, and lentils, millet and vetches, and to make bread of them, also to make a cake of barley baked with human excrement; and because he prayed that it might not be so, he was permitted to make it with cow's dung. The injunction was thus expressed: "Lie thou also upon thy left side, and lay *the iniquity of the house of Israel* upon it; the number of the days that thou shalt lie upon it, thou shalt bear their iniquity; for I will give the years of their iniquity, according to the number of the days, three hundred and ninety days, to bear the iniquity of the house of Israel; and when thou hast accomplished them, thou shalt lie again on thy right side, *to bear the iniquity of the house of Judah*" (Ezek. iv. 1-15). The prophet herein *bore* 2
the iniquities of the house of Israel and the house of Judah, and did not *take them away*: thus he represented them, and pointed them out, but did not expiate them, as is plain from what follows in the same chapter: "And Jehovah said, Even thus shall the sons of Israel eat their unclean bread. Behold I will break the staff of bread, that they may want bread and water, and be desolated a man with his brother, and

consume away for their iniquity" (ver. 13, 16, 17). The same, therefore, is understood of the Lord, where it is said, "Surely he hath *borne* our griefs, and *carried* our sorrows; Jehovah hath laid on him the iniquities of us all: by his knowledge shall he justify many, for *he shall bear their iniquities*" (Isaiah liii. 4, 6, 11); throughout the whole of which chapter the Lord's
3 passion is treated of. The Lord, as *the* Prophet, represented the state of the Jewish church with respect to the Word, as is evident from the particulars of His sufferings; as that He was betrayed by Judas, and was taken and condemned by the chief priests and elders; that He was buffeted, and struck on the head with a reed, crowned with thorns; and that they divided His garments, and cast lots upon His vesture; crucified Him; gave Him vinegar to drink, and pierced His side; that He was buried, and rose again the third day. His betrayal by Judas signified that He was betrayed by the Jewish nation, which then possessed the Word, and which was represented by Judas. His being taken and condemned by the chief priests and elders, signified that it was done by that whole church; their buffeting Him and spitting upon Him, scourging Him, and striking Him on the head with a reed, signified that they acted in a similar manner toward the Word with regard to its Divine truths. Their putting a crown of thorns upon His head signified that they had falsified and adulterated Divine truths. The division of His garments, and the casting of lots upon His vesture, signified that they had dissipated all the truths of the Word, but had not injured its spiritual sense, which the Lord's vesture represented. His crucifixion signified that they had destroyed and profaned the whole Word. Their offering Him vinegar to drink signified that the truths of the Word with them were altogether falsified, therefore He did not drink it. Their piercing His side signified that they had totally extinguished all the truth and all the good of the Word. His burial signified the rejection of whatever remained from the mother. His resurrection on the third day signified His glorification, or the union of His Human with the Divine of the Father. Evidently then to bear iniquities does not mean to remove them, but to represent the profanation of the truths of the Word.

131. These things may also be illustrated by comparisons, which is done for the sake of the plain and unlearned, who see better in this way than by analytical deductions from the Word and from reason. Every citizen or subject is united to his king by obedience to his commands and injunctions, particularly if he endures hardships for the sake of his sovereign, and still more if he sacrifices his life in his service, as men do in war. In the same way a friend is united to a friend, a son to his father, a servant to his master, by acting according to their wishes, still more by defending them against enemies, and more

still by fighting for their honour. Who that wishes to be united with the virgin whom he desires for a bride, is not ready to fight with those that defame her, and to contend with his rival even to blows and wounds? It is according to the inherent law of their nature that such things should unite them. The Lord says, "I am the good shepherd; the good shepherd layeth down his life for the sheep; therefore my Father loveth me" (John x. 11, 17).

132. VII. IT IS A FUNDAMENTAL ERROR OF THE CHURCH TO BELIEVE THAT THE PASSION OF THE CROSS WAS ACTUAL REDEMPTION, AND THIS ERROR, TOGETHER WITH THAT RESPECTING THREE DIVINE PERSONS FROM ETERNITY, HAS PERVERTED THE WHOLE CHURCH SO THAT NOTHING SPIRITUAL IS LEFT IN IT.

What doctrine more abounds in the books of the orthodox at this day, or what is more zealously taught and inculcated in the schools, or more constantly preached and proclaimed in the pulpit, than this, that God the Father, being angry with the human race, not only removed it from Himself, but also included it under universal damnation, and therefore excommunicated it; but because He was gracious and merciful, that He persuaded or stirred up His Son to descend and take upon Himself this damnation decided upon, and this to appease the anger of His Father; and that by this means only could the Father look with any favour on mankind? Also that this was done by the Son, who, in taking upon Himself the curse pronounced against men, suffered Himself to be scourged by the Jews, spit upon, and finally crucified as one accursed of God (Deut. xxi. 23); moreover, after this was done the Father was propitiated and, from love for his Son, cancelled the sentence of damnation, yet only on behalf of those for whom the Son should intercede, and that so He became a Mediator in the presence of the Father for ever?

These and similar doctrines are at this day proclaimed from 2.
the pulpit, and re-echoed from the walls of churches like an echo from a wood, and the ears of all present are filled with it. But who, with reason enlightened, and made sound by the Word, cannot see that God is mercy itself and pity itself, because He is Love itself, and Goodness itself, and that these are His essence. It is, therefore, a contradiction to say, that Mercy itself, or Goodness itself, can look upon a man with anger, and sentence him to damnation, and still continue to be in its own Divine Essence. Such things are scarcely ascribed to an upright man or an angel of heaven, but rather to a wicked man, or an infernal spirit; it is, therefore, horrible to ascribe them to God. But if we inquire into the cause of this, we shall be able 3.
to trace it to the fact that men have taken the passion of the cross for redemption itself: from this those opinions have arisen, as falsities flow in a continued series from one false

principle; or as from a cask of vinegar nothing but vinegar can come forth; or as from an insane mind, nothing but insanity. For from a single conclusion come whole theories, because they are concealed in it, and grow out of it one after another; and from the notion that the passion of the cross was redemption, many other opinions that are scandalous and dishonouring to God, may still arise and go forth into the world, until that prophecy of Isaiah is fulfilled, where it is said, "The priest and the prophet err, through strong drink; they stumble in judgment: all tables are full of vomit and filthiness" (xxviii. 7, 8).

133. From this idea concerning God and redemption, all theology from being spiritual has become in the lowest degree natural. This was the result of ascribing to God merely natural properties; and yet on the idea of God and of redemption, which makes one with salvation, depends every thing belonging to the church. For that idea is like the head, from which all parts of the body are derived; when, therefore, that idea is spiritual, every thing that belongs to the church becomes spiritual also; but when it is natural, then every thing belonging to the church becomes natural; therefore, as the idea of God and redemption has become merely natural, that is, sensual and corporeal, therefore, every thing that the leaders and members of the church have taught, and do teach, in their dogmatic theology, is merely natural. That nothing but falsity can be derived from this theology is because the natural man acts continually in opposition to the spiritual man, and, therefore, regards spiritual things as airy and visionary phantoms. It may, therefore, be truly said, that in consequence of that sensual idea of redemption, and, therefore, of God, the ways to heaven, which are those that lead to the Lord God the Saviour, are beset by thieves and robbers (John x. 1, 8, 9); and that the doors of the churches are thrown down, so that dragons and owls, and the wild beasts of the desert and islands, have entered, and made a dreadful discord. That this idea of redemption and God, pervades the faith of the present day, is well known; for that faith requires men to pray to God the Father to pardon their sins for the sake of the cross and the blood of His Son, and to God the Son, to pray and intercede for them, and to God the Holy Spirit, to justify and sanctify them.

What is this but praying to three gods one after another? And wherein does this conception of the Divine government differ from that of an aristocracy or hierarchy, or a triumvirate which once existed at Rome, except instead of triumvirate, it may be called a tripersonate? And what then is easier for the devil to put in practice than the old maxim, "Divide and govern"; that is, to distract men's minds, and excite rebellious movements now against one God, and now against another, as has been done since the time of Arius until now; and thus to hurl from His

throne the Lord God the Saviour, "who has all power in heaven and in earth" (Matt. xxviii. 18); and to set some creature of his own in His place, and worship him, or, because it is taken away from him, to take it away from the Lord Himself.

MEMORABILIA.

134. I shall here adjoin the following Memorabilia.—I. I once entered into a temple in the world of spirits, where there was a large congregation; and before the sermon they reasoned together about redemption. The temple was square, with no windows in the walls, but a large opening above in the centre of the roof, through which the light from heaven entered, and illuminated it better than if there had been windows at the sides. As they were talking about redemption, suddenly a black cloud gathering from the north, covered the opening, and rendered it so dark, that they could not see each other, nor hardly see their own hands. While they were standing lost in amazement on account of this, lo! the black cloud was divided in the middle, and through the aperture angels sent down from heaven were seen, who dispersed the cloud on either side, so that it became light. And the angels sent down one of their number into the temple, who, in the name of the rest, asked the congregation the subject of their dispute, which had caused so dense a cloud to gather over them, depriving them of light, and bringing on darkness. They replied, that they were debating about redemption, as having been wrought by the Son of God, through the passion of the cross, by means of which He made expiation for the human race, and delivered it from damnation and eternal death. To this the angel who had been sent down said, "How through the passion of the cross? Explain why through that?" Then a 2
priest came forward, and said, "I will explain to you in order what we know and believe. It is our opinion that God the Father, being angry with mankind, condemned them, and shut them out from His mercy, declared all men doomed and accursed, and consigned them to hell; also that He desired His Son to take that damnation upon Himself, and that the Son consented, and for that purpose descended, and assumed the Human, suffered Himself to be crucified, and thus transferred to Himself the damnation of mankind; for it is written, 'Cursed is every one that hangeth on a tree'; that thus the Son appeased the Father by His intercession and mediation; and then the Father, moved by love for the Son, and by His anguish on the cross, determined to forgive men, but only those to whom He imputed the Son's righteousness; these He would make children of grace and blessing, who were before children of wrath and the curse, and would justify and save them; the rest to remain children of

wrath, as before decreed. This is our faith, and this is the righteousness which God implants in our faith, which faith alone justifies and saves."

3 The angel, on hearing this, was silent for a long time, and stood motionless with astonishment; then he broke the silence and said: "Can the Christian world be so insane, and wander away from sound reason into such madness, and establish the fundamental doctrine of salvation on such paradoxes? Who cannot see that such delusions are diametrically opposed to the very Divine Essence, that is, to God's Divine Love and Wisdom, and at the same time, to His omnipotence and omnipresence? No upright master would act so towards his men-servants or maid-servants; or even a wild beast towards its cubs; or a bird of prey towards its young; it is horrible. Is it not contrary to the Divine Essence to annul the call which is made to every individual of the human race? Is it not contrary to the Divine Essence to change the order established from eternity, which declares that every one should be judged according to his life? Is it not contrary to the Divine Essence to withdraw its love and mercy from any man, and much more from the whole race of men? Is it not contrary to the Divine Essence to be brought back again to mercy by the sight of the Son's anguish, that is, to be brought back again to His own Essence, since mercy is the very essence of God? And is it not abominable to suppose that He ever departed from it? for that Essence is Himself from eternity to eternity. Is it not also impossible to implant in any baseless thing, such as your faith, the righteousness of redemption, which in itself belongs to Divine omnipotence, and to impute and ascribe it to a man, and to declare him righteous, pure, and holy, without any other
4 means? Is it not impossible to forgive any one's sins, to renew him, to regenerate, and save him, by mere imputation, and thus to change unrighteousness into righteousness, and a curse into blessing? In such a case would it not be possible to turn hell into heaven, and heaven into hell, or to make the dragon Michael, and Michael the dragon, and thus to end the combat between them? For what is needed to accomplish this, but to remove the imputation you believe in from one, and bestow it on the other? But were this possible, we in heaven must live in constant fear. Justice and judgment could not allow one person to take upon himself the guilt of another, and so make the wicked innocent, and wash away his guilt. Is not this contrary to both Divine and human justice? The Christian world is ignorant as yet of the existence of order, and especially of what is meant by the order which God introduced into the world at its creation, and contrary to which God cannot act, because He would then act contrary to Himself; for God is order itself."

The priest understood what the angel said, because the 5
angels who were above let in light from heaven; and presently he sighed and said, "What must be done? All men so pray, and believe, and at this day preach; it is in every mouth, 'Good Father, have mercy on us, and forgive our sins for the sake of Thy Son's blood, which He shed for us on the cross'; and to Christ, 'Lord, intercede for us'; to which we priests add, 'Send us the Holy Spirit!'"

Then the angel said, "I observe that you priests prepare an eye-salve from the Word, not interiorly understood, and that you put it upon the eyes of such as are blinded by their faith, or make from it a sort of plaster which you put upon the wounds inflicted by your dogmas, but which does not heal them, because they are deep-seated sores. Go, therefore, to him who stands yonder"—and he pointed to me—"he will teach you from the Lord, that the passion of the cross was the uniting of the Lord's Human with the Divine of the Father, but that it was not redemption; for this consisted in the subjugation of the hells, and the bringing of the heavens into order; without the accomplishment of which by the Lord, when in the world, there would have been no salvation for any one on earth or in heaven. He will further teach you the order impressed upon every one at creation, according to which they must live in order to be saved, and that all who live according to it are numbered among the redeemed, and called the elect."

As the angel ended, there appeared windows on the sides of the temple, through which light entered from the four quarters of the world, and in the brightness of the light flying cherubs were seen; and the angel was taken up to his companions above the opening, and we went away full of joy.

135. II. One morning when I awoke, the Sun of the spiritual world appeared to me in its glory, and beneath it I saw the heavens distant as far as the earth appears distant from her sun. Then words ineffable were heard from the heavens, the substance of which may be expressed as follows, "There is one God, who is Man, and whose abode is in that Sun." This utterance passed down through the middle heavens to the lowest, and from this to the world of spirits where I was; and I perceived that the idea of one God, which the angels entertained, was changed according to degrees into the idea of three Gods. When I observed this, I entered into conversation with those who entertain the thought of three Gods, and said, "What an enormity is this! Whence did you acquire it?" They replied, "From our conception of the Triune God, yet we do not give utterance to this idea; for when we speak, we always say plainly that God is one. If in our minds there exists a different idea, let it be there, provided it does not come forth and divide the unity of God in

our words. Still it does come forth at times, because it is there, and if we were then to speak out, we should say that there are three Gods. We are, however, on our guard against this, lest we should be exposed to the ridicule of our hearers."
2 Then they spake openly from their thought, saying, "Are there not three Gods, since there are three Divine persons, each of whom is God? We cannot think otherwise, since the bishop of our church, from the body of his sacred dogmas, ascribes creation to one, redemption to another, and sanctification to a third; and especially when he assigns to each his peculiar attributes, which he declares to be incommunicable, which are not only creation, redemption, and sanctification, but also imputation, mediation, and operation. Is there not then one who has created us, and who has also the office of imputation, another who redeems us, and who also mediates, and a third who accomplishes this mediated imputation, and who also sanctifies us? Who does not know that the Son of God was sent into the world by God the Father to redeem mankind, and so to become the expiator, mediator, propitiator, and intercessor? And since He is one with the Son of God from eternity, are not these two persons distinct from each other? And since these two are in heaven, one sitting at the right hand of the other, must there not be a third person to carry out in the world
3 what is decreed in heaven?" When I heard this I was silent; but I thought to myself, what folly is this! they have no idea of what is meant in the Word by mediation.

At that instant, at the Lord's command, three angels descended from heaven, and joined me, in order that from interior perception I might converse with those who entertained an idea of three Gods, particularly on the subject of mediation, intercession, propitiation, and expiation, which they attribute to the second person, or the Son, but not till after He became Man; and He became Man many centuries after the creation, during which these four means of salvation had no existence, and so God the Father was not propitiated, no expiation was made for the human race, and no one was sent from heaven to intercede and mediate.

4 Then from an inspiration that came upon me, I addressed them, saying, "Come near, as many of you as can, and hear what is meant in the Word by mediation, intercession, expiation, and propitiation. They are four terms expressive of the grace of the one only God in His Human. God the Father can never be approached, nor can He Himself come to any man, because He is infinite, and dwells in His own Esse, which is Jehovah, from which, if He were to come to a man, He would consume him, as fire consumes wood and reduces it to ashes. This is evident from what He said to Moses, who desired to see Him; that no man could see Him, and live (Exod. xxxiii. 20);

and the Lord says, that no one hath ever seen God, except the Son who is in the bosom of the Father (John i. 18; Matt. xi. 27); also, that no one hath heard the Father's voice or seen His shape (John v. 37). It is stated indeed that Moses saw Jehovah face to face, and conversed with Him face to face; but this was done through an angel, as was the case also with Abraham and Gideon. Now since God the Father in Himself is of such a nature, therefore He was pleased to assume the Human, and in this to admit men to Himself, and so hear and talk with them; and it is this Human which is called the Son of God, and which mediates, intercedes, propitiates, and expiates. I will explain, therefore, the signification of these four terms, used in reference to the Human of God the Father.

"*Mediation* signifies that there is a medium by which a man 5
may come to God the Father, and God the Father to him, and thus teach and lead him so that he may be saved; therefore the Son of God, by whom is meant the Human of God the Father, is called the Saviour, and on earth Jesus, that is, Salvation. *Intercession* signifies perpetual mediation; for love itself, the attributes of which are mercy, clemency, and grace, perpetually intercedes, that is, mediates for those who keep His commandments, and who are the objects of His love. *Expiation* signifies the removal of the sins, into which a man would rush headlong, were he to approach the unclothed Jehovah. *Propitiation* signifies the operation of clemency and grace, to prevent a man from hurling himself into damnation by sin; also protection lest he should profane what is holy: this was the signification of the mercy-seat, over the ark in the tabernacle. It is known that God spoke in the Word accord- 6
ing to appearances, as when it is said that He is angry, takes revenge, tempts, punishes, casts into hell, condemns, nay, does evil; when the fact is, God is never angry, never takes revenge, tempts, punishes, casts into hell, or condemns; such things are as far removed from God as hell is from heaven, and infinitely farther; they are forms of speech, then, used only according to appearances. The terms expiation, propitiation, intercession, and mediation are also expressions of the appearance in another sense, for these are forms of speech expressive of the approach to God, and grace from God through His Human; and as the terms have not been understood, men have divided God into three, and upon these three have founded all the doctrine of the church, and so have falsified the Word; hence 'the abomination of desolation' foretold by the Lord in Daniel, and again in Matthew xxiv." At these remarks, the company of spirits drew back from about me, and I noticed that those who actually entertained an idea of three Gods looked towards hell, and that those who thought of one God, in whom there is the

Divine Trinity, and that this Trinity is in the Lord God the Saviour, looked towards heaven; and to them appeared the Sun of heaven, in which Jehovah is in His Human.

136 III. I saw at a distance five schools, which were bathed in light from heaven; the first in such light as there is in the clouds in the morning on earth; the second in a golden light like that in the east after sun-rise; the third in a bright clear light, like that of noon-day in the world; the fourth in a moderate light like that which begins to be mingled with the shades of evening; and the fifth was enveloped in evening shade. The schools in the world of spirits are spacious halls, where the learned assemble to discuss various interior matters that subserve their knowledge, intelligence, and wisdom. On seeing these I had a strong desire to go to one of them; so I went in the spirit to that which was bathed in the moderate light. So I entered and found a company of the learned met together, who were debating about the true meaning of that passage where it is said of the Lord, that He was taken up into heaven, and sat on the right hand of God
2 (Mark xvi. 19). The greater part of the assembly said that those words were to be understood literally, and that the Son does so sit beside the Father. But the question was asked why He did so, and some said, that He was exalted to the right hand of the Father on account of the redemption which He accomplished; some, that He was seated there from love; some, that He might be the Father's counsellor, and being such might receive honour from the angels; and some, that He was placed there by the Father to reign in His stead, for it is written that "all power is given unto Him in heaven and in earth"; but the majority said that it was in order to hear those on the right hand for whom He intercedes; for all in the church at this day approach God the Father, and pray to Him to have mercy for the sake of the Son, believing that this causes the Father to turn Himself to the Son to accept His mediation; some, however, declared that only the Son of God from eternity sits at the right hand of the Father, to communicate His Divinity to the Son of Man born in the world.

3 On hearing this I wondered that people of such learning, who had been for some time in the spiritual world, should yet be so ignorant of heavenly things; but I perceived the reason to be that, from trust in their own intelligence, they had not suffered themselves to be taught by the truly wise. But that they might no longer remain ignorant of the meaning of the Son's sitting at the Father's right hand, I raised my hand, begging them to listen to what I wished to say on that subject; and as they assented, I said, "Do you not know from the Word that the Father and the Son are one, and that the Father is in the Son, and the Son in the Father? This the Lord plainly declares

(John x. 30; xiv. 10, 11). If you do not believe these words, you divide God into two, in which case you cannot but think of God naturally, sensually, indeed materially, as has also been done in the world since the time of the Council of Nice, which introduced the doctrine of three Divine persons from eternity, whereby the church was turned into a theatre, and furnished with a painted curtain, before which the performers exhibited new plays. Who does not know and acknowledge that God is one? If you acknowledge this in heart and soul, all that you have said will instantly vanish of itself, and rebound into the air from the ear of a wise man like idle tales.

At these remarks many of the company were enraged, and 4
were eager to pull my ears, and order me to be silent; but the president of the assembly, in great indignation, said, "This discussion is not about the unity and plurality of God, because we believe in both; but we are debating about the true meaning of that passage where it is said that the Son sits at the right hand of the Father; if you know any thing about this, speak!" I replied, "I will speak, but I pray you to suppress the noise." I then said, "To sit at the right hand does not mean to sit at the right hand literally, but it means God's omnipotence by means of the Human which He assumed in the world; by this Human He is in ultimates as well as in primaries; and by it He entered into, destroyed, and subjugated the hells; and by it He brought the heavens into orderly arrangement, consequently, by it He redeemed both men and angels, and redeemed them for ever. If you consult the Word of God, and are capable of being enlightened, you will see that the right hand there means omnipotence; as in Isaiah: '*Mine hand* hath laid the foundation of the earth, and *my right hand* hath spanned the heavens' (xlviii. 13). 'God hath sworn by his *right hand*, and by the arm of his strength' (lxii. 8). 'Let *thy right hand* uphold me' (Psalm xviii. 35). Look upon the son whom thou hadst made strong for thyself. 'Let thy *hand* be upon the *man of thy right hand*, upon the Son of Man whom thou madest strong for thyself' (lxxx. 15, 17). From this it is evident how the following is to be understood: 'Jehovah said unto my Lord, Sit thou at *my right hand*, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies' (cx. 1, 2). The whole Psalm throughout treats of the Lord's combats with the hells, and of their subjugation; and since the right hand of God signifies omnipotence, therefore the Lord says that He shall sit at '*the right hand of power*' (Matt. xxvi. 64); and at '*the right hand of the power of God*' (Luke xxii. 69)." At this, the 5
assembly grew tumultuous; and I said, "Take heed to yourselves: possibly a hand may appear from heaven, which, when it appears—as it has appeared to me—never fails to strike the

beholder with an incredible terror of its power, and which has been to me a proof that God's right hand signifies omnipotence."

Scarcely had I uttered these words, when there appeared under heaven a stretched-out hand, at the sight of which the company was struck with such terror, that they rushed in crowds towards the doors; some ran to throw themselves out at the windows, and some fell down unable to breathe. But I remained unterrified, and went out calmly after them; and at some distance from the place I turned about, and observed the school enveloped in a dense cloud; and I was told from heaven that this was in consequence of their having spoken in their discussion from a belief in three gods, and that the former light would return when a more rational assembly should meet there.

137. IV. I heard that a synod of men celebrated for their writings and learning in the faith of the present day, and the justification of the elect thereby, had been convened. This was in the world of spirits, and it was permitted me to be present there in the spirit. I saw an assembly of the clergy, formed of those who agreed and of those who disagreed. On the right stood those who in the world were called Apostolic Fathers, and who lived before the time of the Council of Nice; and on the left stood men renowned in succeeding centuries for their printed or written works. Many of the latter had no beards, and wore wigs on their heads made of women's hair; some of them wore fluted collars, and some flap-collars; but the former had beards, and wore their own hair. In front of them all stood a great judge and critic of the writings of the present age, with a staff in his hand, with which he struck the ground, and caused silence. He ascended to the highest step of the pulpit, groaned deeply, and wished to follow it up with a loud exclamation, but the groan kept back
2 his voice in his throat. At last, however, he spoke and said: "Oh! my brethren, what an age is this! A man has risen up from the crowd of the laity, who, having neither gown, nor cap, nor laurel crown, has plucked our faith from heaven, and hurled it into the Styx. What a crime this is! and yet that faith is our star, which shines like Orion in the night, and like Lucifer in the morning! This person, although advanced in years, is altogether blind as to the mysteries of our faith, because he has not examined it and seen in it the Lord's righteousness, or His mediation and propitiation; and since he does not see these, neither does he see the wonders of His justification, which are the remission of sins, regeneration, sanctification, and salvation. This man, instead of our faith, which is saving to the utmost, because it is a faith in three Divine persons, and thus in the whole Deity, has transferred all faith to the second person, and not even to Him, but to His Human, which we

indeed call Divine in consequence of the incarnation of the Son from eternity; but who considers it as any thing more than merely human? And what faith results from such a doctrine, but such as must give birth to naturalism? And such a faith, because it is not spiritual, differs little from a faith in a pope or a saint. You know what Calvin in his time used to say of worship from this faith; and I beg any one of you to tell me whence faith comes. Is it not direct from God, and, therefore, contains all things relating to salvation?" At this his com- 3
panions on the left, who had only bare chins, wigs, and also collars round their necks, clapped their hands, and cried out, "Most wisely spoken! We know that we cannot take any thing, unless it be given us from heaven. Let that prophet tell us where faith comes from, and what else faith means; it is impossible for it to be different or to have any other origin. To talk of any other faith, that is faith, than this, is as impossible as it is as to ride on horseback to one of the constellations in the heavens, and to take thence a star, put it in his pocket, and carry it away." This he said in order that his companions might laugh at every new faith.

On hearing this, the men on the right, who had beards, and 4
wore their own hair, were indignant. And one of them, an old man, although he afterwards looked like a young one—for he was an angel from heaven, where every aged one becomes youthful—arose and said, "I have heard the nature of your faith, which the man in the pulpit has so magnified; but what is such a faith but our Lord's sepulchre, after His resurrection, closed again by the soldiers of Pilate? I have opened it, and can find in it nothing but the jugglers' wands, with which the magicians in Egypt performed miracles. Truly this faith of yours is in your eyes like a chest made of gold and set with precious stones, which, when opened, is found to contain nothing, except perhaps the dust of Roman Catholic relics in the corners; for they have the same faith, only by them it is overlaid at the present day with external sanctities; it is, therefore, to use comparisons, like a vestal virgin among the ancients, buried alive, for letting the sacred fire go out; and I can assure you, that in my eyes it is like the golden calf, around which the children of Israel danced, after Moses had left them to ascend mount Sinai to Jehovah. Do not be surprised that I 5
use such comparisons in speaking of your faith; for so we speak of it in heaven. But our faith is, was, and ever will be, a faith in the Lord God the Saviour, whose Human is Divine, and whose Divine is Human; a faith accommodated to man's reception, by which the spiritual Divine is united to what is natural in man, so that it becomes a spiritual faith in the Natural, by which the Natural becomes as it were transparent from the spiritual light in which our faith is. The truths which con-

stitute this faith are as many as the verses in the sacred volume, and all those truths are like so many stars, which by their combined lights give manifestation and form to the faith. A man acquires it from the Word by means of the natural light, in which knowledge, thought, and persuasion reside; but the Lord, in such as believe on Him, causes faith to become conviction, trust, and confidence; that is, to become spiritual—natural, and alive by means of charity. This faith, with us, is like a queen adorned with precious stones as numerous as
6 those in the walls of the holy Jerusalem (Rev. xxi. 17-20). Do not, however, suppose that what I have said is mere boasting; and that it may not be thus lightly regarded, I will read you some passages from the Holy Word, from which it will be evident that our faith is not, as you suppose, a faith in man, but in the true God, in whom resides all Divinity. John says, that Jesus Christ 'is the true God and eternal life' (1 Epis. v. 20); Paul says, 'In Christ dwelleth all the fulness of the Godhead bodily' (Colos. ii. 9); and it is written in the Acts of the Apostles, 'he testified to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ' (xx. 21); and the Lord Himself said that all power was given unto Him in heaven and in earth (Matt. xxviii. 18). But these are only a few passages."

7 After this the angel looked towards me, and said, "You know what the Evangelical Protestants, so called, believe, or profess to believe, concerning the Lord and Saviour; repeat some portions of their creed, that we may know whether they are so foolish as to believe that His Human is merely human, and whether they ascribe to Him any Divinity, and how." Then in the presence of all the assembly, from their standard orthodox work, called *Formula Concordiae*, published in Leipzig, 1756, I read: In Christ the Divine and Human natures are so united, as to make one person (pp. 606, 762). Christ is truly God and Man in one indivisible person, and remains so for ever (pp. 609, 673, 762). In Christ God is Man, and Man is God (pp. 607, 765). Christ's Human Nature is exalted to all Divine Majesty, proved also from many of the Fathers (pp. 844-852, 860-865, 869-878). Christ, as to His Human Nature, is omnipresent, and fills all things (pp. 768, 783-785). Christ, as to His Human Nature, has all power in heaven and in earth (pp. 775, 776, 780). Christ, as to His Human Nature, sits on the right hand of God (pp. 608, 764). Christ is to be invoked, as to His Human Nature, proved by many quotations from Scripture (p. 226). The Augustan confession greatly approves of that worship (p. 19).

8 After reading these passages, I turned towards the president, and said, "I know that all here present are associated with their like in the natural world; tell me, I pray, do you know

with whom you are associated?" He replied in a deep tone of voice, "I do; I am associated with a famous man, a leader in the ranks of the army of illustrious men." And because he spoke in so deep a tone of voice, I said, "Pardon me, if I ask, whether you know where that famous leader lives?" He said, "I do know; he lives not far from Luther's tomb." Upon this, I said, with a smile, "Why do you speak of his tomb? Do not you know that Luther has risen again, and has now renounced his errors respecting justification by a faith in three Divine persons from eternity, and has been translated to a place among the blessed in the new heaven, and sees and laughs at those who run mad after him?" He replied, "I know it; but what is that to me?" Then, addressing him in the same tone of voice as his own, I said, "Tell your celebrated friend with whom you associate that I am afraid that, contrary to the orthodoxy of his church, he has robbed the Lord of His Divinity, or has allowed his pen to plough a furrow, in which he has thoughtlessly sown naturalism, by writing as he did against the worship of our Lord and Saviour." To this he replied, "That is impossible; for we are both almost at one on that subject, but what I say upon it he does not understand, whereas I understand clearly whatever he says." For the spiritual world enters into the natural world, and perceives the thoughts of men there, but not the reverse; this is the nature of the association between spirits and men.

As I had now commenced a conversation with the president, 9
I said, "If I may be permitted, I will ask another question: Do you know that the orthodoxy of the Evangelicals, in the manual of their church, called the *Formula Concordiae*, teaches that in Christ God is Man, and Man is God, and that His Divine and Human are, and will remain for ever, in one indivisible Person? How then could you two men defile the worship of the Lord with naturalism?" To which he replied, "I know that, and I do not know it." I, therefore, continued, "I ask your friend, although he is absent, or you in his place, from whom had our Lord and Saviour His soul? If you answer, from His mother, you talk foolishly; if from Joseph, you profane the Word; but if from the Holy Spirit, you speak truly, provided that by the Holy Spirit you mean the proceeding and operating Divine; therefore, that He is the Son of Jehovah God.
Again, I ask what is meant by hypostatic union? If you say 10
that it is a union of two persons, a superior and an inferior, you talk foolishly; for thus you might make God the Saviour two persons, as you make God three; but if you say, that it is a personal union, like that of soul and body, you speak correctly; for this is agreeable to your own doctrine and that of the Fathers, as you may see by consulting the *Formula Concordiae* (p. 765-768); and also the *Creed of Athanasius*,

where it is said, 'The right faith is, that we believe and confess, that our Lord Jesus Christ is God and Man; who although He is God and Man, yet He is not two, but one Christ: one altogether, not by confusion of substance, but by unity of person; for as the reasonable soul and flesh is one man, so God
11 and Man is one Christ.' I would ask you further, in what did the damnable heresy of Arius consist, on account of which the Council of Nice was summoned by the emperor Constantine the Great, but in a denial of the Divinity of the Lord's Human? Tell me, moreover, Who do you suppose is meant by these words in Jeremiah: 'Behold, the days come when I will raise unto David a righteous branch, who shall reign as a king; and this is his name, *Jehovah our righteousness*' (xxiii. 5, 6; xxxiii. 15, 16)? If you say, the Son from eternity, you talk foolishly, for He was not the Redeemer; but if you say, the Son born in time, who was the only begotten Son of God (John i. 18; iii. 16), you speak correctly; for He by redemption became the righteousness, on which you found your faith. Read also Isaiah ix. 6; and other passages, in which it is foretold, that Jehovah Himself would come into the world." On hearing this the president was silent and turned away.

12 After these things, the president wished to close the council with a speech; but suddenly a man started up from the party on the left, having on his head a turban and over that a cap; and he touched his cap with his finger, and said, "I also am associated with a man in your world, who there occupies a position of honour: I know this, because I speak from him as from myself." I then inquired where that eminent person lived. He replied, "At Gottenburg; and from him I once got the idea that this new doctrine of yours smacks of Mohammedanism."

At these words, I perceived that all those on the right, where the Apostolic Fathers stood, were amazed, and their countenances changed; and I heard these exclamations often repeated, "O how dreadful! What an age!" In order, however, to appease their just indignation, I stretched forth my hand, requesting a hearing, which being granted me I said, "I know indeed that a person of that distinction once wrote something of the kind in a letter which he afterwards published; but if he had known at that time what a blasphemous charge it was, he would have torn the letter to pieces, and thrown it into the fire. Such a slander as that is meant by the Lord's words to the Jews, who said that He wrought miracles by some other than Divine power (Matt. xii. 22-32); and to this He adds in the same place, 'Whosoever is not with me is against me; and he that gathereth not with me scattereth abroad' (ver. 30)."

At these words the associate spirit hung down his head, but

presently raising it again, he said, "I have heard harder things than ever from you." But continuing my remarks, I said, "The charge contains two accusations—Naturalism and Mohammedanism, which are wicked lies, invented by the crafty, and two deadly stigmas, designed to prejudice the wills of men, and deter them from the holy worship of the Lord." Then addressing myself to the former associate spirit, I said, "Tell the man at Gottenburg, if you can, to read what the Lord says in the Revelation (iii. 18; and also ii. 16)." At these remarks, the council 13
began to grow noisy; but the noise was appeased by light sent down from heaven, owing to which many of those on the left passed over to those on the right, those only remaining who thought superficially, and consequently depended on the word of some teacher; also such as believed the Lord to be merely human. From both of these classes the light sent down from heaven appeared to be thrown back, and to fall upon those who had passed from the left to the right.

CHAPTER III.

THE HOLY SPIRIT AND THE DIVINE OPERATION.

138. ALL those of the clerical order, that have any correct idea of the Lord our Saviour, on their entrance into the spiritual world, which is generally on the third day after their decease, are first instructed concerning the Divine Trinity, and particularly concerning the Holy Spirit. This, they are informed, is not a God by itself, but, when mentioned in the Word, means the Divine operation proceeding from the one omnipresent God. The reason why they are particularly instructed concerning the Holy Spirit, is that most enthusiasts, after death, fall into the insane delusion that they themselves are the Holy Spirit; and also that many belonging to the church, who in the world believed that the Holy Spirit spoke through them, terrify others with the words of the Lord in Matthew (xii. 31. 32); saying that to speak against what the Holy Spirit has breathed into them is the unpardonable sin. Those who, after instruction, abandon the belief that the Holy Spirit is a separate God, are afterwards informed that the unity of God is not divided into three persons, each of whom is separately God and Lord, according to the doctrine of the Athanasian Creed, but that the Divine Trinity is in the Lord the Saviour, as the soul, the body, and the virtue thence proceeding, are in every man. These are afterwards prepared for the reception of the faith of the New Heaven, and after such preparation a way is opened for them to a society in heaven where a similar faith prevails, and an abode is given them with their brethren, among whom they live in blessedness for ever. Now, as we have treated of God the Creator, and of the Lord the Redeemer, it is necessary also to treat of the Holy Spirit; and the treatment of this subject, like that of the others, shall be under particular heads as follows:—I. *The Holy Spirit is the Divine Truth, and also the Divine Virtue and Operation, proceeding from the one God, in whom there is the Divine Trinity, thus from the Lord God the Saviour.* II. *The Divine Virtue and Operation, signified by the Holy Spirit, consists in general in reformation and regeneration; and according to these, in renewal, vivification, sanctification, and justification; and, according to these again, in purification from evils, remission of sins, and finally salvation.* III. *The Divine Virtue and operation meant by the sending of the Holy Spirit, with the clergy consists in particular, in enlightenment*

and instruction. IV. *The Lord operates to produce these virtues in such as believe in Him.* V. *The Lord operates of Himself from the Father, and not the reverse.* VI. *Man's spirit is his mind, and whatever proceeds from it.*

139. I. THE HOLY SPIRIT IS THE DIVINE TRUTH, AND ALSO THE DIVINE VIRTUE AND OPERATION, PROCEEDING FROM THE ONE GOD, IN WHOM THERE IS THE DIVINE TRINITY, THUS FROM THE LORD GOD THE SAVIOUR.

By the Holy Spirit is signified properly the Divine Truth, thus also the Word; and in this sense the Lord Himself is also the Holy Spirit. But since, in the church at this day, by the Holy Spirit is described the Divine operation, which is actual justification, therefore this is here taken as the Holy Spirit, and is especially treated of; also because the Divine operation takes place by means of the Divine Truth which proceeds from the Lord—and that which proceeds is of one and the same essence with Him from whom it proceeds, like these three, the soul, the body, and what proceeds from them, which together constitute one essence; merely human essence in a man, but in the Lord Divine and Human at once, being united after glorification, like prior and posterior, or like an essence and its form. Thus the three essentials, called
2 Father, Son, and Holy Spirit, in the Lord are one. The Lord is the very Divine Truth, or the Divine Verity, as was shown above; and that the Holy Spirit is also the same, is evident from these passages: "There shall come forth a rod out of the stem of Jesse: the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might; he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked: and righteousness shall be the girdle of his loins, and truth the girdle of his reins" (Isaiah xi. 1, 2, 4, 5). "He shall come in like a pent up river; the Spirit of Jehovah shall lift up a standard against him; then shall the Redeemer come to Zion" (Isaiah lix. 19, 20). "The Spirit of *the Lord Jehovih* is upon me. *Jehovah* hath anointed me; he hath sent me to preach good tidings to the poor" (Isaiah lxi. 1; Luke iv. 18). "This is my covenant, my spirit that is upon thee, and my words which I have put in thy mouth shall not depart from out of thy mouth from henceforth and for ever" (Isaiah lix.
3 21). Since the Lord is the very Truth Itself, therefore everything that proceeds from Him is truth; and this is meant by the Comforter, which is also called the Spirit of Truth, and the Holy Spirit, as is evident from the following passages: "I tell you the *truth*; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John xvi. 7). "When he, *the Spirit of Truth*, is come, he shall guide you into

all truth: he shall not speak from himself; but whatsoever he shall hear that shall he speak" (xvi. 13). "He shall glorify me; for he shall receive of *mine*, and shall show it unto you. All things that the Father hath are mine; therefore said I that he shall take of mine, and shall show it unto you" (xvi. 14, 15). "I will pray the Father that he may give you another Comforter, *the Spirit of Truth*, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you, and ye shall see me" (xiv. 16, 17, 18, 19). "When the Comforter is come, whom I will send unto you from the Father, even *the Spirit of Truth*, he shall testify of me" (xv. 26). He is called the Holy Spirit (xiv. 26). That the Lord by the Comforter, or Holy Spirit, meant Himself, is evident from His saying, that the world knew Him not; "But ye know him. I will not leave you comfortless; I will come to you; and ye shall see me." And in another place: "Lo! I am with you always, even to the consummation of the age" (Matt. xxviii. 20). And also from this: "He shall not speak from himself, but he shall take of mine."

140. Now since the Divine Truth, which was in the Lord, and was the Lord (John xiv. 6), is meant by the Holy Spirit; and since the Holy Spirit could proceed from no other source, it is, therefore, written, "The Holy Spirit was not yet, because Jesus was not yet glorified" (vii. 39). And after glorification, He breathed on His disciples, and said "Receive ye the Holy Spirit" (xx. 22). The Lord breathed on His disciples and so spake, because breathing was an external representative sign of Divine inspiration; but inspiration is an introduction into angelic societies. From these things what the angel Gabriel said concerning the conception of the Lord may be comprehended, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God" (Luke i. 35). Again: The angel of the Lord said to Joseph in a dream, "Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Spirit: and Joseph knew her not till she brought forth her first-born Son" (Matt. i. 20, 25). The Holy Spirit mentioned in these passages is the Divine Truth proceeding from Jehovah the Father; and this proceeding is the power of the Highest which then overshadowed the mother; this coincides, therefore, with what is said in John: "The Word was with God, and God was the Word: and the Word became flesh" (i. 1, 14). The Word there signifies the Divine Truth, as may be seen above (n. 3), on the Faith of the New Church.

141. It was demonstrated above, and will be shown more

fully in the following pages, that the Divine Trinity is in the Lord. At present we shall merely point out certain discrepancies arising from the division of the Trinity into persons. This would be as if the minister of a church should say from the pulpit what ought to be believed and practised, and another minister standing near him, should whisper in his ear, "You say truly, go on"; and they should say to a third minister standing on the steps of the pulpit, "Descend into the church, open the people's ears, and put these things into their hearts, and at the same time make them pure, holy, and pledges of righteousness." A Divine Trinity, divided into persons, each of whom is separately God and Lord, would be like three suns in the solar system, one placed on high, the second near, and below these the third encompassing angels and men, and conveying the heat and light of the other two, with all power to their minds, hearts, and bodies; and like fire acting upon matters in a retort, kindling, purifying and refining them; anyone can see that in such a case men would be reduced to ashes. A government of three Divine persons in heaven would also be like a government of three kings in one kingdom, or of three generals, of equal authority, over one army; or rather like the Roman government, before the time of the Cæsars, when there were consuls, a senate, and tribunes of the people, amongst whom the power was distributed, but yet the sovereignty was in them all conjointly. Anyone may see the inconsistency, trifling, and folly of introducing such a government into heaven, by ascribing to God the Father a power like that of the consuls, to the Son a power like that of the senate, and to the Holy Spirit a power like that of the tribunes of the people; and yet this must be the case when a peculiar function is ascribed to each, especially if, in addition to this, these attributes are said to be incommunicable.

142. II. THE DIVINE VIRTUE AND OPERATION, SIGNIFIED BY THE HOLY SPIRIT, CONSISTS IN GENERAL IN REFORMATION AND REGENERATION; AND, ACCORDING TO THESE, IN RENEWAL, VIVIFICATION, SANCTIFICATION, AND JUSTIFICATION; AND, ACCORDING TO THESE, IN PURIFICATION FROM EVILS, REMISSION OF SINS, AND FINALLY SALVATION.

These are the virtues in their order which the Lord produces in those who believe in Him, adapt and prepare themselves to receive Him and become His dwelling-place; and this is done by means of Divine Truth, and among Christians by means of the Word, this being the sole medium by which a man can approach the Lord, and into which the Lord enters; for, as said above, the Lord is the Divine Truth itself, and whatever proceeds from Him is that Divine Truth. But Divine Truth from good must be understood here, which is the same as

charity; for faith is nothing else but truth, and charity is nothing else but goodness. By means of Divine Truth from good, that is, by means of faith from charity, a man is reformed and regenerated, then also renewed, quickened, sanctified, justified, and, according to progress and growth in these, is purified from evils; and purification is the remission of sins. But all these operations of the Lord cannot here be explained particularly; for each requires to be examined, proved from the Word, and rationally illustrated, and this is not the place; the reader is, therefore, referred to a future part of this work, where we shall treat of Charity, Faith, Free Will, Repentance, Reformation, and Regeneration. It is to be understood that the Lord operates continually to produce these saving graces in every man, for they are the steps to heaven, and the Lord desires the salvation of all men; therefore, the salvation of all is the end, and he who desires an end, desires also the means. The Lord's coming, the redemption which He wrought, and the passion of the cross, were all for the sake of man's salvation (Matt. xviii. 11; Luke xix. 10); and as man's salvation was, and ever will be, the end, it follows that the above-named operations are mediate ends, and salvation, the ultimate end.

143. The Lord's operation in producing these virtues is the Holy Spirit, which He sends to those who believe in Him, and prepare themselves to receive Him; and this is meant by the spirit in these passages: "A new heart and a *new spirit* also will I give you; I will put my *spirit* within you, and will cause you to walk in my statutes" (Ezek. xxxvi. 26, 27; xi. 19). "Create in us a clean heart, O God, and renew a *firm spirit* within me: restore unto me the joy of thy salvation, and uphold me with thy *free Spirit*" (Ps. li. 10, 11, 12). "Jehovah formeth the *spirit of man* within him" (Zech. xii. 1). "With my soul have I looked for thee in the night; yea with *my spirit* within me have I looked for thee in the morning" (Isa. xxvi. 9). "Make you a new heart, and a *new spirit*: why will ye die, O house of Israel?" (Ezek. xviii. 31), besides many other places. In these passages a new heart means the will of good, and a new spirit, the understanding of truth. The Lord produces these in those who do good and believe the truth, that is, in those who possess faith from charity, as is very clear from the above statements, that God *giveth His Spirit* to those who walk in the way of salvation, and that it is called a *free spirit*; and that a man also ought to do his part, is evident from the words, "Make you a new heart, and a new spirit; why will ye die, O house of Israel?"

144. We read, that when Jesus was baptized the heavens were opened, and John saw the Holy Spirit descending like a dove

(Matt. iii. 16; Mark i. 10; Luke iii. 21, 22; John i. 32, 33). This took place because baptism signifies regeneration and purification; a dove has also a similar signification. Any one can see that the dove was not the Holy Spirit, nor the Holy Spirit a dove. Doves are often seen in heaven, and whenever they are, the angels know that they are correspondents of the affections and the resultant thoughts, concerning regeneration and purification, in some who are in that neighbourhood; therefore, as soon as they approach those persons, and converse with them on some subject different from that which occupied their thoughts when that appearance was presented, the doves instantly vanish. The case was the same with many things that were seen by the prophets, as when John saw a lamb on Mount Sion (Rev. xiv.), and in other places. Any one can see that the Lord was not that lamb, nor in it, but that it was a representation of His innocence. This shows the error of those, who, from the dove seen when the Lord was baptized, and from the voice heard from heaven, saying "This is my beloved Son," conclude that the Trinity consists of three persons.

That the Lord regenerates man by means of faith and charity, is signified by these words of John the Baptist: "I baptize you with water unto repentance; but he that cometh after me shall baptize you with the *Holy Spirit* and with fire" (Matt. iii. 11; Mark i. 8; Luke iii. 16). To baptize with the Holy Spirit and with fire, is to regenerate by means of the Divine Truth of faith, and by the Divine Good of charity. The signification of these words of the Lord is similar: "Except a man be born of water and of the *Spirit*, he cannot enter into the kingdom of God" (John iii. 5). Water here, as in other parts of the Word, signifies truth in the natural or external man and spirit, truth from good in the spiritual or internal man.

145. Now since the Lord is the Divine Truth itself, from the Divine Good, and this is His very Essence, and every one acts from his essence, it is obvious that the Lord continually desires to implant truth and good, or faith and charity, in every man, and that He cannot desire anything else. This may be illustrated by many things in the world; as for instance, every man wills and thinks from his essence, and, so far as he is at liberty to do so, speaks and acts from it. A faithful man thinks and intends what is faithful; an honest, upright, pious, and religious man thinks and intends what is honest, upright, pious, and religious; so, on the other hand, a proud, cunning, wily, and covetous man thinks and intends such things as make one with his essence. A fortune-teller desires to do nothing but tell fortunes; nor a fool to do anything but chatter about things contrary to wisdom; in a word, an angel does not meditate upon or do anything but what is heavenly, nor a devil anything but what is infernal. The case is similar with every subject of a lower

kind in the animal kingdom, as with a bird, a beast, a fish, a worm, or an insect; each is known by its essence or nature, and according to this, is its instinct. So also in the vegetable kingdom—every tree, shrub, and plant is known by its fruit and seed, in which its essence is inherent; nor can anything be produced from it but what is like it or of its own kind; in fact, every kind of soil and clay, every stone, both the precious and the common, and every mineral and metal, is judged by its essence.

146. III. THE DIVINE VIRTUE AND OPERATION, MEANT BY THE SENDING OF THE HOLY SPIRIT, WITH THE CLERGY IN PARTICULAR, CONSISTS IN ENLIGHTENMENT AND INSTRUCTION.

The operations of the Lord, enumerated in the previous proposition—reformation, regeneration, renewal, vivification, sanctification, justification, purification, the remission of sins, and finally salvation, are effected by influx from the Lord, with both clergy and laity, and are received by those who are in the Lord, and who have the Lord in them (John vi. 56; xiv. 20; xv. 4, 5). But enlightenment and instruction are with the clergy in particular, because these relate to the function of their office, and inauguration into the ministry carries them with it; and they believe also, when they are preaching with zeal, that they are inspired like the Lord's disciples, on whom He breathed, saying, "Receive ye the Holy Spirit" (John xx. 22; Mark xiii. 11); some of them also declare that they have felt the influx. But let them be cautious not to persuade themselves that the zeal, with which many are seized when they preach, is the Divine operation in their hearts; for a similar and even a more ardent zeal prevails with enthusiasts, and also with those whose doctrines are false in the extreme; indeed with those who lightly esteem the Word of God, worship nature instead of God, and carry faith and charity, as it were, behind them in a bag, but which, when they are preaching or teaching, they hang before them like a kind of ruminatory stomach, from which they draw out and disgorge such things as they know will serve for food for their hearers. For zeal is really intense ardour of the natural man. If there is the love of truth within it, it is then like the sacred fire which descended upon the apostles, which is thus described in the Acts: "There appeared unto them cloven tongues like as of fire, and sat upon each of them: and they were all filled with the Holy Spirit" (ii. 3, 4). But if the love of falsity is concealed in that zeal or ardour, it is then like fire imprisoned in wood, which bursts out, and consumes the house. You, therefore, who deny the holiness of the Word, and the Lord's Divinity, take, I pray you, the bag from off your back, and open it, as you may freely do at home, and you will see. I know that those meant by Lucifer in Isaiah, and who belong to

Babylon, when they enter a church, and still more when they ascend the pulpit, especially those who call themselves members of the Society of Jesus, are seized with a zeal which, in many cases, arises from infernal love, and rant more vehemently, and fetch from their breasts deeper sighs, than those who are zealous from heavenly love. There are two other spiritual operations that take place among the clergy, as may be seen below (n. 155).

147. The church hardly knows as yet that in all human will and thought, and in all human action and speech therefrom, there is an internal and an external; and that a man from his infancy is taught to speak from the external, however much the internal may dissent—whence come dissimulation, flattery, and hypocrisy—consequently that a man is a dual being, and that he alone possesses true singleness whose external thinks and speaks, wills and acts from the internal. Such also are meant in the Word by those called simple, as in Luke (viii. 15; xi. 34), and in other places; although they are much wiser than people of a double character. That every created thing is twofold and threefold is obvious from the parts of the human body; every nerve therein consists of fibres, and every fibre of fibrils; every muscle is composed of bundles of fibres, and these again of motor fibres; every artery is formed of coats in a triple series. It is the same in the human mind, whose spiritual organization is of a similar nature; that is, as remarked above, the human mind is divided into three regions, the highest—which is also the inmost—being called celestial, the middle spiritual, and the lowest natural. The minds of all those who deny the holiness of the Word, and the Divinity of the Lord, think in the lowest region; but because from infancy they have been instructed in the spiritual truths of the church, they receive them; but place them beneath natural things, which are the various kinds of scientific, political, and civil-moral matters. And because the spiritual things thus occupy the lowest place in the mind and that which is nearest to speech, they speak from them in churches, and in public assemblies, and, what is wonderful, they do not know but what they speak and teach under the influence of a sincere belief; when, nevertheless, as soon as they are free, as they are at home, the door which closed the internal of their minds is opened, and they then sometimes laugh at their own public utterances, saying in their hearts that religion is but a specious snare to catch doves.

148. The internal and external of such persons may be compared to poison coated with sugar; and also to the wild gourds, which the sons of the prophets gathered, and cast into pottage, of which when they ate they cried out, "There is death in the pot" (2 Kings iv. 38-43). They may also be

compared to the beast coming up out of the earth, which had "two horns like a lamb, and spake as a dragon" (Rev. xiii. 11), and which is afterwards called the false prophet. They are also like robbers in a city, who behave there like orderly citizens, acting morally and talking rationally; but on returning again into the highways and forests, they are like wild beasts; they are also like pirates, who are men on land, but crocodiles at sea. Both of these classes, when on land or in a city, are like panthers in sheeps' clothing, or like apes in men's clothes, masked to look like men. They may also be compared to a harlot, who anoints herself with unguents, paints her face with carmine, and puts on a garment of white silk ornamented with flowers; but when she returns to her house, she denudes herself before her visitors, and infects them with her disease. That such is the character of those who in heart deny the holiness of the Word and the Divinity of the Lord, it has been permitted me to know by many years' experience in the spiritual world; for there all are for some time kept in an external state, but on the removal of these, they are brought into an internal state, and then their comedy is turned to tragedy.

149. IV. THE LORD SO ACTS AS TO PRODUCE THESE VIRTUES IN THOSE WHO BELIEVE IN HIM.

The Lord so acts as to produce these virtues, which are meant by the sending of the Holy Spirit, in those who believe in Him, that is, He reforms, regenerates, renews, quickens, sanctifies, justifies, and purifies from evils, and finally saves them, as is evident from all those passages quoted from the Word (n. 108), which prove that salvation and eternal life are given to those who believe in the Lord, and, moreover, from this Jesus said, "He that *believeth in me*, as the Scripture saith, out of his belly shall flow rivers of living water. This he spake of *the Spirit*, which *they that believe in him* should receive" (John vii. 38, 39). And also from this passage: "*The testimony of Jesus is the spirit of prophecy*" (Rev. xix. 10). By the spirit of prophecy is meant the truth of doctrine derived from the Word; prophecy signifies nothing else but doctrine, and to prophesy signifies to teach doctrine; and by the testimony of Jesus is meant acknowledgment from faith in Him. The same is meant by testimony when it is said that the angels of Michael overcame the dragon "by the blood of the Lamb, and by the Word of *their testimony*: and the dragon went to make war with the remnant of her seed, which keep the commandments of God, and have *the testimony of Jesus Christ*" (Rev. xii. 11, 17).

150. Those who believe on the Lord Jesus Christ will receive those spiritual virtues, because He himself is salvation and eternal life; He is salvation, because He is the Saviour, which

His name, Jesus, means; and eternal life, because those have eternal life who are in Him, and He in them; therefore, also, He is called eternal life in John (1 John v. 20). Now, because He is salvation and eternal life, it follows that He is all that by which salvation and eternal life are obtained, consequently that He is the all of reformation, regeneration, renewal, vivification, sanctification, justification, purification from evils, and finally salvation. The Lord so acts as to effect these things in every man, that is, He endeavours to impart them; and when man adapts and prepares himself for reception, He does then impart them. The active power itself of adaptation and preparation is also from the Lord; but if the man does not receive those things with a willing spirit, the Lord, beyond the effort, which is constant, cannot impart those virtues.

151. To believe in the Lord, is not only to acknowledge Him, but also to keep His commandments; for the bare acknowledgment of Him is a matter of thought, arising only from some slight understanding of Him; but the keeping of His commandments is also a matter of acknowledgment from the will. Man's mind consists of understanding and will; and it is the part of the understanding to think, and of the will to perform; wherefore, when a man only acknowledges the Lord from the thought of his understanding, he comes to the Lord with half his mind only; but when he keeps His commandments, he approaches with his whole mind, and this is to believe. Otherwise, a man may divide his heart, and compel himself superficially to rise upwards, while he inclines downwards, so that, like an eagle, he flies between heaven and hell. He does not, however, follow the outward appearance, but the pleasures of the flesh, and this because he is in hell; therefore he flies thither; and after he has there sacrificed to his pleasures, and poured out libations to demons, with mirth in his countenance, and fire sparkling in his eyes, he assumes the appearance of an angel of light. Those who acknowledge the Lord, and yet do not keep His commandments, become such satans after death.

152. It was shown, in the previous article, that the salvation and eternal life of men are the primary and final ends the Lord has in view; and since these ends contain within them the mediate ends, it follows that the above spiritual virtues exist simultaneously in the Lord, and also from the Lord in man, yet they come forth successively. For the human mind grows like the body, but the latter grows in stature, while the former grows in wisdom; and thus it is exalted from one region to another—from the natural to the spiritual, and from this to the celestial; in the latter region a man is wise, in the former intelligent, and in the first, or lowest, he has knowledge; but this exaltation of the mind proceeds only by degrees, in proportion as a man acquires truths, and unites them to good. It is

in this case as in the building of a house; the builder first provides materials for the work, as bricks, tiles, beams, and rafters; he then lays the foundation, raises the wall, divides it into separate apartments, makes doors to each, puts windows in the walls, and constructs stairs from one story to another; all those things are included, simultaneously, in the end proposed—a commodious and respectable dwelling, which he foresees and provides for. The case is the same with a temple: while it is building, all the component parts exist simultaneously in the end proposed, which is the worship of God. It is the same also in all other cases, as gardens and fields, and also offices and employments, in which the end proposed supplies itself with all needful means for its accomplishment.

153. V. THE LORD ACTS OF HIMSELF FROM THE FATHER, AND NOT THE REVERSE.

To act here means the same thing as to send the Holy Spirit, since the above-named operations of reformation, regeneration, renewal, vivification, sanctification, justification, purification, from evils, and the remission of sins, which are at this day ascribed to the Holy Spirit as a separate God, are the operations of the Lord. That these operations are of the Lord, from the Father, and not the reverse, shall be first proved from the Word, and afterwards illustrated by rational considerations. From the Word, by the following passages: "When the Comforter is come, *whom I will send unto you from the Father*, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John xv. 26). "If I go not away, the Comforter will not come unto you; but if I go away, *I will send him unto you*" (xvi. 7). The Comforter, "the Spirit of truth, shall not speak of himself, but *shall receive of mine*, and shall show it unto you. All things that the Father hath *are mine*; therefore said I, that he shall take of *mine*, and shall show it unto you" (xvi. 13, 14, 15). "The Holy Spirit was not yet, because Jesus was not yet glorified" (vii. 39). Jesus breathed on His disciples, and said unto them, "Receive ye the Holy Spirit" (xx. 22). "Whatsoever ye shall ask in my name, *that will I do*, that the Father may be glorified in the Son: if ye shall ask anything in my name, *I will do it*" (xiv. 13, 14). From these passages it is clear, that the Lord sends the Holy Spirit; that is, that it is He who effects those operations which are at this day ascribed to the Holy Spirit as a separate God: for He said, that He would send the Holy Spirit from the Father; that the Holy Spirit was not yet, because Jesus was not yet glorified; that after His glorification He breathed on His disciples, and said, "Receive ye the Holy Spirit," and further, "Whatsoever," says He, "ye shall ask in my name, that will I do"; also that the Comforter will receive from Him what He shall announce. The Comforter is the same as the Holy Spirit, as may be seen

in John (xiv. 26). God the Father does not produce those virtues of Himself through the Son, but the Son produces them of Himself from the Father, as is evident from the following: "No one hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared him" (John i. 18). And in another place: "Ye have neither heard the voice of the Father at any time, nor seen his shape" (v. 37). From these statements it follows, that God the Father operates in the Son and upon the Son, but not through Him; and that the Lord operates of Himself from His Father; for He says, "All things that the Father hath are mine" (xvi. 15); that the Father hath given all things into the hand of the Son (iii. 35); also, that "as the Father hath life in himself, so hath he given to the Son to have life in himself" (v. 26); and further, "The words that I speak are spirit and are life" (vi. 63). The reason why the Lord says that the Spirit of truth proceeds from the Father (John xv. 26) is, that it proceeds from God the Father into the Son, and out of the Son from the Father; therefore He also says, "In that day ye shall know that I am in the Father, and the Father in me, and ye in me, and I in you" (xiv. 20). From these plain declarations of the Lord, the error of the Christian world is manifest, that God the Father sends the Holy Spirit to man; and also the error of the Greek church, that God the Father sends the Holy Spirit immediately. This truth that the Lord sends it of Himself from God the Father, and not the reverse, is from heaven, and the angels call it a mystery, because it has not been before disclosed to the world.

154. This may be further illustrated by rational considerations; as for instance: It is well known that the apostles, after they had received from the Lord the gift of the Holy Spirit, preached the Gospel throughout much of the world, and published it both orally and by writings; and this they did of themselves from the Lord. For Peter taught and wrote in one manner, James in another, John in another, and Paul in another, each according to his own particular intelligence. The Lord filled them all with His spirit; but each took a portion according to the character of his peculiar perception, and exercised it according to his ability. All the angels in the heavens are filled with the Lord, for they are in the Lord, and the Lord in them; but nevertheless every one of them speaks and acts according to the state of his own mind, some simply, some wisely, thus with an infinite variety; and yet every one speaks
2 of himself, from the Lord. The case is the same with every minister in the church, whether he is under the influence of truth or error; each has his own utterance and intelligence, and each speaks from his own mind, that is, from the spirit which he possesses as his own. So in the case of Protestants,

whether they are called Evangelical or Reformed; after they have been instructed in the dogmas taught by Luther, Melancthon, or Calvin, it cannot be said that those leaders or their dogmas speak of themselves through their disciples, but that their followers speak of themselves from their leaders and their dogmas. Every dogma may be explained in a thousand different ways; for it is like a cornucopia or horn of plenty, from which each person draws forth what favours and suits his genius, and then explains it according to his peculiar talent.

3 This may be more adequately illustrated by the action of the heart in and upon the lungs, and by the re-action of the lungs of themselves from the heart; the two are distinct, but yet reciprocally united; the lungs respire of themselves from the heart, but not the heart through the lungs; if this were the case the action of both would cease. It is the same with the action of the heart in and upon the interior organs of the whole body; the heart propels the blood in every direction, but the interior organs draw from it, each one its share according to the use which it performs, and also acts accordingly, thus each in its own way. 4 The same thing may be illustrated by evil derived from parents, which is called hereditary; this acts in and upon man; so also does good from the Lord; the latter from above or from within, the former from beneath or from without. If evil acted through man, he would neither be capable of reformation, nor culpable; so also, if good from the Lord acted through man, he would not be capable of reformation; but as each depends on man's free choice, he becomes guilty when he acts of himself from evil, and guiltless when he acts of himself from good. Now since evil is the devil, and good is the Lord, he becomes guilty if he acts from the devil, and he is blameless if he acts from the Lord. From this free choice, which every man has, arises the possibility of his reformation.

5 It is the same with the whole internal and external in man. These are perfectly distinct from each other, and yet reciprocally united; the internal acts in and upon the external, but not through it; for the internal includes thousands of things from which the external chooses only such as are suited to its purposes. For in a man's internal, by which is meant his voluntary and perceptive mind, there are vast collections of ideas, and if they were to be expressed in speech, it would be like the rushing of wind from a pair of bellows. The internal, by reason of its general contents, may be compared to an ocean, a flower-bed, or a garden, from which the external selects as much as is sufficient for its use. The Word of the Lord is like an ocean, a flower-bed, or a garden; and when it exists in some degree of fulness in a man's internal, then he speaks and acts of himself from the Word, and not the Word by means of him. It is the same with the Lord, because

He is the Word, that is, the Divine Truth and the Divine Good therein. The Lord acts from Himself, or from the Word, in and upon a man, but not through him, because a man acts and speaks freely from the Lord, when he acts and speaks
6 from the Word. But this will be illustrated by the intimate connection between the soul and the body, which are distinct, but reciprocally united. The soul acts in and into the body, but not through it; but the body acts of itself from the soul. The soul does not act through the body, since they do not consult and deliberate with each other; the soul, too, does not command or request the body to do, or to say, this or that thing; and on the other hand, the body does not require or request the soul to give or supply anything; for everything that belongs to the soul belongs also to the body, mutually and interchangeably. It is the same as to the Lord's Divine and Human; for the Divine of the Father is the soul of the Human, and the Human is His body; and the Human does not ask its Divine what it shall say or what it shall do; therefore the Lord says, "At that day ye shall ask in my name: and I say not unto you that I will pray the Father for you; for the Father himself loveth you because ye have loved me" (John xvi. 26, 27). "At that day" means after the glorification, that is, after the perfect and complete union with the Father. This is an interior truth revealed from the Lord, for those who will constitute His New Church.

155. It was shown above, in the third article, that the Divine virtue, with the clergy, meant by the operation of the Holy Spirit, is, particularly, enlightenment and instruction; but in addition to these there are two intermediate things — perception and disposition. There are, with the clergy, therefore, four successive things that follow one another in this order,—enlightenment, perception, disposition, and instruction. Enlightenment is from the Lord alone. Man has perception, according to the state of his mind formed in him by doctrinals. If these are true doctrinals, perception becomes clear from the light that enlightens; but if they are false, perception becomes obscure, although it may appear to be clear from confirmations; but this arises from deceptive light, which, to merely natural vision, is similar to true light. Disposition, however, arises from the affection of the love of the will; the pleasure springing from this love disposes man. If it is pleasure in the love of evil, and consequent falsity, it excites zeal, which is outwardly sharp, harsh, glowing, fiery, and inwardly full of anger, rage, and unmercifulness; but if it springs from the love of good and its attendant truth, it then gives birth to a zeal which is outwardly gentle and placid, loud and vehement, yet inwardly full of charity, kindness, and mercy. Instruction follows as effects from these as causes.

Thus enlightenment, which is from the Lord, is changed into varied light and heat in every individual, according to the state of his mind.

156. VI. MAN'S SPIRIT IS HIS MIND, AND WHATEVER PROCEEDS FROM IT.

By a man's spirit is meant nothing else but his mind, for it is this which lives after death, and is then called a spirit; if good, an angelic spirit, and afterwards an angel, but if evil, a satanic spirit, and afterwards a satan. The mind of every one is his internal man, which is actually a man, and besides is within the external man, which constitutes his body; therefore, when the body is laid aside at death, the internal is in a perfect human form. They are wrong, therefore, who think that a man's mind is only in his head; it is there in its primaries merely, from which initially issues everything that a man thinks from the understanding and acts from the will; but as it resides in the body in derivatives formed for sensation and action, and because it is inwardly connected with the bodily structures, it imparts to them sense and motion, and also gives them perception, as if the body thought and acted of itself, which is a fallacy, as every wise man knows. Now since a man's spirit thinks from the understanding, and acts from the will, and since the body acts not from itself, but from the spirit, it follows, that a man's spirit means his intelligence and the affection of his love, and whatever proceeds and operates from them. That a man's spirit signifies such things as pertain to the mind, is obvious from many passages in the Word, which need only be adduced to prove the truth of this observation; the following are a few, out of many: Bezaleel "was filled with the spirit of wisdom, of understanding, and of knowledge" (Exod xxxi. 3). Nebuchadnezzar says of Daniel, that "an excellent spirit of knowledge and of understanding and wisdom was in him" (Dan. v. 12); "Joshua was full of the spirit of wisdom" (Deut. xxxiv. 9); "Make ye a new heart and a new spirit" (Ezek. xviii. 31); "Blessed are the poor in spirit; for of such is the kingdom of the heavens" (Matt. v 3); "I dwell in a contrite and humble spirit, to revive the spirit of the humble" (Isa. lvii. 15); "The sacrifices of God are a broken spirit" (Ps. li. 17); "I will give the garment of praise for the spirit of heaviness" (Isa. lxi. 3); not to mention other passages to the like effect. That spirit also signifies such things as relate to a perverse and wicked mind, is clear from the following passages: "Woe unto the foolish prophets, that follow their own spirit!" (Ezek. xiii. 3). "Ye shall conceive chaff, ye shall bring forth stubble: as to your spirit, fire shall devour you" (Isa. xxxiii. 11). "A man who wandereth in spirit and uttereth a lie" (Micah ii. 11). "A generation whose spirit was not stead-

fast with God" (Ps. lxxviii. 8). "The spirit of whoredoms" (Hos. v. 4). "Every heart shall melt, and every spirit shall be contracted" (Ezek. xxii. 7). "That which cometh up upon your spirit, shall never lie" (Ezek. xx. 32). "Blessed is the man in whose spirit there is no guile" (Ps. xxxii. 2). "The spirit of Pharaoh was troubled" (Gen. xli. 8). Similarly with Nebuchadnezzar. From these and many other passages it is very evident, that the spirit signifies a man's mind and whatever belongs to it.

157. Since by a man's spirit is meant his mind, therefore by "being in the spirit," which is a phrase that sometimes occurs in the Word, is meant a state of the mind separate from the body; and as in that state the prophets saw such things as exist in the spiritual world, therefore that state is called "the vision of God." They were at such times in the same state as spirits and angels themselves in their world, in which state man's spirit, like his mind as to sight, may be transferred from place to place, the body remaining at rest. This is the state in which I have been for six-and-twenty years, but with this difference, that I have been in the spirit and the body at the same time, and only occasionally out of the body. That Ezekiel, Zechariah, Daniel, and John when he wrote the book of the Revelation, were in that state, is evident from the following passages: Ezekiel says, "The spirit lifted me up, and brought me in a *vision* by the *spirit of God* into Chaldea; so the *vision* that I had seen went up from me" (Ezek. xi. 1, 24). The spirit took him up, and he heard behind him a movement of the earth (iii. 12, 14). The spirit lifted him up between the earth and the heaven, and brought him to Jerusalem, and he saw abominations (viii. 3). He saw four living creatures, which were cherubs, and various things with them (i. and x.); and a new earth, and a new temple, and an angel measuring them (xl. to xlviii.); that he was then in vision, and in
2 the spirit, appears from xl. 2; xliii. 3. Zechariah's state was the same when he saw a man riding among the myrtle-trees (i. 8); four horns and a man with a measuring line in his hand (ii. 1, 5); Joshua the high-priest (iii. 1); and four chariots and horses coming out from between two mountains (vi. 1, 2, &c.). Daniel was in a similar state when he saw four beasts come up from the sea, and many things relating to them (vii. 3); and the battles of the ram and the goat (viii. 4). That he saw those things in vision, is declared in vii. 1, 2, 7, 13; viii. 2; x. 1, 7, 8. The angel Gabriel
3 appeared to him in vision, and talked with him. The same occurred to John when he wrote the book of Revelation, in which he declares, that he "was in the spirit on the Lord's day" (i. 10); that he was "carried away in the spirit into the wilderness" (xvii. 3); "and to a great and high mountain" in the spirit (xxi. 10); that he saw "in vision" (ix. 17); and in other places that "he saw" what he described, as the Son of Man in the midst of the seven lampstands; a tabernacle, a temple, an ark, and an

altar in heaven; a book sealed with seven seals, and horses going out of it; four animals around the throne; the twelve thousand chosen out of each tribe; the lamb on Mount Sion; locusts ascending from the bottomless pit; the dragon, and his war with Michael; the woman bringing forth a male child, and fleeing into the wilderness on account of the dragon; two beasts, one ascending out of the sea, the other out of the earth; the woman sitting upon a scarlet-coloured beast; the dragon cast into a lake of fire and brimstone; a white horse and a great supper; the holy city Jerusalem descending, the gates, walls, and foundations of which he described; the river of the water of life, and the trees of life bearing fruit every month; and many other things. Peter, James, and John, were in a similar state when they saw Jesus transfigured; and Paul also, when he heard from heaven words ineffable.

A COROLLARY.

158. As this chapter treats of the Holy Spirit, it deserves to be specially noticed, that in the Old Testament Word there is no mention made of the Holy Spirit, but only of the Spirit of holiness in three places, once in David (Ps. li. 11); and twice in Isaiah (lxiii. 10, 11); whereas in the New Testament Word, both in the Gospels and in the Acts of the Apostles, as also in the Epistles, it is mentioned frequently. This is because the Holy Spirit existed for the first time when the Lord came into the world, for it proceeds out of Him from the Father; for the Lord only is holy (Rev. xv. 4); therefore also it was said by the angel Gabriel to the mother Mary, the "*holy thing* which shall be born of thee" (Luke i. 35). It is written, that the Holy Spirit was not yet, because Jesus was not yet glorified (John vii. 39); and yet it is said before, that the Holy Spirit filled Elizabeth (Luke i. 41); and Zechariah (Luke i. 67); and Simeon (Luke ii. 25); this is because the Spirit of Jehovah the Father filled them, which was called the Holy Spirit, on account of the Lord who was already in the world. This is the reason too why, in the Old Testament Word, it is nowhere said that the prophets spoke from the Holy Spirit, but from Jehovah; for it is everywhere said, "Jehovah spake unto me"; "The word of Jehovah came unto me"; Jehovah said, "Thus saith Jehovah." That there may be no doubt upon this matter, I will here add the references in Jeremiah, where these expressions occur:—Chap. i. 4, 7, 11-14, 19; chap. ii. 1, 2, 5, 9, 19, 22, 29, 31; chap. iii. 1, 6, 10, 12, 14, 16; chap. iv. 1, 3, 9, 17, 27; chap. v. 11, 14, 18, 22, 29; chap. vi. 6, 9, 12, 15, 16, 21, 22; chap. vii. 1, 3, 11, 13, 19, 20, 21; chap. viii. 1, 3, 12, 13; chap. ix. 3, 6, 9, 12, 13, 17, 22, 23, 24; chap. x. 1, 2, 18; chap. xi. 1, 6, 9, 11, 21, 22; chap. xii. 14, 17; chap. xiii. 1, 6, 9, 11-15, 25; chap. xiv. 1, 10, 14, 15; chap. xv. 1, 2, 3, 6, 11, 19, 20; chap.

xvi. 1, 3, 5, 9, 14, 16; chap. xvii. 5, 19, 20, 21, 24; chap. xviii. 1, 5, 6, 11, 13; chap. xix. 1, 3, 6, 12, 15; chap. xx. 4; chap. xxi. 1, 4, 7, 8, 11, 12; chap. xxii. 2, 5, 6, 11, 16, 18, 24, 29, 30; chap. xxiii. 2, 5, 7, 12, 15, 24, 29, 31, 38; chap. xxiv. 3, 5, 8; chap. xxv. 1, 3, 7, 8, 9, 15, 27, 28, 29, 32; chap. xxvi. 1, 2, 18; chap. xxvii. 1, 2, 4, 8, 11, 16, 19, 21, 22; chap. xxviii. 2, 12, 14, 16; chap. xxix. 4, 8, 9, 16, 19, 20, 21, 25, 30, 31; chap. xxx. 1-5, 8, 10, 11, 12, 17, 18; chap. xxxi. 1, 2, 7, 10, 15, 16, 17, 23, 27, 28, 31-38; chap. xxxii. 1, 6, 14, 15, 25, 26, 28, 30, 36, 42; chap. xxxiii. 1, 2, 4, 10, 12, 13, 17, 19, 20, 23, 25; chap. xxxiv. 1, 2, 4, 8, 12, 13, 17, 22; chap. xxxv. 1, 13, 17, 18, 19; chap. xxxvi. 1, 6, 27, 29, 30; chap. xxxvii. 6, 7, 9; chap. xxxviii. 2, 3, 17; chap. xxxix. 15-18; chap. xl. 1; chap. xlii. 7, 9, 15, 18, 19; chap. xliii. 8, 10; chap. xliv. 1, 2, 7, 11, 24, 25, 26, 30; chap. xlv. 1, 2, 5; chap. xlvi. 1, 23, 25, 28; chap. xlvii. 1; chap. xlviii. 1, 8, 12, 30, 35, 38, 40, 43, 44, 47; chap. xlix. 2, 5, 6, 7, 12, 13, 16, 18, 26, 28, 30, 32, 35, 37, 38, 39; chap. l. 1, 4, 10, 18, 20, 21, 30, 31, 33, 35, 40; chap. li. 25, 33, 36, 39, 52, 58. These passages are from Jeremiah only; similar expressions occur in all the other prophets, and it is never said by any of them that the Holy Spirit spoke by them, or that Jehovah spoke to them by the Holy Spirit.

MEMORABILIA.

159. To the above I will add the following Memorabilia.—I. Once, when I was in company with some angels in heaven, I saw far below me a great smoke, from which fire burst forth every now and then. I then said to the angels who were conversing with me, that few persons in that world knew that the smoke seen in the hells arose from falsities confirmed by reasonings, and that fire was anger kindled against those who maintain contrary opinions; to which I added, that it was as little known in the spiritual world as in the natural world, where I lived in the body, that flame is nothing but smoke ignited. That such is the fact I had often proved experimentally, by applying a lighted stick to the volumes of smoke that I had observed rising from a wood-fire; the smoke turned into a flame which had a form similar to that of the smoke; for all the particles of the latter became little sparks, which blazed up together, as is the case with ignited gunpowder. It is similar, I said, with this smoke which we see beneath us; it consists of numerous falsities, and the fire bursting out like flame is the heat
2 of zeal for those falsities. The angels then said to me, "Let us pray to the Lord that we may go down and draw near, in order to see what falsities they are which occasion such a smoke and blaze." And permission was given us, and lo! there appeared about us a pillar of light that extended continuously to the place; and then

we saw four companies of spirits vehemently proving that God the Father, because He is invisible, ought to be approached and worshipped, and not the Son, who was born in the world, because He is a man, and visible. Then looking around I observed, towards the left, a body of learned clergy, and behind them the unlearned; on the right were some lettered laymen, and behind them those who were unlettered; while between them and us there was a great and impassable gulf.

We turned our eyes and ears to the left, where the clergy 3
stood, and overheard them reasoning about God in the following manner: "We know, from the doctrine of our church, which, so far as it relates to God, is generally received throughout Europe, that God the Father, because He is invisible, ought to be approached, and at the same time God the Son and God the Holy Spirit, who also are invisible, because they are coeternal with the Father. And because God the Father is the Creator of the universe, and is, therefore, present in the universe, wherever we turn our eyes, and graciously hearkens to our prayers, and, after accepting His Son's mediation, sends the Holy Spirit, who pours into our hearts the glory of the Son's righteousness, and blesses us; we, having been made doctors of the church, have felt in our bosoms, when preaching, the holy influence of that sending, and from His presence in our minds have breathed forth our devotion. We are thus affected because we direct all our senses to the invisible God, who does not operate merely in our intellectual sight, but generally throughout the whole system, mental and bodily, by the Spirit that He sends; for such effects could not result from the worship of a visible God, or one that stood before our minds as a man."

At these words the unlearned clergy, who stood behind, 4
applauded and said, "Whence can holiness come but from an unseen and imperceptible Deity? At the bare mention of such a God our countenance expands, we are gladdened as by a soothing, fragrant atmosphere, and we smite upon our breasts; whereas the mention of a visible and perceptible Deity produces no such effect, but when it enters our ears it becomes merely natural, and not Divine. For a similar reason the Roman Catholics repeat their masses in Latin, bring out the host from the recesses of the altar and exhibit it, ascribing to it certain mystical Divine properties, whereat the people fall upon their knees as before something most mysterious, and feel a sense of its holiness."

After this we turned to the right, where stood the learned 5
laymen and the unlearned behind them; and from the learned I heard the following: "We know that the wisest of the ancients worshipped an invisible God, whom they called Jehovah, but that in succeeding ages men made gods of their deceased rulers, among whom were Saturn, Jupiter, Neptune, Pluto, Apollo,

and also Minerva, Diana, Venus, Themis, and erected temples to these, and paid them divine worship; from which worship, in process of time, idolatry arose, with which finally the whole world went mad. We, therefore, entirely agree with our clergy and presbyters, that there always have been, and now are, three Divine persons from eternity, each of whom is God; and it is enough for us that they are invisible." To these remarks the unlettered behind them added, "We agree: is not God God, and man man? We know, however, that if any one should propose to say that God is a man, the common people, who entertain a sensual idea of God, would agree with him."

6 As they said this, their eyes were opened, and they saw us near them, and then, being angry because we had heard them, they were silent. But presently the angels, by a power given them, closed up the exterior or lower plane of their thoughts, from which they had spoken, and opened the interior or higher plane, and from that compelled them to speak of God, and then they said: "What is God? We have neither seen His shape, nor heard His voice; what, therefore, is He but nature in her primary and ultimate principles? We have seen her, because she shines in our eyes, and we have heard her, for she sounds in our ears." On hearing this, we enquired of them whether they had ever seen Socinus, who acknowledged God the Father only, or Arius, who denied the Divinity of the Lord the Saviour, or any of their followers? They replied, "We have not." "They are in an abyss beneath you," we said; and presently some of them summoned thence were questioned about God, and they spoke as the others had done previously, saying, "What is God? We can make as many gods as we
7 please." We then said, "It is useless to talk with you about the Son of God who was born in the world; but yet we will say this much, that lest faith in God, toward Him and from Him, should perish because no one has ever seen God, and should, like a bubble which in former times was beautifully coloured, burst in the air in the latter ages of the world, it pleased Jehovah God to descend and assume the human, and in this way make Himself visible, and convince them that He is not an imaginary entity, but the absolute Being, who was and is, and will be, from eternity to eternity; and that God is not a word of three letters, but that He is the all of everything from Alpha to Omega; consequently that he is the life and salvation of all who believe in Him as visible, and not of those who say that they believe in an invisible God; for to believe, to see, and to know, are one thing; therefore the Lord said to Philip, "He that seeth and knoweth me, seeth and knoweth the Father"; and elsewhere He declared that it is the will of the Father that men should believe in the Son, and that he who believes in the Son, has eternal life, but he who believes

not the Son shall not see life, but the anger of God abides on him; (these things are said in John iii. 15, 16, 36; xiv. 6-15)." When they heard this, many of the four companies became so enraged, that smoke and flame issued out of their nostrils. We, therefore, went away; and the angels, after accompanying me home, returned to their own heaven.

160. II. I was once walking in company with some angels in the world of spirits—which is between heaven and hell, and which all men enter after death, where the good are prepared for heaven, and the wicked for hell—and I conversed with them on a variety of subjects, and amongst others on this, that in the world where I lived in the body, there appeared at night innumerable larger and smaller stars, which were so many suns, that only transmitted their light into our solar system; and that when I saw that stars were visible in their world also, I supposed that they might be as numerous as in the world where I lived. The angels, delighted with this remark, replied that perhaps they were as numerous, since every society in heaven sometimes shone like a bright star before those who are under heaven; and that the heavenly societies were innumerable, all arranged according to the varieties of the affections of the love of good, which in God are infinite, and consequently by derivation from Him are innumerable; and, as these were foreseen before creation, therefore there was reason to imagine that according to their number as many stars were provided, that is, created, in the world where men lived in a natural material body.

As we were conversing in this way, I saw in the north a beaten 2
track, so crowded with spirits, that they almost touched one another. I told the angels that I had often seen this road before, and spirits moving along it, like the hosts of an army; that I had heard that this was the road along which all passed on their departure out of the natural world, and that the reason why it was crowded with such a vast number of spirits was that many thousands of men died every week, all of whom, after death, entered that world. To this the angels added, "That road terminates in the middle of this world where we now are; and it terminates in the middle, because on the side towards the east are the societies that are in love to God and the neighbour; on the left towards the west are the societies of those who are in the opposite loves; while forward in the south are the societies of those who excel others in intelligence; that is the reason why all on their departure out of the natural world flock first to this point. When they are here, they are in the externals, in which they last were in the former world; they are afterwards gradually let into their internals, and their characters examined; after examination the good are borne to their places in heaven, and the wicked to theirs in hell."

We stopped in the middle, at the termination of the crowded 3

road, and said, "Let us stay awhile, and talk with some of the new-comers." So we chose twelve out of the multitude who, being all fresh from the natural world, did not know but that they were still there. We asked them their views about heaven and hell, and a life after death. To this one of them replied, "Our sacred order impressed upon my mind the belief that we are to live after death, and that there is a heaven and a hell; and, therefore, I have believed that all who live a moral life go to heaven, and since all do live a moral life, that no one goes to hell; and, therefore, that hell is a fable invented by the clergy to deter mankind from living wickedly. What matters it how I think about God? Thought is only like chaff, or like a bubble on the water, which bursts, and there an end of it."

Then another near him said, "It is my full belief that there is both a heaven and a hell, and that God rules in heaven, and the devil in hell; and since they are enemies, and consequently at variance with each other, one calls evil what the other calls good. I think also that a moral man, who can dissemble, and make evil look like good, and good like evil, will side with both; what then does it signify whether I am under the one master or the other, if he is but kind to me? Good and evil can both give men pleasure."

4 A third standing beside him said, "What concern is it of mine to believe in the existence of a heaven and a hell; for who has ever come thence and told us of their existence? If every man lives after death, why has no one out of so great a multitude returned to tell us of it?"

A fourth near him said, "I will tell you the reason why no one ever returned to tell about these things. When a man breathes his last, and dies, he then either becomes a spectre, and vanishes away, or he is like the breath of the mouth, which is merely wind; how could such a thing return and speak with men?"

A fifth took up the debate, and said, "Wait, my friends, till the day of judgment; for all men will then return to their bodies, and you shall see them, and speak with them, and each will tell his destiny to his neighbour."

5 A sixth, who stood opposite, laughed and said, "How could a spirit, which is merely wind, return into a body devoured by worms, or into a skeleton that has been dried in the sun, and reduced to powder? Or how could an Egyptian, who has been mummified and mixed by an apothecary with emulsions and extracts, and then swallowed or taken, return to tell anything? Wait, then, till the last day, if you believe in such matters; but if you wait to eternity, depend upon it, it will be to no purpose."

Then a seventh said, "If I believed in heaven and hell, and therefore, in a life after death, I should believe also that birds and beasts will continue to live; for are not some of them just

as moral and rational as men? That beasts live after death is denied; therefore I deny the immortality of man; the same reasoning fits either case; one statement follows from the other; for what is a man but an animal?"

An eighth, who stood behind the former, then came forward, and said, "Believe, if you choose, in a heaven, but I do not believe in a hell. Is not God omnipotent, and able to save all?"

Then a ninth, touching the hand of the other, said, "God is 6
not only omnipotent, but He is also merciful; He cannot therefore cast any one into eternal fire; and if there are any there, He cannot but take them out, and deliver them."

A tenth then ran out, and said, "I also do not believe in a hell. Did not God send His Son; and did He not atone for, and take away, the sins of the whole world? What can the devil do against that? And if he has no such power, what then is meant by hell?" An eleventh, who was a priest, fired up at this, and said, "Do you not know that such as have obtained faith, on which is inscribed the merit of Christ, are saved, and that those whom God elects obtain that faith? Is not election according to the will of the Almighty? and does not His judgment determine who are deserving of it? who can prevail against these?" The twelfth, who was a politician, was silent; but being asked to crown the replies, said, "I shall not declare my opinions about heaven, hell, and a life after death, since no one knows any thing about them; yet you should allow the clergy to preach about such things without condemnation; for in that way the minds of the common people are kept bound to laws and rulers by an invisible chain. Does not the public welfare depend on this?"

We were amazed to hear such opinions, and said one to an- 7
other, "Although these are called Christians, they are neither men nor beasts, but are more properly men-beasts." In order, however, to arouse them, we said, "There is a heaven and a hell, and also a life after death, and you will be convinced of this as soon as we have dispelled your ignorance of the state of life in which you now are; for during the first days after death, every one imagines that he is still living in the world in which he was before, the past seeming like a sleep, from which, when a person awakes, he believes himself to be still in the place in which he was when he fell asleep; this is now the case with you; therefore you speak as you thought in the former world."

So the angels dispelled their ignorance; and then they saw that they were in another world, and among persons of whom they had no knowledge; and they cried out, "Oh! where are we?" And we said, "You are no longer in the natural world, but in the spiritual, and we are angels." Then, when they were awakened, they said, "If you are angels, show us the way to heaven." To this we replied, "Stay here awhile,

and we will return to you." In about half an hour we returned, and found them waiting for us; and we said, "Follow us to heaven." This they did; so we went up with them; and the keepers of the gate seeing us in company with them, admitted us all. We then said to those who received strangers at the entrance, "Examine these"; they accordingly turned them round, and seeing that the hinder parts of their heads were quite hollow, they instantly said, "Leave this place, for the delight of your love is to do evil, and you have, consequently, no conjunction with heaven; for in your hearts you have denied God, and despised religion." Then we said to them, "Do not wait or you will be cast out." So they hastened down, and departed.

8 On the way home we talked about the cause of the hinder part of the head being hollow, in the spiritual world, with those who take delight in doing evil; and I said the reason is this: man has two brains, one in the hinder part of the head, which is called the cerebellum, and one in the fore part of the head, which is called the cerebrum; the love of the will resides in the former, and the thought of the understanding in the latter; consequently, when the thought of the understanding does not lead the love of a man's will, the inmost parts of the cerebellum, which in themselves are heavenly, collapse, and thus occasion the hollowness.

161. III. I once heard, in the spiritual world, a noise like the grinding of a mill, in the northern quarter. At first I wondered what it was, till I remembered that by a mill, and by grinding, is meant to search the Word for proofs of doctrine. Therefore, I went towards the place where the noise was heard, and when I came near, it ceased. Then I saw a kind of arched roof above the ground, the entrance to which was through a cave; on seeing this I descended and entered; and, behold, there was a room, in which I saw an old man sitting among his books, holding the Word before him, and searching in it for proofs of his doctrine. About him lay small sheets of paper, on which he wrote his proofs; and in the next room were scribes, who collected the sheets of paper, and copied out their contents on a whole sheet. I inquired first concerning the books which lay about him. He said that they all treated of justifying faith. "These," said he, "from Sweden and Denmark, enter deeply into the subject, but these from Germany more deeply, these from England deeper still, and these from Holland the deepest of all!" He said, moreover, "They differ on various points, yet in the article on justification and salvation by faith alone, they all agree." He afterwards told me that at that time he was collecting from the Word this first principle of justifying faith, "That God the Father ceased to be gracious towards mankind on account of their iniquities; and that, consequently, in order to effect their salvation, it was a Divine necessity that satisfaction, re-

conciliation, propitiation, and mediation, should be made by some person, who would take upon himself the sentence of justice, and that this could not have been brought about except by His only Son; and that after this was effected, approach to God the Father for the Son's sake was possible, for so we pray, 'Father, have mercy upon us for the sake of Thy Son.'" He said also, "I see, and have seen, that this belief is agreeable to all reason and Scripture; for how could God the Father be approached, but by faith in the merit of His Son?" I heard 2
this, and was amazed to hear him say that it was agreeable to both reason and Scripture, when yet, as I plainly told him, it is contrary to both.

He then, in the heat of his zeal, replied, "How can you pretend to say so?" I, therefore, began to explain myself, saying, "Is it not contrary to reason to suppose that God the Father ceased to be gracious towards mankind, and condemned and excommunicated them? Is not Divine grace an attribute of the Divine Essence? To cease to be gracious, therefore, would be to depart from His Divine Essence, and this would mean that He would be no longer God. Is it possible for God to be alienated from Himself? Believe me, that grace on God's part, as it is infinite, is also eternal. It may be lost on man's part, if he does not receive it; but if grace were to depart from God, it would be all over with the whole heaven, as well as with the whole race of mankind. Therefore, grace on God's part endures to all eternity, not only towards angels and men, but also towards devils in hell. Since this then is agreeable to reason, why do you say that the only access to God the Father is by faith in the merit of the Son, when yet perpetual access is open by grace? And why do you say access to God the Father for the sake of 3
the Son, and not through the Son? Is not the Son the Mediator and Saviour? Why then do you not approach Him as your Mediator and Saviour? Is He not God and Man? Who on the earth approaches directly any emperor, king, or prince, without having some person to introduce him? Do you not know that the Lord came into the world that He Himself might introduce us to the Father? and that there is no possible access but through Him? and that this access is perpetual, while you approach the Lord Himself directly, for He is in the Father, and the Father in Him? Search, now, the Scriptures, and you will there see that this is in agreement with them; and that your way to the Father is as contrary to them as it is to reason. I say, moreover, that it is presumption to climb up to God the Father, and not to approach through Him who is in the bosom of the Father, and is alone with Him. Have you never read John xiv. 6?" On hearing these things, the old man became so angry, that he sprang from his chair, and called to his scribes to put me out. And as I walked out of my own accord, he threw after me out of

the door, the first book he could lay his hands on, which happened to be the Word.

162. IV. A dispute arose among some spirits, as to whether any one could see any true theological doctrine in the Word, except from the Lord? In this they all agreed, that no one could do so except from God, since "A man can receive nothing, except it be given him from heaven" (John iii. 27); the point then in dispute being, whether this is possible without approaching the Lord directly. On one side it was urged, that the Lord ought to be approached directly, because He is the Word; on the other side, that true doctrine may be seen when God the Father is approached directly. The debate, therefore, turned on this first point, whether it is lawful for any Christian to approach God the Father directly, and so to climb above the Lord; and whether this is not unbecoming insolence, and indecent audacity, since the Lord says, that no one cometh to the Father, but by Him (John xiv. 6). But they left this subject, and declared that it is possible for a man to see doctrinal truth from the Word of God by his own natural light; but this was afterwards rejected; they, therefore, insisted that it may be seen by those who pray to God the Father. Something was then read to them from the Word; and they fell on their knees, and prayed that God the Father would enlighten them; and in reference to the words read to them from the Word, they said that this and that was the truth therein: but what they called truth was false; this was repeated till finally they confessed their inability, and it became tiresome. Those, however, on the other hand, who approached the Lord directly, saw the truths, and told them what they were.

2 When this dispute was thus broken off, some spirits ascended from the abyss, who seemed at first like locusts, and afterwards like dwarfs: they were of those who, in the world, had prayed to God the Father, and had confirmed in themselves the doctrine of justification by faith alone; they were the same that are treated of in Revelation (ix. 1-11). They said that they saw this clearly, and also from the Word, that a man is justified by faith alone without the works of the law. Being asked by what faith, they replied, "By faith in God the Father." But after they had been examined, they were told from heaven, that they did not comprehend a single doctrinal truth from the Word. But they insisted, that they saw their own truths clearly; they were told, however, that they saw them in a delusive light. They said, "What is delusive light?" and were told, that it was a light arising from the confirmation of what is false, and corresponding to the light in which owls and bats are, to whom darkness is light, and light darkness.

3 This was proved to them by a circumstance relating to themselves, that when they looked up towards heaven, where the true light shines, they saw darkness, and when down towards the abyss

whence they came, they saw light. Being indignant at this proof they said that, in that case, light and darkness were nothing but states of the eye, according to which light is called light, and darkness, darkness. But it was shown them, that it was a delusive light which is the light of the confirmation of what is false, and that it was nothing more than a mental activity originating in the fire of their lusts, not unlike the light of cats' eyes, which, at night in cellars, in consequence of their burning appetite for mice, look like burning candles. Enraged at those remarks, they said that they were neither cats, nor like cats, and that they could see if they wished; but fearing to be asked why they did not wish, they departed, and descended into the abyss. The inhabitants of that abyss, and all who are like them, are called by the angels owls and bats, and also locusts.

When they had returned to their companions in the abyss, 4
and told them what the angels had said, that they did not understand a single doctrinal truth, not even one, and that the angels had called them owls, bats, and locusts, a tumult arose; and they said, "Let us pray to God for permission to ascend, and we will prove clearly that we possess many doctrinal truths, which the archangels themselves will acknowledge." And because they prayed to God, their prayer was granted, and they ascended to the number of three hundred. So when they appeared above ground, they said, "We were distinguished and celebrated in the world because we knew and taught the mysteries of justification by faith alone; and, from the proofs which we used, we have not only seen the light, but have also seen it as a glittering radiance, as we also see it still in our rooms; and yet we have heard from our companions, who have been with you, that our light is not light but darkness, because as you say, we have no doctrinal truth from the Word. We know that every truth of the Word shines, and we have believed that the shining brightness arising in our minds when meditating profoundly on our mysteries came from that source; we will, therefore, prove to you that we possess Divine truths in great abundance." Then they said, "Do we not possess this truth, that there is a trinity consisting of God the Father, the Son, and the Holy Spirit, and that we ought to believe in this trinity? Do we not possess this truth, that Christ is our Redeemer and Saviour? And this, that Christ alone is righteousness, and that He alone has merit, and that he is wicked and unjust who desires to claim to himself any part of His righteousness and merit? Do not we possess also this truth, that no man can do any spiritual good of himself, and that all good, which is really so, is from God? And this, that there is a merit-seeking and hypocritical good, and that all such good is evil? And this, that good works ought to be done? And this, that men ought to believe in God, and that every one obtains life according to

his belief? Not to mention many other truths, which we have learnt from the Word; and which of you can deny one of them? Yet you say, that in our schools there is not a single truth, not even one; have you not laid such things to our charge ungraciously?"

5 But they were answered in this way, "All those things which you have adduced are in themselves true; but with you, they are truths falsified; and truths falsified, because of the false principle with which they are connected, are falsities; that this is really so, we will prove to the eye. There is a place not far from here, upon which the light of heaven falls directly, and in the centre of it there is a table, on which if a piece of paper is placed, with any truth from the Word written on it, by virtue of that truth the paper shines like a star. Write now your truths on a piece of paper, and let it be placed on the table, and you will see." They did so, and gave it to a guard, who placed it on the table, and said to them, stand away, and look towards the table: they did so, and lo! the paper shone like a star. Then the guard said, "You see, that they are truths which you have written on the paper; but come nearer, and fix your eyes attentively on the paper." They did so, and lo! the light suddenly disappeared, and the paper became black, as if it had been in the smoke of a furnace. Then the guard said, "Touch the paper with your hands; but take care that you do not touch the writing"; and as they did so, a flame broke out and consumed the paper.

When they had seen this they were told that if they had touched the writing they would have heard a report, and have burnt their fingers. Then some standing behind said to them: "You see now, that the truths which you have abused in order to substantiate the mysteries of your justifying faith, are in themselves truths, but in you they are truths falsified." They then looked upwards, and the heavens appeared to them like blood, and afterwards like thick darkness; while in the eyes of the angelic spirits, they appeared some like bats, some like owls, and some like other birds of night. So they fled away to their own darkness, which to their eyes shone delusively.

6 The angelic spirits, who were present, were astonished because they had before known nothing of that place, or of the table there; and presently a voice came to them from the southern quarter, saying, "Come hither, and you will see something still more wonderful." So they went, and entered an apartment, whose walls shone as with gold; and they saw a table there also, on which lay the Word, encircled with precious stones arrayed in a heavenly form. And the angel guard said, "When the Word is opened, a light of inexpressible brightness beams from it, and at the same time, there is the appearance of a rainbow, from the precious stones, above and around it. When an angel

from the third heaven comes here and looks, there appears above and around the Word a rainbow on a red ground; when an angel from the second heaven comes here and looks, the rainbow appears on a blue ground; when an angel from the ultimate heaven comes here and looks, the rainbow appears on a white ground; when a good spirit comes and looks, there appears a light variegated like marble." The truth of all this was made evident to the sight. The angel guard said further, "If any one approaches who has falsified the Word, first the brightness vanishes; and if he comes nearer, and fixes his eyes on the Word, there arises the appearance of blood about it, and he is admonished to withdraw because there is danger."

7 A certain person, however, who, in the world, had been a leading writer on the doctrine of justification by faith alone, approached boldly, and said, "When I was in the world I did not falsify the Word; I exalted charity with faith, and taught that a man is renewed, regenerated, and sanctified by the Holy Spirit in that state of faith in which he practises charity and good works; also that faith, therefore, did not exist singly, that is, without good works, just as a good tree cannot exist without fruit, or the sun without light, or fire without heat. I also blamed those who said that good works were unnecessary, and, moreover, I made the commandments of the Decalogue, and also repentance, of great importance, and, thus, in a wonderful manner, I applied everything in the Word to the subject of faith, which I still showed and demonstrated to be alone saving."

In the confidence of this assertion, that he had not falsified the Word, he approached the table, and, contrary to the angel's warning, touched the Word; but suddenly fire and smoke issued from the Word, and there was an explosion and a crash, by which he was thrown into a distant corner of the room, where he lay for about an hour as if dead. The angelic spirits were much surprised at this phenomenon, but they were informed that this distinguished leader had, more than other teachers, exalted works of charity, as proceeding from faith, but that he meant no other works than those relating to society, which are called moral and civil works, which have this world and prosperity therein for their end, and by no means for the sake of salvation. Moreover, for works he had substituted some hidden operations of the Holy Spirit, of which man knows nothing, but which are generated in faith when man is in a state of faith.

8 The angelic spirits then conversed with one another about the falsification of the Word; and they agreed, that to falsify the Word is to select truths from it, and apply them to the confirming of what is false, which is to separate them from the Word, and destroy them; as for example, to apply all those truths presented by the spirits from the abyss to the faith of the present day, and to explain them accordingly; for that this faith is im-

pregnated with falsities will be proved hereafter. Again, to take from the Word this truth, that charity ought to be practised, and that a man should do good to his neighbour; if any one then confirms that this ought to be done, but not for the sake of salvation, since no good which a man does is good, because it is merit-seeking, he takes this truth from the Word, separates it from the Word, and kills it; for the Lord in His Word enjoins every one who would be saved, to love his neighbour, and from love to do good to him. So also with other truths.

THE DIVINE TRINITY.

163. We have now dealt with the following subjects, God the Creator, Creation, the Lord the Redeemer, Redemption, the Holy Spirit, and the Divine Operation. Having thus treated of the triune God, it is necessary now to take up the question of the Divine Trinity, a doctrine which is known to the Christian world, and yet of which it is ignorant. For by this doctrine alone can a correct idea of God be acquired; and a correct idea of God is, in the church, like the sanctuary and altar were to the temple; or like a crown upon the head and a sceptre in the hand of a king on his throne; the whole body of theology depends on a correct idea of God as its head, as a chain on its first link; and, if you will believe it, every one has a place in heaven according to his idea of God; for it is a kind of touchstone by which gold and silver—that is the nature of good and truth in a man—are tried. For no saving good can come except from God, and there is not a single saving truth but what derives its quality from the bosom of good. But in order to make this doctrine quite clear it shall be explained under the following heads:—I. *There is a Divine Trinity, which consists of Father, Son, and Holy Spirit.* II. *These three, Father, Son, and Holy Spirit, are three essentials of one God, which make one, as soul, body, and operation make one in a man.* III. *Before the creation of the world this Trinity did not exist, but after the creation of the world, when God became incarnate, it was provided and came into existence, and was then in the Lord God, the Redeemer and Saviour, Jesus Christ.* IV. *A trinity of Divine Persons from eternity, or before the world was created, is in idea a trinity of Gods; and this idea can never be removed by the oral confession of one God.* V. *A trinity of persons was unknown in the Apostolic Church, but was devised by the Nicene Council, and thence introduced into the Roman Catholic Church, and from this again into the churches that separated from it.* VI. *From the Nicene and Athanasian trinities together has arisen a faith which has perverted the whole Christian Church.* VII. *Hence has sprung that abomination of desolation, and that affliction, such as was not nor shall be,*

which the Lord foretold in Daniel, in the Evangelists, and in the Revelation. VIII. *For the same reason also, unless a new heaven and a new church were formed by the Lord, no flesh could be saved.* IX. *From a trinity of persons, each of whom is separately God, according to the Athanasian Creed, have arisen many discordant and incongruous notions about God, which are delusive and abortive.* These propositions shall now be explained separately.

164. THERE IS A DIVINE TRINITY WHICH CONSISTS OF FATHER, SON, AND HOLY SPIRIT.

This is clear from the Word, and particularly from these passages: The angel Gabriel said to Mary, "The *Holy Spirit* shall come upon thee, and the power of the *Highest* shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called *the Son of God*" (Luke i. 35). Here mention is made of three, the Highest, who is God the Father, the Holy Spirit, and the Son of God. When Jesus was baptized, "Lo! the heavens were opened," and John saw "*the Holy Spirit* descending like a dove, and lighting upon him; and lo! a voice from heaven, saying, This is *my beloved Son*, in whom I am well pleased" (Matt. iii. 16, 17; Mark i. 10, 11; John i. 32). It is still more openly declared in these words of the Lord to His disciples: "Go ye and make disciples of all nations, baptizing them into the name of *the Father*, and of *the Son*, and of *the Holy Spirit*" (Matt. xxviii. 19); and in these words of John: "There are three that bear record in heaven, *the Father*, *the Word*, and *the Holy Spirit*" (1st Epist. v. 7). Moreover, the Lord prayed to His Father, and spoke of Him and with Him, and said that He would send the Holy Spirit, and also did send it. Finally the apostles, in their epistles, frequently mention the Father, the Son, and the Holy Spirit. From this it is plain that there is a Divine Trinity which consists of Father, Son, and Holy Spirit.

165. But how this Trinity is to be understood, whether as consisting of three Gods, who in essence, and consequently in name, are one God, or as three aspects of one subject, that is, only the qualities or attributes of one God, or whether it is to be understood in some other way, unaided reason can by no means discern. Of whom, therefore, shall we ask counsel? There is no other way possible but for a man to go to the Lord God the Saviour, and read the Word under His influence, for He is the God of the Word; and he will be enlightened, and see truths, to which his reason also will assent. But, on the other hand, if you do not go to the Lord, although you should read the Word a thousand times over, and should perceive the Divine Trinity and also the Unity therein, you will always imagine that there are three Divine persons, each of whom is separately God, and who thus together are three Gods. But because this is repugnant to the common perception of all men everywhere, to avoid reproach

they have invented the dogma, that although in reality there are three Gods, yet faith demands that we should say not three Gods, but one. And further, lest they should be overwhelmed with censure, they give out that the understanding, in this case particularly, should be put in chains, and kept bound in obedience to faith, and that this must be the established
2 law of order in the Christian Church. Such a paralytic birth was a consequence of their not reading the Word under the Lord's auspices; for he who does not read the Word under His auspices, reads it under the guidance of his own intelligence, which is like an owl in regard to things that are in spiritual light, as are all the essentials of the church. When, therefore, such a man reads those passages in the Word which relate to the Trinity, and thence supposes that, although there are three, still they are one, this appears to him like a response from an oracle, which because he does not understand, he mumbles it in his mouth, instead of placing it directly before his eyes; for if he were to hold it before his eyes, it would become an enigma, and the more he tried to unfold it, the darker it would become, till at last he would begin to think of it without the understanding, which is like trying to see without an eye. In short, to read the Word under the auspices of one's own intelligence, which is the case with all those who do not acknowledge the Lord to be the God of heaven and earth, and, in consequence of such acknowledgement, approach and worship Him alone, may be compared to boys at play, who tie a handkerchief before their eyes, and try to walk in a straight line, and even fancy that they do so, although they turn aside at every step they take, and at length, going in the opposite direction, stumble upon some stone,
3 and fall to the ground. Such persons may also be compared to mariners sailing without a compass, who drive the vessel upon rocks and sands, and perish. They are also like a man walking over a wide plain in a thick fog, who sees a scorpion, and supposes it to be a bird, and while striving to catch it, and take it up in his hand, receives a deadly wound. They may also be compared to a gull or a kite, which, spying a small part of the back of some great fish above the water, darts down, fixes its beak in it, and is pulled under water by the fish and drowned. They are also like a person who enters a labyrinth without either a guide or a clue; the further he penetrates, the more he is at a loss to find his way out again. In a word, he who reads the Word not under the Lord's auspices, but under those of his own intelligence, imagines himself to be as quick-sighted as a lynx, and to have more eyes than Argus, when yet interiorly he does not see a single truth, but only what is false; and when he has persuaded himself that this is true, it appears to him like the polar star by which he directs all the sails of his thought, and then he no more sees truth than a mole, and what

he does discern he bends in favour of his own fancies, and so perverts and falsifies the holy things of the Word.

166. II. THESE THREE, FATHER, SON, AND HOLY SPIRIT, ARE THREE ESSENTIALS OF ONE GOD, WHICH MAKE ONE, AS SOUL, BODY, AND OPERATION MAKE ONE IN A MAN.

There are general and also particular essentials in any one thing, which together constitute one essence. The general essentials of a man are his soul, body, and their operation; and that these constitute one essence, is evident from this fact, that one exists from the other, and for the sake of the other, in a continual series. For a man has his beginning from the soul, which is the very essence of the seed; this not only initiates, but also produces in its own order all the parts of the body, and afterwards the things that proceed from them both, which are called operations. Therefore, from the production of one from another, and the consequent insertion in, and union of one with another, it is obvious that these three are the constituents of one essence, and are, therefore, called three essentials.

167. Every one acknowledges that the three essentials, soul, body, and operation, were and are in the Lord God the Saviour. That His soul was from Jehovah the Father can be denied only by Antichrist; for in the Word of both Testaments He is called the Son of Jehovah, the Son of the Most High God, the Only-begotten; therefore the Divine of the Father, answering to the soul in a man, is His first essential. That the Son, whom Mary bore, is the body of that Divine Soul, follows; for nothing is provided in the womb of the mother but the body conceived and derived from the soul; this, therefore, is the second essential. Operations constitute the third essential, because they proceed from soul and body together; and whatever proceeds is of the same essence as that from which it proceeds. That the three essentials, which are Father, Son, and Holy Spirit, are one in the Lord, like soul, body, and operation in a man, is quite clear from the Lord's words, which declare that He and the Father are one, and that the Father is in Him and He in the Father; and that in like manner He and the Holy Spirit are one; that the Holy Spirit is the Divine proceeding out of the Lord from the Father, has been fully shown above from the Word (n. 153, 154), therefore to prove it again would be superfluous, and like loading a table with food after all have been satisfied.

168. When the Father, Son, and Holy Spirit, are said to be three essentials of one God, like soul, body, and operation in man, it appears to the human mind as if those three essentials were three distinct persons, which is impossible; but when it is understood that the Divine of the Father, which constitutes the soul, and the Divine of the Son, which constitutes the body, and the Divine of the Holy Spirit, or the proceeding Divine,

which constitutes operation, are the three essentials of one God, the statement is then comprehensible. For God the Father is His own Divine, the Son from the Father, and the Holy Spirit proceeding from both, is each His own Divine, which being of the one essence and the same mind, constitute one God. But if these three Divines are called persons, and to each is attributed his own property, as imputation to the Father, mediation to the Son, and operation to the Holy Spirit, then the Divine Essence is divided, which yet is one and indivisible, so that no one of the three is God in fulness, but each possesses only one kind of Divine power, a conception that every man of sound understanding is bound to reject.

169. Who cannot see, therefore, that there is a trinity in the Lord from the trinity in every individual man? In every man there is a soul, a body, and an operation; so also in the Lord; for in Him, as Paul says, "dwelleth all the fulness of the Godhead bodily" (Coloss. ii. 9); therefore the Trinity in the Lord is Divine, while in a man it is human. Who cannot see that reason has no part in the common mysterious statement, that there are three Divine persons, and yet one God, and that this God, although one, is still not one person; yet, being lulled to sleep, it still compels the mouth to speak like a parrot? And when reason is laid asleep, what are the words of the mouth, but lifeless and inanimate sounds? And when the mouth speaks what the reason contradicts, what are words but deceptive things? Human reason at this day, with respect to the Divine Trinity, is bound, like a man handcuffed and fettered in prison, and may be compared to a vestal virgin buried alive for letting out the sacred fire; when yet the Divine Trinity ought to shine like a lamp in the minds of the members of the church, since God in His trinity and in His unity is the All in all of the sanctities of heaven and the church. For what is the difference between making one God of the soul, another of the body, and a third of the operation, and making three parts distinct from one another out of the same three essentials in one man? And what would that be but to cut him in pieces and kill him?

170. III. BEFORE THE CREATION OF THE WORLD THIS TRINITY DID NOT EXIST, BUT AFTER THE CREATION OF THE WORLD, WHEN GOD BECAME INCARNATE, IT WAS PROVIDED AND CAME INTO EXISTENCE, AND WAS THEN IN THE LORD GOD, THE REDEEMER AND SAVIOUR, JESUS CHRIST.

In the Christian Church, at the present day, a Divine Trinity is acknowledged as existing before the creation of the world; according to which Jehovah God begat a Son from eternity, and the Holy Spirit then proceeded from both; each of these three being God separately or by Himself, since each one is a self-subsistent personality. But this belief, being incomprehensible to reason, is called a mystery, which can be elucidated

only by regarding these as possessing one Divine Essence, by which is meant eternity, immensity, and omnipotence, and, consequently, equal divinity, glory, and majesty. This trinity, however, is a trinity of three gods, and, therefore, in no sense a Divine Trinity, as will be proved hereafter. But that a trinity, of Father, Son, and Holy Spirit, which was provided and came into existence after God was incarnated, consequently after the creation of the world, is the Divine Trinity, because it pertains to one God, is evident from all that precedes. This Divine Trinity is in the Lord God, the Redeemer and Saviour, Jesus Christ, because the three essentials of one God, which constitute one essence, are in Him. That in Him dwelleth all the fulness of the Godhead, according to Paul, is clear also from the Lord's own words, where He says, that all that the Father hath is His, and that the Holy Spirit does not speak of Himself, but from Him; and moreover, that when He rose He took from the sepulchre His whole human body, as to both the flesh and the bones (Matt. xxviii. 1-8; Mark xvi. 5, 6; Luke xxiv. 1, 2, 3; John xx. 11-15), unlike all other men. This also He testified openly to His disciples, saying, "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have" (Luke xxiv. 39). From this every man may be convinced, if he is willing, that the Human of the Lord is Divine, and consequently that in Him God is Man, and Man is God.

171. The trinity, which the present Christian Church has embraced, and admitted into its articles of faith, is, that God the Father begat a Son from eternity, that then the Holy Spirit proceeded from both, and that each separately is God. The mind cannot form a conception of this trinity except as of a triarchy, or as of the government of three kings in one kingdom, or of three generals over one army, or of three masters in one house, each possessing equal power; destruction would be the result. And should any one desire to sketch out or represent this triarchy in his imagination, and yet associate it with the idea of unity, he would be obliged to represent it to his fancy as a man with three heads upon one body, or with three bodies and one head. Such a monstrous image of the Trinity must be pictured by those who believe in three Divine persons, each of whom by Himself is God, and unite them into one God, and yet deny that God, because He is one, is one Person. This notion that a Son of God born from eternity, descended and assumed the Human, may be compared to the fables of the ancients which say that human souls were created from the beginning of the world, and enter into bodies, and become men; and also to the absurdity, that the soul of one person passes into another, as many in the Jewish church believed; for example that the soul of Elias had passed into the body of John the Baptist, and that

David would return into his own body, or that of some other person, and reign over Israel and Judah, because it is said in Ezekiel, "I will set up one shepherd over them, and he shall feed them, even my servant David; he shall be their shepherd and I Jehovah will be their God, and my servant David a prince in the midst of them" (xxxiv. 23, 24), and in other places. They did not know that by David there is meant the Lord.

172. IV. A TRINITY OF DIVINE PERSONS FROM ETERNITY, OR BEFORE THE WORLD WAS CREATED, IS IN IDEA A TRINITY OF GODS; AND THIS IDEA CAN NEVER BE REMOVED BY THE ORAL CONFESSION OF ONE GOD.

That a trinity of Divine persons from eternity is a trinity of gods, is very obvious from the following passage in the Athanasian Creed: "There is one Person of the Father, another of the Son, and another of the Holy Ghost; the Father is God and Lord, the Son is God and Lord, and the Holy Ghost is God and Lord; nevertheless there are not three gods or three lords, but one God and Lord; for as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the Catholic religion to say there be three gods or three lords." This creed is received as œcumenical, or universal, by the whole Christian Church, and from it all that is at this day known and acknowledged concerning God is derived. Every one who reads this creed with his eyes open may see that a trinity of gods was the only trinity thought of by those who formed the Nicene Council, by which this creed, like a posthumous birth, was first introduced into the church. That not only was a trinity of gods understood by them, but also that no other trinity is understood throughout the whole Christian world, follows from the fact that all its knowledge of God is derived from that creed, to which every one pays an
2 implicit obedience. I appeal to every one, both layman and clergyman, to learned masters and doctors of divinity, to consecrated bishops and archbishops, and also to purple-robed cardinals, and in fact to the Roman pontiff himself, whether any other trinity than a trinity of gods is at this day thought of throughout the Christian world.

Let each examine himself, and then declare his opinions according to the ideas in his own mind. From the words of this generally received doctrine concerning God, it is as manifest and clear as water in a crystal cup, that there are three persons, each of whom is God and Lord; and also, that according to Christian verity, men ought to confess or acknowledge each person separately to be God and Lord, but that the Catholic or Christian religion or faith, forbids them to say or name three Gods and three Lords; and thus that verity and religion, or truth and faith, are not one, but two different things and contrary to each other. It is added, indeed, that there are not

three Gods and three Lords, but one God and one Lord; but this was done to prevent their being exposed to the derision of the whole world, for who can help laughing at the idea of three gods? But who does not see the contradiction in this addition? Where- 3
as had they said that the Divine Essence belongs to the Father, and to the Son, and to the Holy Spirit, and yet that there are not three Divine Essences, but one indivisible essence, then this mystery would be explicable; that is to say, when by the Father is understood the originating Divine, by the Son the Divine Human therefrom, and by the Holy Spirit the proceeding Divine, which are the three constituents of one God; or if the Divine of the Father is understood to be like the soul in man, the Divine Human like the body of that soul, and the Holy Spirit like the operation proceeding from both, then these three essences are understood as belonging to one and the same person, and, therefore, as constituting one indivisible essence.

173. The idea of three gods cannot be destroyed by the lip-confession of one God, because that idea is implanted in the memory from childhood, and every man thinks from the contents of his memory. For the memory in men is like the ruminatory stomach in birds and beasts; in this they deposit food from which they gradually derive nourishment; from time to time they draw it thence and convey it to the true stomach, where it is digested, and prepared for all the uses of the body. The human understanding answers to the latter stomach, as the memory does to the former. Anyone may see that the idea of three Divine persons from eternity, which is the same as the idea of three gods, cannot be destroyed by a lip-confession of one God; merely from this, that it has not yet been destroyed, and that there are many persons of note and distinction in the church, who are unwilling that it should be destroyed, for they insist that three Divine persons are one God, and obstinately deny God to be one person, although they allow Him to be one God. What man of sense is there, however, who does not think with himself, that by the word "person" a real person cannot be meant, but that the term is used to denote some quality, though what quality is not known? on which account the notion, implanted in the memory in the early part of life, remains there, like the root of a tree in the ground, from which, though the tree itself be cut down, a fresh shoot is sure to spring up.

But do you, my friend, not only cut down that tree, but also 2
destroy its root, and then plant in your garden such trees as yield good fruit. Beware, therefore, lest the idea of three gods should lurk in your mind, while your mouth, without any idea, utters the sound "one God." For in such a case, what is the understanding which, above the memory, thinks three gods, and at the same time below the memory, causes the mouth to confess

one God, but like a performer on the stage, who can act two characters, by crossing from one side of the stage to the other, and can say one thing on one side, and contradict it on the other, and by so debating call himself a wise man on this side, and there a fool? And what is the result, but that when he stands in the middle, and looks towards each side, he begins to think that there is nothing real in either, and thus, perhaps, that there is neither one God, nor three, and consequently no God? This is the source of the naturalism of the present day. In heaven no one can utter the words "a trinity of persons," each of whom separately is God; for the heavenly aura itself, in which their thoughts travel and undulate like sounds in our air, offers resistance. A hypocrite only can do this; but the tone of his voice grates in the heavenly aura, like the gnashing of teeth, or sounds harsh like that of a raven that tries to imitate a singing bird. I have heard from heaven, moreover, that it is as impossible to uproot a belief confirmed and settled in the mind in favour of a trinity of Gods, by a lip-confession of one God, as it would be to draw a tree through its seed, or a man's chin through a hair of his beard.

174. V. A TRINITY OF PERSONS WAS UNKNOWN IN THE APOSTOLIC CHURCH, BUT WAS DEVISED BY THE NICENE COUNCIL, AND THENCE INTRODUCED INTO THE ROMAN CATHOLIC CHURCH, AND FROM THIS AGAIN INTO THE CHURCHES THAT SEPARATED FROM IT.

By the Apostolic Church is meant the church which existed in various places not only in the time of the Apostles, but for two or three centuries afterwards. But at length they began to force the door of the temple from its hinges, and to rush like thieves and robbers into its sanctuary. The temple means the church, the door the Lord God the Redeemer, and the sanctuary His Divine; for Jesus says, "*Verily I say* unto you, he that entereth not by the door into the sheepfold, but *climbeth up some other way*, the same is a thief and a robber. I am the door: by me if any man enter in he shall be saved." This crime was committed by Arius and his adherents; on which account a Council was assembled by Constantine the Great, at Nice, a city of Bithynia; and, in order to stop the progress of the pernicious heresy of Arius, the members of that Council devised, decided upon, and determined that three Divine persons, Father, Son, and Holy Spirit, have existed from eternity, to each of whom belong personality, existence, and subsistence of and in Himself. And further, that the second person, or the Son, descended and assumed the Human, and accomplished the work of redemption; and that, therefore, Divinity pertains to His Human by hypostatic union, and through this union He has an intimate relationship with God the Father. From that time numerous abominable heresies, respecting God and the Person of Christ, began to spring up from

the earth, and Antichrists began to lift up their heads and to divide God into three persons, and the Lord the Saviour into two; and to so destroy the temple built by the Lord by means of His Apostles, that there was not one stone left upon another that was not thrown down, according to His own words (Matt. xxiv. 2), where by the temple is meant, not only that at Jerusalem, but also the church, the consummation or end of which is treated of in that whole chapter. But what else could be expected from that 3
Council, and those that succeeded it, which similarly divided the Divinity, and placed the incarnate God below them on their footstool? For they removed the head of the church from its body, by climbing up another way, that is, they passed by Jesus Christ, and climbed up to God the Father as to another, with only the mention of Christ's merit, in order that God, on account of it, might be merciful, and thus justification might directly flow into them, with all its accompaniments—remission of sins, renewal, sanctification, regeneration, and salvation; and this without any effort on man's part.

175. The Apostolic Church knew nothing of a trinity of persons, or of three persons from eternity, as is evident from the creed of that church, which is called the Apostles' Creed, where it is said, "I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary," and "I believe in the Holy Ghost." Here no mention is made of any Son from eternity, but of a Son conceived by the Holy Ghost, and born of the virgin Mary; for they knew from the Apostles, that "Jesus Christ was the true God" (1 John v. 20); that in Him dwelt all the fullness of the Godhead bodily (Col. ii. 9); that the Apostles preached faith in Him (Acts xx. 21); that to Him was given all power in heaven and in earth (Matt. xxvii. 18).

176. What confidence can be placed in Councils, when they do not approach the God of the church directly? Is not the church the Lord's body, and He its Head? And what is a body without a head; and what kind of body is that upon which three heads have been put, which take counsel together, and make decrees? Does not enlightenment, which is spiritual—for it descends from the Lord alone, who is the God of heaven and the church, and also the God of the Word—become in such case more and more natural, and at last sensual? And then it does not discern genuine theological truth in its internal form, without its being at once expelled from the thought of the rational understanding, and dispersed, like chaff into the air by the winnower's fan. In this state fallacies enter instead of truths, and darkness instead of light; and then men stand as in a dark cave, with spectacles upon their noses, and a candle in their hands, and close their eyelids to the spiritual truths that are

in the light of heaven, and open them to the sensual things, that are in the deceptive light of the bodily senses. And afterwards when they hear the Word read to them, then their minds are asleep to truths, and awake to falsities, and become like the beast described as rising out of the sea, which had a mouth like a lion, a body like a leopard, and feet like a bear (Rev. xiii. 2). It is said in heaven, that when the Nicene Council had finished its work, those things happened which the Lord foretold to His disciples: "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (Matt. xxiv. 29); and in fact the Apostolic Church was like a new star appearing in the starry heavens; while the church, after the two Nicene Councils, became like the same star afterwards obscured and lost, just as has sometimes happened in the natural world, according to the observations of astronomers. It is written in the Word, that Jehovah God dwells in light inaccessible; who then could approach Him unless He had come to dwell in accessible light, that is, unless He had descended and assumed the Human, and in this had become the light of the world? (John i. 9; xii. 46). Who cannot see, that to approach Jehovah the Father in His own light, is as impossible as to take the wings of the morning, and fly by their aid to the sun, or to feed on the sun's rays instead of on material food, or as it is for a bird to fly in ether, or a stag to run in air?

177. VI. FROM THE NICENE AND ATHANASIAN TRINITIES TOGETHER HAS ARISEN A FAITH WHICH HAS PERVERTED THE WHOLE CHRISTIAN CHURCH.

Both the Nicene and the Athanasian doctrines concerning the trinity maintain a trinity of gods, as was shown above (n. 172). From them arose the faith of the present church, which is a belief in God the Father, God the Son, and God the Holy Spirit—in God the Father, as imputing the righteousness of His Son, the Saviour, and ascribing it to man; in God the Son, as interceding and covenanting; and in God the Holy Spirit, as actually inscribing on man the imputed righteousness of the Son, and sealing it to make it sure by justifying, sanctifying, and regenerating him. This is the faith of the present day, which alone is sufficient to prove that a trinity of gods is acknowledged
2 and worshipped. From the faith of every church arises not only the whole of its worship, but also of its doctrine; wherefore it may be said, that such as a faith is, such is its doctrine. It, therefore, follows, that this faith, since it is a faith in three gods, has perverted everything pertaining to the church; for faith is the first principle, and doctrinals are its derivatives, and derivatives take their essence from their first principle. And if any one chooses to examine the particulars of doctrine in relation to God, the person of Christ, charity, repentance, freewill, election,

the use of the sacraments of Baptism and the Lord's Supper, he will clearly see, that a trinity of gods enters into every particular; and although it may not seem to be actually in these, yet it is the fountain from which they flow. But since it is impossible in this place to enter upon such an examination, and yet, for the sake of opening men's eyes, it might be expedient to do so, therefore an Appendix shall be added to this work in which this point will be demonstrated.

The faith of the church respecting God, is like the soul in the 3
body, and points of doctrine like the members. And, moreover, faith in God is like a queen, and dogmas are like the officers of her court; and as such officers are dependent on the queen's authority, so are dogmas on the utterances of faith. From this faith, whatever it may be, it can be seen how the Word is understood in the church; for faith bends and draws whatever it can towards itself, as it were with cords. If it is a false faith, it plays the harlot with every truth that the Word contains, and puts a wrong interpretation upon it, and thereby falsifies it, and makes the man of the church insane in spiritual things; but if it is a true faith, it favours the whole Word; and the God of the Word, who is the Lord God the Saviour, imparts light, and breathes upon it His Divine assent, and makes a man wise. That the faith of the present day, which 4
in its internal form is a faith in three gods, but in its external form in one God, has extinguished the light of the Word, and removed the Lord from His church, and has thus turned its morning into night, will also be seen in the Appendix. This was effected by heretical doctrines before the Nicene Council, and by heresies arising from that Council afterwards.

But what confidence can be placed in Councils which do not enter by the door into the sheepfold, but climb up some other way, according to the words of the Lord in John (x. 1, 9)? Their deliberations may be compared to the steps of a blind man walking in the day, or to one who has the use of his eyes in the night, neither of whom sees the ditch before he falls into it. What confidence, for instance, can be placed in Councils that have established the Pope's vicarship, the canonization of the dead, the invocation of them as so many deities, the worship of their images, the authority to grant indulgences, the division of the eucharist, and so on? What trust, then, can be placed in a Council that established the abominable doctrine of predestination, and hung it up before the temples of its church as the palladium of religion? But my friend, go to the God of the Word, and thus to the Word itself, and enter by the door into the sheepfold, that is, into the church, and you will be enlightened; and then you will see, as from a mountain, not only the errors

of many others, but also your own former wanderings in the dark forest at the foot of the mountain.

178. The faith of every church is like the seed from which all its dogmas spring, and may be compared to the seed of a tree, from which grow all its parts, even to the fruit; and also to the seed of man, from which are begotten children and families in successive series; therefore, when a primary faith, which, from its predominancy is called a saving faith, is known, the character of the church is known. This may be illustrated by the following example. Suppose the faith to be, that nature is the creator of the universe; from this it follows that the universe is what is called God; that nature is its essence; that the ether is the supreme god, whom the ancients called Jupiter; that the air is a goddess, whom the ancients called Juno, and made her the wife of Jupiter; that the ocean is a deity inferior to these, who, after the manner of the ancients, may be called Neptune; and since the divinity of nature extends even to the centre of the earth, that there also is a god, who, as with the ancients, may be called Pluto; that the sun is the court of all the gods, in which they assemble when Jupiter calls a council; moreover, that fire is life from God; and thus that birds fly, beasts walk, and fishes swim in God. Further, it follows that thoughts are merely modifications of ether, as expressions of thought are merely modulations of air; and that the affections of love are occasional changes of state, due to the influx of the sun's rays into them; and in addition to this, that a life after death, together with heaven and hell, is a fiction invented by the clergy, with a view to their own honour and wealth, but useful nevertheless, and ought not to be publicly ridiculed, because it serves the purpose of keeping the minds of the simple under the yoke of obedience to rulers; that those, moreover, who are seriously devoted to religion, are men of an abstract turn of mind, whose thoughts are hallucinations, whose actions are ridiculous, and who, living in servile subjection to priests, believe what they do not see, and see what is above their comprehension. These results, and many like them, are contained in the belief, that nature is the creator of the universe; and they issue from it, when it is opened. These things have been adduced to show, that in the faith of the present church, which in its internal form is a belief in three gods, but in its external in one, there are contained troops of falsities, which may be drawn out of it, in number like young spiders in a spider's egg. Anyone whose mind has become truly rational by light from the Lord may see this. But how can any others see it, when the door to that faith and its offspring is closed and bolted by the ordinance that it is unlawful for reason to look into its mysteries?

179. VII. HENCE HAS SPRUNG THAT ABOMINATION OF DESOLA-

TION, AND THAT AFFLICTION, SUCH AS WAS NOT NOR SHALL BE, WHICH THE LORD FORETOLD IN DANIEL, IN THE EVANGELISTS, AND IN THE REVELATION.

It is written in Daniel, "Upon the bird of abominations desolation, even until the consummation and decision; it shall drop upon the devastation" (Dan. ix. 27). In Matthew the Evangelist the Lord says then, "Many false prophets shall arise, and shall deceive many; when therefore ye shall see the abomination of desolation, foretold by Daniel the prophet, stand in the holy place, whoso readeth, let him understand" (Matt. xxiv. 11, 15); and afterwards in the same chapter, "Then shall be great tribulation, such as was not since the beginning of the world until now, nor ever shall be" (ver. 21). This affliction and abomination are spoken of in seven chapters in the Revelation, and are signified by the black horse, and the pale horse, going out of the book whose seals the Lamb opened (vi. 5-8); also, by the beast rising out of the abyss, which made war with the two witnesses, and slew them (ix. 7); and also by the dragon which stood before the woman that was about to be delivered, to devour her child, and pursued her into the wilderness, and there cast out from his mouth water as a stream after her, that he might cause her to be carried away of the flood (xii.); and also by the beasts of the dragon, one rising out of the sea, and the other out of the earth (xiii.). Also by the three spirits like frogs, which came forth out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet (xvi. 13); and further by this, that after the seven angels had poured out the vials of the wrath of God, in which were the seven last plagues, upon the earth, upon the sea, the fountains and rivers, upon the sun, upon the throne of the beast, upon the river Euphrates, and lastly into the air, there was a great earthquake, such as had not been since men were upon the earth (xvi.). The earthquake signifies the overthrow of the church, which is caused by falsities and the falsifications of truth, and this is signified also by the great tribulation, such as had not been from the beginning of the world (Matt. xxiv. 21). The same is meant by these words: "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the anger of God; and the wine-press was trodden, and blood came out, even to the horses' bridles, for a thousand six hundred furlongs." (Rev. xiv. 19, 20); blood here signifies truth falsified; not to mention other passages in those seven chapters.

180. In the Evangelists (Matt. xxiv.; Mark xiii.; and Luke xxi.) the successive states of the decline and corruption of the Christian church are described; and in those chapters, by the great affliction, such as had not been since the beginning of the world, nor shall be, is there meant, as in other passages through-

out the Word, the infestation of truth by falsities, to such a degree, that not a single truth remains that is not falsified and brought to its consummation. This is also meant by the abomination of desolation in the same passages, also by the desolation upon the bird of abominations, and by the consummation and decision in Daniel; the same thing is described in the Revelation by those things that have just been referred to above. This was the result of men not acknowledging the unity of God in trinity, and His trinity in unity in one person, but in three; and the church has, therefore, been based in men's minds on the idea of three gods, and in their mouths, upon the confession of one God; for thus they have separated themselves from the Lord, and at length to such an extent that they have no idea left of the Divine in His Human Nature, when nevertheless He is God the Father Himself in the Human; on which account He is called the Father of Eternity (Isa. ix. 6); and He said to Philip, "He that hath seen me, hath seen the Father!" (John xiv. 9).

181. But it may be asked, what is the real source of the fountain from which such abomination of desolation, as is described in Daniel (ix. 27), and such affliction as never had been, nor shall be (Matt. xxiv. 1, 2), has sprung? The reply is that it is from the faith that prevails universally throughout the Christian world, with its influx, operation, and imputation, according to the received traditions. It is astonishing that the doctrine of justification by this faith alone, although it is no faith, but a mere delusion, carries every point in all Christian churches, that is, it there rules with the clergy as almost the one theological principle. It is that which all young students of divinity eagerly learn, imbibe, and absorb in the schools, and which, as if inspired with heavenly wisdom, they afterwards teach in their churches, and publish in their writings. By it they eagerly pursue and acquire fame, glory, and a reputation for superior learning, and on account of it, diplomas, degrees, and rewards are bestowed upon them; and all this is done, although by this same faith alone the sun at this day is darkened, the moon does not give her light, the stars are fallen from heaven, and the powers of the heavens are shaken, according to the words of the Lord's prophecy in Matthew (xxiv. 29). That the doctrine of this faith has now blinded men's minds to such an extent that they are unwilling, and, therefore, apparently unable, to see any Divine Truth interiorly, either by the light of the sun or the moon, but only exteriorly, in a rough and superficial way, by the light of the hearth at night, has been proved to me; wherefore I am able to declare, that were the Divine truths which relate to the true union of charity and faith, to heaven and hell, to the Lord, to a life after death, and to eternal happiness, sent down from heaven written in letters of silver, they would not be considered worth reading, by those who maintain the doctrine of justification and sanctification by faith alone;

whereas, on the other hand, were a treatise on justification by faith alone sent up from hell, this they would receive, embrace, and carry home in their bosoms.

182. VIII. FOR THE SAME REASON ALSO UNLESS A NEW HEAVEN AND A NEW CHURCH WERE FORMED BY THE LORD, NO FLESH COULD BE SAVED.

It is written in Matthew, "Then shall be great tribulation, such as has not been since the beginning of the world until now, nor shall be; and except those days should be shortened, there should no flesh be saved" (xxiv. 21, 22). This chapter treats of the consummation of the age, by which is meant the end of the present church; therefore, by shortening those days is meant to put an end to this church, and establish a new one. Who does not know that unless the Lord had come into the world, and accomplished redemption, no flesh could have been saved? and to accomplish redemption means to form a new heaven and a new church. That the Lord will come again into the world, He foretold in the Evangelists (Matt. xxiv. 30, 31; Mark xiii. 26; Luke xii. 40; xxi. 27); and in the Revelation, particularly in the last chapter. That He is also at this day accomplishing a redemption, by founding a new heaven, and establishing a new church, to the end that man may be saved, was shown above in the section on redemption. The great mystery, that 2 unless a new church is established by the Lord no flesh can be saved, is this, that so long as the dragon with his horde remained in the world of spirits, into which he was cast, no Divine Truth, united to Divine Good, could pass through to men on earth, without being perverted, or falsified, or without perishing. This is what is meant in the Revelation by these words: "The dragon was cast out upon the earth, and his angels were cast out with him; woe to the inhabitants of the earth and of the sea; for the devil is come down unto you, having great wrath" (Rev. xii. 9, 12, 13). But when the dragon was cast into hell (xx. 10), then John saw the new heaven and the new earth, and the New Jerusalem descending from God out of heaven (xx. 1, 2). All those who are principled in the faith of the present church are meant by the dragon.

I have sometimes conversed in the spiritual world with those 3 who hold the doctrine of justification by faith alone, and I have told them that their doctrine was erroneous and absurd, and that it led men into a false security, blindness, sleep, and night in spiritual things, and consequently brought death to the soul, and I have exhorted them to desist from it; but I have received the reply, "Why desist? Does not the superiority of the erudition of the clergy over that of the laity depend solely on this doctrine?" But I replied, that in this way they did not regard the salvation of souls as anything, but the increase of their own reputation, and that, in consequence of applying

the truths of the Word to their own false principles, and thus adulterating them, they were angels of the abyss, called Abaddons and Apollyons (Rev. ix. 11), by which are signified those who destroy the church by the total falsification of the Word. But they replied, "How so? By our knowledge of the mysteries of this faith we are oracles, and from it, as from a sanctuary, we give responses; therefore we are not Apollyons, but Apollos." Indignant at this I said, "If you are Apollos, you are also Leviathans. Your leaders are crooked Leviathans, and the inferior among you long Leviathans, whom God will visit with His severe and great sword" (Isa. xxvii. 1). But they laughed at this.

183. IX. FROM A TRINITY OF PERSONS, EACH OF WHOM IS SEPARATELY GOD, ACCORDING TO THE ATHANASIAN CREED, HAVE ARISEN MANY DISCORDANT AND INCONGRUOUS NOTIONS ABOUT GOD, WHICH ARE DELUSIVE AND ABORTIVE.

From the doctrine of three Divine persons from eternity, which is actually the head of all the doctrinals in the Christian churches, have arisen many improper notions about God, unworthy of the Christian world, which ought to be, and which might be, a luminary to all people and nations in the four quarters of the globe on the subject of God and His unity. All who are outside the pale of the Christian church, whether they are Mohammedans, Jews, or Gentiles, whatever religion they profess, have conceived an aversion to Christianity solely because Christians believe in three gods. This its missionaries know, and, therefore, are particularly cautious how they mention a trinity of persons, according to the Nicene and Athanasian Creeds, ; because they know that if this were done they would be shunned and ridiculed.

2 The discordant, ludicrous, and frivolous ideas which have arisen from the doctrine of three Divine persons from eternity, and which spring up in every one that retains a belief in the words of that doctrine, and, from the ears and eyes, enter into the thought, are these: That God the Father sits overhead on high, the Son at His right hand, and the Holy Spirit before them, attending to what they say, who instantly runs, through the whole world and, according to their determination, dispenses the gifts of justification, and inscribes them on the hearts of men, changing them from children of wrath to children of grace, and from the damned to the elect. I appeal to the learned, both clergy and laity, whether they entertain in their minds any other view of the Trinity than this, since it flows spontaneously from that very doctrine, as may be seen in the
3 Memorabilia above (n. 16.) It is attended also with the curiosity of conjecturing what they conversed about with one another before the world was created; whether about the world that was to be created, or about those who were to be predestined and justified, according to the Supralapsarians,

or even about redemption; and also what they conversed about after the world was created, the Father, speaking from His authority and power of imputation, and the Son, from His power of mediation; also that imputation, which is election, comes from the mercy of the Son who intercedes for all, and for some individually, to whom the Father is moved to show favour, from love to the Son, and by the agony which He saw Him endure on the cross.

But who cannot see that all such notions are the ravings of the mind concerning God? And yet these are the notions that are held to be most holy in the Christian churches, which are to be kissed with the lips, but not to be examined mentally, because they are matters of reason, which, if raised from the memory into the understanding, would make a man insane. Nevertheless, this does not remove the idea of three gods, but leads to a stupid faith from which men think about God, like people dreaming in their sleep, or as one who walks about in the darkness of night, or as one born blind walks in the light of day.

184. That a trinity of gods occupies the minds of Christians, although they deny it from shame, is very evident from the ingenuity of many who contrive methods to prove that three are one, and one three, by geometry, measurements, arithmetic and physics, and even by the folding of pieces of cloth and paper; thus they trifle with the Divine Trinity, as jugglers play one with another. Their juggling on this subject may be compared to those sick of a fever, who see a single object, such as a man, a table, or a candle, as three, or three as one. It may be compared also to the tricks of those who work soft wax with their fingers and mould it into various forms, at one time into a triangular form to represent the Trinity, at another time into a spherical form to represent the unity, asserting it still to be one and the same substance. Nevertheless, the Divine Trinity is like a pearl of the greatest value; but, when divided into persons, it is like a pearl divided into three parts, by which it is wholly and obviously destroyed.

MEMORABILIA.

185. To the above I shall add the following Memorabilia.—I. In the spiritual world there are climates and zones just as in the natural world, there being nothing in the latter world that does not exist also in the former; but they differ in origin. In the natural world the varieties of climate depend on the sun's distance from the equator, but in the spiritual world they vary according to the distance of the affections of the will, and consequently of the thoughts of the understanding, from true love and true faith; of these latter all things in the spiritual world are correspondents. In the frigid zones of

the spiritual world, things appear similar to those in the frigid zones in the natural world. The ground seems to be frozen, the water covered with ice, and these are also covered with snow. These cold regions are the resort and habitation of those who, in the natural world, had lulled their understandings to sleep, by their indolence in thinking on spiritual subjects, and had been too lazy to do anything useful. They are called northern spirits. I was once seized with a strong desire to see some district in the frigid zone where those northern spirits dwell, and accordingly
2 I was conducted in spirit towards the north, as far as a tract of country where all the land appeared covered with snow, and all the water icebound. It was the sabbath-day, and I saw men, that is, spirits, similar in stature to men in the natural world; but, on account of the cold, they had their heads covered with lions' skins, so put on that the mouths answered to those of the wearers, while their bodies, both before and behind, down to the loins, were covered with leopard skins, and their feet with bear skins. I also saw several riding in chariots, and some in chariots carved in shape of a dragon, with horns projecting forward. The chariots were drawn by small horses, whose tails had been cut off, which ran like terrible wild beasts, while the driver, with the reins in his hand, drove and urged them on their course. Finally, I saw that the crowds were flocking to a temple, which was invisible, because covered with snow; but the custodians of the church were labouring at the snow, and making a road, by digging, to give entrance to the people,
3 who accordingly descended and entered. I was then permitted to see the inside of the temple, which was abundantly lighted with lamps and candles. The altar was of hewn stone, behind which hung a tablet, with this inscription: "THE DIVINE TRINITY, FATHER, SON, AND HOLY SPIRIT, WHO ARE ESSENTIALLY ONE GOD, BUT PERSONALLY THREE."

Presently, a priest standing at the altar, after he had three times kneeled before the tablet, ascended the pulpit with a book in his hand, and began his sermon on the Divine Trinity, crying out with a loud voice, "Oh, how great a mystery, that God in the Highest should beget a Son from eternity, and by Him send forth the Holy Spirit, and that these three should be united in essence, yet separated in their properties, which are imputation, redemption, and operation? If, however, we look upon these things by the aid of reason, our sight becomes darkened, and a speck comes before it, as when one attempts to look at the naked sun; therefore, my brethren, it is my advice, that on this subject we keep our understandings in obedience to faith."

4 After this he again lifted up his voice, and said, "Oh, how great a mystery is our holy faith, which is, that God the Father imputes the righteousness of His Son, and sends the Holy Spirit,

who, from that imputation, gives the pledges of justification, which, in a summary, are remission of sins, renewal, regeneration, and salvation, about the influx or action of which a man knows no more than the statue of salt into which Lot's wife was turned, and about the indwelling or state of which, he knows no more than a fish in the sea. But, my friends, there is a treasure hid in this faith, so deep, however, and so covered up that not a particle of it can be seen; therefore, it is my advice, that in this case also we keep our understandings in obedience to faith."

After a few sighs, he again raised his voice, and said, "Oh, 5
how great a mystery is election! He becomes one of the elect to whom God imputes that faith, which of His free pleasure and pure grace He infuses into whomsoever and whenever He pleases; and a man is like a dead stock when this faith is being infused, but afterwards he becomes like a living tree. The fruit, however, which is good works, hangs indeed on that tree, which, in a representative sense, is our faith, but still it does not adhere to it; therefore, the value of that tree is not in its fruit. But as this sounds like heterodoxy, and yet is a mystical truth, therefore, my brethren, it is my advice that on this subject also we keep our understandings in obedience to faith."

Then, after a short pause, standing as if he would call up 6
something from his memory, which he had stored up, he continued his discourse, saying, "From the store of mysteries I will yet produce one more, which is this, that a man has not a single grain of free-will in spiritual things; for our chiefs and priestly rulers, in their theological canons, declare that in matters of faith and salvation, which are especially called spiritual, a man has no power to will, to think, to understand, no, nor even to accommodate and apply himself to the reception of them; therefore, from myself, I also say that a man of himself has no more power to think rationally or talk sensibly on such subjects than a parrot, a magpie, or a raven; so that in spiritual things, man is actually an ass, and a man only in natural things. But, my beloved friends, lest this subject as others should trouble your reason, let us keep our understandings in obedience to faith; for our theology is like a bottomless abyss, into which if you suffer your intellectual vision to look down, you will be overwhelmed, and perish as in a shipwreck. Yet bear in mind that we are nevertheless in the true light of the gospel, which shines aloft over our heads; but the misfortune is that the hair of our heads, and the bones of our skulls, prevent it from penetrating into the inner recesses of our understandings."

When he had thus spoken, he descended from the pulpit; 7
and after he had offered up a prayer at the altar, and the service was ended, I approached some of the congregation, who were conversing together, where the priest was; and those

standing around him said, "We give you everlasting thanks for your magnificent discourse, so replete with wisdom."

But I then said to them, "Did you understand anything that was said?" And they replied, "We took it all in with open ears; but why do you ask whether we understood it? Is not the understanding quite stupid in such subjects?" And the priest hearing this, said, "Because you have heard, and have not understood, blessed are ye; for in this way ye have salvation."

8 I afterwards conversed with the priest, and asked him whether he had taken his degrees? He replied, "I am a master of arts." I then said, "Master, I have heard you preach mysteries, but if you only know their names, without knowing what they contain, you know nothing; for they are like boxes locked with a triple lock, which unless you open and look in, which is done by the understanding, you cannot tell whether they contain things valuable or things worthless, or even hurtful; they may contain cockatrice' eggs, or spiders' webs, according to the description in Isaiah (lix. 5)." On my saying this, the priest looked at me with a fierce countenance; the worshippers departed, and entered their chariots, intoxicated with paradoxes, infatuated with empty words, and enveloped in darkness in all things relating to faith and the means of salvation.

186. II. I was once engaged in thinking about what region of the human mind theological matters occupy in man. At first I supposed that, as such things are of a spiritual and celestial nature, they occupied the highest region. For the human mind is divided into three distinct regions, like a house of three stories, and like the abodes of the angels divided into three heavens. Then an angel stood before me, and said, "Theology, with those who love truth because it is truth, ascends even to the highest region of the mind, because that is their heaven, and they enjoy there the same light as the angels; and morals, theoretically examined and contemplated, are situated beneath this in the second region, because they communicate with what is spiritual; while political matters occupy a place immediately beneath them; but scientific matters, which are various, and may be referred to genera and species, form the door to those higher regions. Those in whom things spiritual, moral, political, and scientific are thus subordinated, in all their thoughts think, and in all their actions act, from justice and judgment, because the light of truth, which is also the light of heaven, from the highest region, illumines what is below, just as the light of the sun, passing through the ethers and air, illuminates the eyes of men, beasts, and fishes. It is different, however, with those who do not love truth because it is truth, but only for their own glory and reputation; with them, theological matters reside in the lowest

region in which things scientific have their abode, with some of which they mingle, but with others they cannot; beneath these, in the same region, are political matters, and, beneath these again, morals. Since with such persons, the two higher regions are not opened on the right side, they have no interior reason from judgment, and no affection for justice, but only ingenuity, for they can talk on any subject with apparent intelligence, and prove whatever they please with an appearance of reason; but the objects of reason, which they most love, are falsities, because to these adhere the illusions of the senses. This is the reason why there are so many people in the world, who no more see the truths of doctrine from the Word, than men born blind; and when they hear such truths, they close their nostrils, lest their odour should offend them, and excite nausea; whereas to falsities they open all their senses, and drink them in as whales do water.

187. III. I was once meditating about the dragon, the beast, and the false prophet, spoken of in the Revelation, when an angelic spirit appeared to me, and inquired what was the subject of my meditation. I said, "Concerning the false prophet." Then he said, "I will lead you to the place where those are who are meant by the false prophet"; and he added, "they are the same as are meant in the 13th chapter of the Revelation by the beast rising out of the earth, which had two horns like a lamb, and which spake like a dragon." I followed him; and behold! I saw a multitude of people, and in the midst of them were the priests of the church, who used to teach that a man is saved only by faith in the merits of Christ, and that works are good, but not conducive to salvation; and that, yet, they must be taught from the Word, as a means of keeping the laity, particularly the more simple among them, in stricter obedience to the civil magistrate, and may be brought, as if from religion, thus interiorly, to practise moral charity.

Then one of them seeing me, said, "Would you like to see 2
our place of worship, in which there is an image representative of our faith?" I went and looked; and lo! the temple was magnificent, and in the centre of it was the image of a woman, clothed in scarlet robes, holding in her right hand a gold coin, and in her left a string of pearls; but both the image and the temple were the effect of an illusion; for infernal spirits have the power, by means of illusions, of representing very magnificent objects, by closing the interiors of the mind, and opening its exteriors only. When I perceived, however, that all this was a mere juggling trick, I prayed to the Lord; and suddenly the interiors of my mind were opened, and then, instead of a magnificent temple, I saw a house, full of chinks from top to bottom, so that none of its parts cohered together; and,

instead of the woman, I saw within the building a figure hanging, with a head like a dragon, a body like a leopard, feet like a bear, and a mouth like a lion, precisely like the description of the beast rising up out of the sea (Rev. xiii. 2). And instead of the floor, there was a marsh, containing a great multitude of frogs; and I was informed that beneath the marsh there was a large hewn stone under which the Word lay deeply hidden. On seeing these things, I said to the juggler, "Is this your place of worship?" He replied, "It is"; but immediately his interior sight was opened, owing to which he saw the same appearances that I did; then with a loud voice he said, "What and whence is all this?" And I said, "This is the result of light from heaven, which reveals the nature of every form, and thus the character of your faith separated from spiritual charity."
3 Then immediately an east wind blew, and carried away the temple and the image, and also dried up the marsh, thus exposing the stone, under which the Word lay. After this a warmth like that of spring was breathed from heaven; and lo! in the very same place there appeared a tabernacle, plain in its outward form. And the angels who were with me said, "Behold the tabernacle of Abraham, such as it was when the three angels came to him, and announced the future birth of Isaac. It appears plain to the eye, but yet, according to the influx of light from heaven, it becomes more and more magnificent." And they were permitted to open the heaven, which is the abode of the spiritual angels, who excel in wisdom; and then, owing to the light inflowing from that heaven, the tabernacle appeared like a temple resembling that at Jerusalem; and on looking into it, I saw that the stone in the floor, under which the Word was deposited, was set round with precious stones, from which lightning, as it were, flashed upon the walls, variegating with beautiful colours the figures that were sculptured
4 on them. While I was wondering at these things, the angels said, "You shall see something still more wonderful." Then they were permitted to open the third heaven, which is the abode of the celestial angels, who excel in love; and suddenly, as a result of the influx of flaming light from that heaven, the whole temple vanished, and in its stead was seen the Lord alone, standing on the foundation stone, which was the Word, with an appearance like that in which He appeared to John (Rev. i.). But, as the interiors of the angels' minds were then filled with a holiness which inclined them to fall prostrate on their faces, the way by which the light from the third heaven entered was closed by the Lord, and from the second heaven opened again, in consequence of which the former appearance of the temple, and also of the tabernacle returned, but the latter was in the centre of the temple. By this the meaning of these words in the Revelation was illustrated (xxi. 3): "Behold, the tabernacle

of God is with men, and he will dwell with them" ; and also of these : "I saw no temple in the" New Jerusalem ; "for the Lord God Almighty and the Lamb is the temple of it" (ver. 22.)

188. IV. Since it has been granted me by the Lord to see the wonderful things that are in the heavens, and under them, it is, therefore, my duty, as commanded, to relate what I have seen. There appeared to me a magnificent palace, with a temple in its very centre; in the centre of this was a golden table, on which lay the Word; and two angels stood beside it. Around the table were three rows of seats ; the seats of the first row were covered with silken cloth of a crimson colour ; the seats of the second row with silken cloth of a blue colour ; and the seats of the third row with white cloth. Below the roof, high above the table, there was a wide curtain, glittering with precious stones, from the splendour of which a rainbow shone, such as is seen when the sky clears up after rain. Suddenly there appeared a number of clergy sitting on the seats, all clothed in the garments of their priestly office. On one side there was a wardrobe, where stood an angel who had the care of it ; and within lay rich vestments in beautiful order. It was a council convened by the Lord ; and I heard a voice from heaven, saying," Deliberate" ; but they said, "On what subject ?" The reply was "Concerning the Lord the Saviour, and the Holy Spirit." But when they began to think on these subjects, they were not in a state of enlightenment ; therefore they made supplication, and then light flowed down out of heaven, which illuminated first the back part of their heads, then their temples, and lastly their faces. Then they began their deliberation ; first concerning the Lord the Saviour, as they were commanded.

The first proposition for investigation was, Who assumed the 2
Human in the virgin Mary ? Then the angel standing at the table, on which the Word lay, read to them these words in Luke : The angel said unto Mary, "Behold, thou shalt conceive in thy womb, and shall bring forth a Son, and shalt call his name *Jesus* : he shall be great, and shall be called the *Son of the Highest.* And Mary said to the angel, How shall this be, seeing I know not a man ? And the angel answering said, *The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee ;* wherefore also that *holy thing* which shall be born of thee shall be called *the Son of God*" (i. 31, 32, 34, 35). He also read these words in Matthew : The angel said to Joseph in a dream, "Joseph, thou son of David, fear not to take unto thee Mary thy wife ; *for that which is begotten in her is of the Holy Spirit*" : and *Joseph* "*knew her not* till she had brought forth her first-born son ; and he called his name *Jesus*" (i. 20, 25). And beside these passages he read many more from the Evangelists, as Matt. iii. 17 ; xvii. 5 ; John i. 18 ; iii. 16 ; xx.

31, and many others where the Lord, as to His Human, is called *The Son of God*, and where He, from His Human, calls Jehovah *His Father*; and also from the Prophets, where it is foretold that Jehovah would come into the world; among others these two passages in Isaiah: "It shall be said in that day, *Lo! this is our God*; we have waited for him, and he will save us; *this is Jehovah; we have waited for him;* we will be glad and rejoice in his salvation" (xxv. 9). "The voice of him that crieth in the wilderness, Prepare ye the way of *Jehovah*, make straight in the desert a highway for *our God*; *for the glory of Jehovah* shall be revealed, and all flesh shall see it together: behold, *the Lord Jehovih* will come in strength; he shall feed his flock like a
3 *shepherd*" (xl. 3, 5, 10, 11). And the angel said, "Since Jehovah Himself came into the world, and assumed the Human, therefore He is called by the prophets *the Saviour and the Redeemer*." And then he read to them the following passages: "Surely *God* is in thee, and there is no God besides; verily, thou art a *God* that hidest thyself, *O God of Israel the Saviour*" (Isa. xlv. 14, 15). "Am not I *Jehovah*? and there is no God else beside me; *a just God and a Saviour; there is none beside me*" (xlv. 21). "*I am Jehovah; and beside me there is no Saviour*" (xliii. 11). "I Jehovah am thy God, and thou shalt know no God beside me; *for there is no Saviour beside me*" (Hos. xiii. 4). "And all flesh shall know that I, *Jehovah, am thy Saviour and thy Redeemer*" (Isa. xlix. 26; lx. 16). "*As for our Redeemer, Jehovah Zebaoth is his name*" (xlvii. 4). "*Their Redeemer is strong, Jehovah Zebaoth is his name*" (Jer. l. 34). "*Jehovah* is my rock, *and my Redeemer*" (Ps. xix. 14). "Thus saith *Jehovah thy Redeemer*, the Holy One of Israel, I, Jehovah, am thy God" (Isa. xlviii. 17; xlix. 7; liv. 8). "Thou, *Jehovah*, art our Father, *our Redeemer*; thy name is from everlasting" (lxiii. 16). "Thus saith *Jehovah, thy Redeemer*, I am Jehovah that maketh all things, and alone by myself" (xliv. 24). "Thus saith Jehovah, the king of Israel, *and his Redeemer, Jehovah Zebaoth*, I am the First, and I am the Last; *and beside me there is no God*" (xliv. 6). "*Jehovah Zebaoth* is his name, *and thy Redeemer* the Holy One of Israel; *the God of the whole earth* shall he be called" (liv. 5). "Behold, the days come that I will raise unto David a righteous Branch, who shall reign as king; and this is his name, *Jehovah our Righteousness*" (Jer. xxiii. 5, 6; xxxiii. 15, 16). "In that day Jehovah shall be king over all the earth: *in that day there shall be one Jehovah, and his name one*" (Zech. xiv. 9).

4 Convinced by all these passages, those who sat on the seats unanimously declared, that Jehovah Himself assumed the Human for the purpose of redeeming and saving mankind. But then a voice was heard from some Roman Catholics, who had concealed themselves behind the altar, saying, "How could

Jehovah God become a man? Is not He the Creator of the universe?" And one of those on the second row of seats turned round and said, "Who was it then?" And he that was behind the altar then stood near it and said, "The Son begotten from eternity"; but an answer was returned, "Is not the Son born from eternity, according to your confession, also Creator of the universe? And what is a Son, and a God, born from eternity? And how is it possible for the Divine Essence, which is one and indivisible, to be separated, and one part of it to descend and not at the same time the whole?"

The second matter of inquiry concerning the Lord was, Whether 5
or no, according to this reasoning, the Father and He are one, as the soul and the body are one? This, they said, followed, for the soul is from the Father. Then one of those on the third row of seats read from the confession of faith, called the Athanasian Creed, the following passage: "Although our Lord Jesus Christ, the Son of God, is God and Man, yet He is not two, but one Christ, one altogether *by unity of person*; *for as the soul and body make one man, so God and Man is one Christ.*" The creed containing these words, said the reader, is accepted throughout the whole Christian world, even by the Roman Catholics. They then said, "What need have we of further proof? The Father and He are one, as the soul and body are one; and since this is the case, we perceive that the Human of the Lord is Divine, because it is the Human of Jehovah; and also, that the Lord ought to be approached as to His Divine Human, because this is the only possible way to approach the Divine which is called the Father."

This conclusion the angel confirmed by further quotations from the Word; among which were these: "Unto us a child is born, unto us a son is given; and his name shall be called Wonderful, Counsellor, Mighty, *the everlasting Father*, the Prince of Peace" (Isa. ix. 6). "Though Abraham be ignorant of us, and Israel acknowledge us not; thou, *Jehovah, art our Father, our Redeemer; thy name is from everlasting*" (lxiii. 16). "Jesus said, He that believeth on me, believeth on him that sent me: and he that seeth me *seeth him that sent me*" (John xii. 44, 45). "Philip saith unto Jesus, Show us the Father: Jesus saith unto him, *He that hath seen me hath seen the Father;* how sayest thou then, Show us the Father? Believest thou not that *I am in the Father, and the Father in me*?" (John xiv. 8-11). "Jesus said, *I and the Father are one*" (x. 30); and again: "All things that the Father hath are mine, and all mine are the Father's" (xvi. 15; xvii. 10). Lastly, "Jesus said, I am the way, the truth, and the life; no man cometh to the Father but by me" (xiv. 6). To this the reader added, 6
that things similar to those there spoken by the Lord of Himself and His Father might also be said by a man of himself

and his soul. Having heard this they all declared with one voice and one heart that the Human of the Lord was Divine, and that it must be approached in order to come to the Father; since Jehovah God, by means of it, sent Himself into the world, and made Himself visible to the eyes of men, and thus accessible. He similarly made Himself visible, and thus accessible to the ancients, in a human form, but that was by means of an angel; and as this form was representative of the Lord, who was to come into the world, therefore all things in the church at that time were representative.

7 After this followed a deliberation concerning the Holy Spirit; but previous to this, they disclosed the idea generally entertained concerning God the Father, the Son, and the Holy Spirit, which is, that God the Father is seated on high, and the Son at His right hand, and that the Holy Spirit is sent forth from them to enlighten, instruct, justify, and sanctify men. But a voice was then heard from heaven, saying, "We cannot endure that idea. Who does not know that Jehovah God is omnipresent? He who knows and acknowledges this, must also acknowledge that it is He who enlightens, instructs, sanctifies, and justifies, and not a mediating God distinct from Him; much less one distinct from both of these, as one person from another. Therefore let the former idea, which is foolish and unjust, be removed, and let this, which is correct, be received, and then you will
8 see this subject clearly." But then a voice was heard from the Roman Catholics, who stood near the altar, saying, "What then is the Holy Spirit, mentioned in the Word of the Evangelists and in Paul, by whom so many learned men among the clergy, and particularly our own, profess themselves to be guided? What person in the Christian World at this day denies the Holy Spirit, and His operations?"

Upon this, one of those on the second row of seats turned round and said, "You say that the Holy Spirit is a distinct person and a separate God; but what is a person going forth and proceeding from a person, but an outgoing and proceeding operation? One person cannot go out of or proceed from another, but operation can. Or what is a God going forth or proceeding from a God, but the out-going and proceeding Divine? One God cannot go out of, or proceed from another; but the Divine
9 can go out of and proceed from one God." On hearing this, those occupying the seats unanimously agreed in this conclusion: "The Holy Spirit is not a distinct person by himself, therefore not a God by himself, but is the Holy Divine, going forth and proceeding from the one only omnipresent God, who is the Lord." To this, the angels who stood at the golden table upon which the Word was placed said, "Well determined. We nowhere read in the Old Testament that the prophets spoke the Word from the Holy Spirit, but from Jehovah; and wherever

the Holy Spirit is mentioned in the New Testament, it signifies the proceeding Divine, which is the Divine enlightening, instructing, vivifying, reforming, and regenerating.

After this followed another subject of inquiry respecting 10
the Holy Spirit, which was: From whom proceeds the Divine meant by the Holy Spirit,—from the Father, or from the Lord? While they were investigating this subject, a light from heaven shone upon them, by which they saw that the Holy Divine, meant by the Holy Spirit, does not proceed out of the Father through the Lord, but out of the Lord from the Father, comparatively as man's activity does not proceed from the soul through the body, but out of the body from the soul. This the angel who stood at the table proved by these passages from the Word: "He whom the Father hath sent speaketh the words of God; for God giveth not the spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand" (John iii. 34, 35). "There shall come forth a rod out of the stem of Jesse: the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might" (Isa. xi. 1, 2). That the spirit of Jehovah was put upon him, and was in him (xlii. 1; lix. 19, 21; lxi. 1; Luke iv. 18). "When the Holy Spirit is come, *whom I will send unto you from the Father*" (John xv. 26). "He shall glorify me; *for he shall receive of mine*, and shall show it unto you. *All things that the Father hath are mine; therefore, said I, that he shall take of mine, and show it unto you*" (xvi. 14, 15). "If I go away, *I will send the Comforter unto you*" (xvi. 7,). That the Comforter is the *Holy Spirit* (xiv. 26). "*The Holy Spirit was not yet, because Jesus was not yet glorified*" (vii. 39); but after His glorification "*Jesus breathed on his disciples and saith, Receive ye the Holy Spirit*" (xx. 22). And in the Revelation: "Who shall not glorify thy name, O Lord, for *thou only art holy*" (xv. 4). Since the Divine operation of the Lord, 11
from His Divine omnipresence, is meant by the Holy Spirit, therefore when the Lord spoke to His disciples concerning the Holy Spirit, whom He would send from the Father, He also said, "I will not leave you comfortless; *I go away and come again unto you;* and in that day ye shall know that *I am in my Father, and ye in me, and I in you*" (John xiv. 18, 20, 28); and just before His departure out of the world He said, "Lo! I am with you always, even to the consummation of the age" (Matt. xxviii. 20). Having read these passages to them, the angel said, "From these, and many other passages in the Word, it is evident that the Divine, which is called the Holy Spirit, proceeds out of the Lord from the Father." On which those upon the seats all declared, "This is Divine truth."

Lastly, this was passed: "That from the deliberations in 12
this council, we clearly see, and, therefore, acknowledge as

holy truth, that in the Lord God the Saviour Jesus Christ there is the Divine Trinity, consisting of the originative Divinity, which is called the Father, the Divine Human, which is called the Son, and the proceeding Divine, which is called the Holy Spirit"; all together declaring, "*In Jesus Christ dwelleth all the fulness of the Godhead bodily*" (Col. ii. 9). Thus there is one God in the church.

13 When these labours were finished in that magnificent council, they rose to depart; and the angel, the keeper of the wardrobe, came and brought to each of those who had occupied the seats, splendid garments, interwoven here and there with threads of gold, and said, "Accept these wedding garments." They were then conducted in glory to the new Christian heaven, with which the church of the Lord on earth, which is the New Jerusalem, will be united.

CHAPTER IV.

THE SACRED SCRIPTURE, OR THE WORD OF THE LORD.

I. THE SACRED SCRIPTURE, OR THE WORD, IS DIVINE TRUTH ITSELF.

189. It is commonly agreed that the Word is from God, is divinely inspired, and, therefore, holy; but yet in what part of the Word its divinity resides is so far unknown; for in the letter it looks like ordinary literature, strange in style, neither so sublime nor so brilliant as the literature of the world. For this reason the man who worships nature instead of God, or in preference to God, and, therefore, thinks from himself and his proprium, and not from the Lord out of heaven, may easily fall into error respecting the Word, and into contempt for it, and say within himself, when he reads it, "What does this mean? What does that mean? Is this Divine? Could God, who is infinite wisdom, speak in this way? Where is its sanctity, or whence can it be derived, but from man's religious principles and their persuasive power?"

190. But he who thinks in this way, does not consider that Jehovah the Lord, who is God of heaven and earth, spoke the Word by Moses and the prophets, and that, consequently, it must be Divine Truth; for what Jehovah the Lord Himself speaks can be nothing else; nor does he consider that the Lord the Saviour, who is the same as Jehovah, spoke the Word written by the Evangelists, much of it from His own mouth, and the rest from the spirit of His mouth, which is the Holy Spirit, through His twelve apostles. For this reason, He Himself declares, that in His words there are spirit and life, that He is the light which enlightens, and that He is the truth; as is evident from the following passages: "Jesus said, The words which I speak unto you, they are spirit, and they are life" (John vi. 63). Jesus said to the woman at Jacob's well, "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest ask of him, and he would have given thee living water. Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto eternal life" (iv. 6, 10, 14). By Jacob's well is here signified the Word, as also in Deut. xxxiii. 28; therefore the Lord, because He is

the Word, sat there, and talked with the woman. Living water also signifies the truth of the Word. "Jesus said, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water" (John vii. 37, 38). Peter said unto Jesus, "Thou hast the words of eternal life" (vi. 68). Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Mark xiii. 31). The words of the Lord are truth and life, because He is the truth and the life, as He teaches in John: "I am the way, the truth, and the life" (xiv. 6); and in another place: "In the beginning was the Word, and the Word was with God, and God was the Word. In Him was life, and the life was the light of men" (i. 1, 4). By the Word is meant the Lord as to Divine Truth, in which alone there is life and light. For this reason the Word, which is from the Lord, and which is the Lord, is called "*a fountain of living waters*" (Jer. ii. 13; xvii. 13; xxxi. 9); "*a well of salvation*" (Isa. xii. 3); "*a fountain*" (Zech. xiii. 1); and "*a river of living waters*" (Rev. xxii. 1). And it is said that "the Lamb, which is in the midst of the throne, shall feed them" at the "living fountain of waters" (vii. 17); not to mention other passages, where the Word is also called the sanctuary and the tabernacle, wherein the Lord dwells with man.

191. The natural man, however, cannot be persuaded by these things to believe that the Word is Divine Truth itself, in which are Divine Wisdom and Divine Life; for he judges of it by its style, in which no such things appear. Yet the style, in which the Word is written, is a truly Divine style, with which no other style, however lofty and excellent it may seem, can be compared. The style of the Word is such that it is holy in every sentence, in every word, and in some cases in every letter; and, therefore, the Word unites man to the Lord, and opens heaven. There are two things which proceed from the Lord, Divine Love and Divine Wisdom, or, what is the same thing, Divine Good and Divine Truth; the Word, in its essence, is both. And because it unites man to the Lord, and opens heaven, as before stated, therefore it fills man with the goods of love and the truths of wisdom; his will with the goods of love, and his understanding with the truths of wisdom; consequently man receives life by the Word. But it must be well understood, that those only receive life from the Word who read it for the purpose of drawing Divine truths from it, as from their proper fountain, and of applying such Divine truths to life; and that the very reverse takes place with those who read the Word merely for the purpose of procuring honour and worldly wealth.

192. No man who does not know that there is a certain spiritual sense in the Word, as the soul in the body, can judge of it in any other way than from the sense of the letter, when nevertheless

this is like a casket enclosing precious contents, which are its spiritual sense. While, therefore, this internal sense is unknown, men can no more judge of the Divine sanctity of the Word than they can of a precious stone by the matrix which encloses it, and which sometimes appears like an ordinary stone; or than they can judge of diamonds and rubies, the sardonyx, oriental topazes, and so on, by the outward cabinet of jasper, lapis lazuli, amianthus, or agate, in which they are arranged in order. While the contents of the cabinet are unknown, it is not to be wondered at, if the cabinet itself is esteemed only according to the value of the visible material of which it is made. It is the same with the Word as to its literal sense. Lest, therefore, men should remain in doubt as to whether the Word is Divine and most holy, its internal sense, which in its essence is spiritual, and which resides in the external sense, which is natural, as the soul in the body, has been revealed to me by the Lord. This sense is the spirit which gives life to the letter; it can, therefore, testify of the divinity and holiness of the Word, and convince even the natural man, if he is willing to be convinced.

II. In the word there is a spiritual sense, hitherto unknown.

193. Who does not acknowledge and agree to the proposition, that the Word, because it is Divine, is in its inmost contents spiritual? But who has known as yet what the Spiritual is, and where it is concealed in the Word? What the Spiritual is shall be shown in the *Memorabilia* at the end of this chapter; and where it is concealed in the Word in what now follows. The Word in its bosom is spiritual, because it descended from Jehovah the Lord, and passed through the angelic heavens; in which descent the Divine Itself, which in itself is ineffable and imperceptible, was adapted to the perception of angels, and lastly to that of men. Hence the spiritual sense, which is within the natural sense, as the soul in man, the thought of the understanding in speech, or the affection of the will in action; and, if it is permissible to compare it with the visible things of the natural world, the spiritual sense is within the natural sense, as the whole brain is within its meninges or coverings; or as the young branches of a tree are within their barks and coatings; or as all things associated with the generation of a young chicken are within the shell of the egg; and so on. But that such a spiritual sense is contained within the natural sense of the Word, no one has yet discovered; it is necessary, therefore, that this mystery, which in itself is superior to all the mysteries ever before disclosed, should be opened to the understanding, as it will be when explained in the following order:—1. *What the spiritual sense is.* 2. *This sense is in the whole Word and in every part of it.* 3. *It is owing to this sense that the Word is*

divinely inspired, and holy in every word. 4. *This sense has been hitherto unknown.* 5. *Hereafter it will be made known to none but those who are in genuine truths from the Lord.* 6. *Some wonderful things respecting the Word from its spiritual sense.* These propositions shall now be dealt with separately.

194. 1. *What the spiritual sense is.*

The spiritual sense of the Word is not that which beams from the sense of the letter when anyone searches the Word, and explains it to prove some dogma of the church; this may be called the literal and ecclesiastical sense of the Word; but the spiritual sense is not apparent in the sense of the letter, it is interiorly within it, as the soul is in the body, or as the thought of the understanding in the eyes, or as the affection of love in the countenance. It is this sense, especially, that makes the Word spiritual, not only for men, but also for angels; therefore the Word by that sense communicates with the heavens. Since the Word is interiorly spiritual, therefore it is written by pure correspondences; and what is written by correspondences exhibits, in the ultimate sense, a style such as is found in the Prophets, the Evangelists, and the Revelation, which, although it seems commonplace, still conceals Divine and angelic wisdom within. What is meant by correspondence, may be seen in the work entitled *Heaven and Hell*, published in London in 1758, where it treats of the correspondence of all things in heaven with all things in man (n. 87-102); and the correspondence of all things in heaven with all things on earth (n. 103-115). These will be still more fully explained by the examples from the Word given below.

195. From the Lord proceed the Divine celestial, the Divine spiritual, and the Divine natural, one after another. Whatever proceeds from His Divine Love is called the Divine celestial, all of which is good; whatever proceeds from His Divine Wisdom is called the Divine spiritual, all of which is truth. The Divine natural partakes of both, and is their totality in ultimates. The angels of the celestial kingdom, who constitute the third or highest heaven, are in the Divine that proceeds from the Lord, which is called celestial, for they are in the good of love from the Lord. The angels of the Lord's spiritual kingdom, who constitute the second or middle heaven, are in the Divine that proceeds from the Lord, which is called spiritual, for they are in Divine Wisdom from the Lord. The angels of the Lord's natural kingdom, who constitute the first or lowest heaven, are in the Divine that proceeds from the Lord which is called the Divine natural; they are in the faith of charity from the Lord. But the members of the church are in one or other of these kingdoms, according to their love, wisdom, and faith; and in whichever they are, into that they enter after death. Such as heaven is, such also is the Word of the Lord; in the

ultimate sense it is natural, in the interior sense it is spiritual, in the inmost sense it is celestial, and in each one of these senses it is Divine. It is, therefore, accommodated to the angels of the three heavens, and also to men.

196. 2. *The spiritual sense is in the whole Word, and in every part of it.*

This can be best seen from the following passages. John says in the Revelation, "I saw heaven opened, and behold, a white horse, and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself; and he was clothed with a vesture dipped in blood, and his name is called *the Word of God*. And the armies in heaven followed him upon white horses, clothed in fine linen, white and clean. And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords. And I saw an angel standing in the sun, and he cried with a loud voice to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great" (xix. 11, 12, 13, 16, 17, 18). What these words signify, no one can see but from the spiritual sense of the Word; and no one can see the spiritual sense of the Word but from a knowledge of correspondences; for all the above words are correspondences, and there is not one of them without a meaning. A knowledge of correspondences shows the signification of a white horse, of him that sat upon him, of his eyes which were like a flame of fire, of the crowns which he wore on his head, the vesture dipped in blood, the white linen with which the armies that followed him in heaven were clothed; also of the angel standing in the sun, of the great supper to which they should come and gather themselves, of the flesh of kings, captains, and others, which they were to eat.

2 The particular signification of each thing in the spiritual sense may be seen explained in *The Apocalypse Revealed* (n. 820-838); and also in the small work on *The White Horse*; therefore it is needless to repeat the explanation. In those books it is shown, that the Lord as to the Word is here described; that by His eyes, which were like a flame of fire, is meant the Divine Wisdom of His Divine Love; by the crowns which He wore on His head, and by the name which no one knew but Himself, are meant the Divine truths of the Word from Him; and that no one knows what the Word is in its spiritual sense, except the Lord, and those to whom He reveals it; also, that by His vesture dipped in blood is meant the natural sense of the

Word, which is that of the letter, to which violence had been done. That it is the Word which is thus described, is very evident; for it is said, *His name is called the Word of God*; that it is the Lord who is meant is also evident, for it is said that the name of him who sat upon the white horse was *King of kings and Lord of lords*, the same as in Revelation xvii. 14, where we find these words: "And the Lamb shall overcome them, for *he is Lord of lords* and *King of kings*." That the spiritual sense of the Word is to be opened at the end of the church, is signified not only by what is said of the white horse, and of him that sat upon him, but also by the great supper to which all were invited to come by the angel standing in the sun, to eat the flesh of kings and captains, and so forth, by which is signified the appropriation of good of all kinds from the Lord. All these expressions would be unmeaning words, without life and spirit, if there were not a spiritual sense within them, as the soul is within the body.

197. In the Revelation, chap. xxi., the New Jerusalem is described as follows: "Her light was like unto a stone most precious, even like a jasper-stone, clear as crystal; and she had a wall great and high, having twelve gates, and over the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the sons of Israel. And the wall was a hundred and forty-four cubits, which is the measure of a man, that is, of an angel; and the building of the wall was of jasper; and its foundations of all manner of precious stones, of jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth, and amethyst. And the gates were twelve pearls. And the street of the city was pure gold, like unto clear glass; and it was four-square; the length, and the breadth, and the height of it were equal, twelve thousand
2 furlongs"; with many other particulars. That all this is to be spiritually understood, is obvious from the fact, that by the New Jerusalem is meant a New Church which is to be established by the Lord, as is shown in *The Apocalypse Revealed* (n. 880). And since by Jerusalem is there signified the church, it follows that everything spoken of it as of a city, its wall, the foundations of the wall, and its dimensions, contains a spiritual sense, since whatever relates to the church is spiritual. But what those things signify has been shown in *The Apocalypse Revealed* (n. 896-925), therefore it is needless here to repeat the explanation. It is sufficient to understand from that work, that there is a spiritual sense in every particular of the above description, as the soul in the body, and that without that sense the expressions could have no reference to the church; as that the city was of pure gold, its gates of pearls, its wall of jasper, the foundations of the wall of precious stones; that the wall was a hundred and forty-four cubits, which is the measure of a man, that is,

of an angel, that the city was in length, breadth, and height, twelve thousand furlongs, with many other particulars. But he who, by a knowledge of correspondences, knows the spiritual sense of the Word, understands those things, and will see, for instance, that the wall and its foundations signify the doctrinals of the New Church derived from the sense of the letter of the Word; and that the numbers twelve, one hundred and forty-four, and twelve thousand, signify everything belonging to it, or its truths and goods in the aggregate.

198. Where the Lord speaks to His disciples about the consummation of the age, which is the last time of the church, at the close of his predictions concerning its successive changes of state, He says, "Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other" (Matt. xxiv. 29-31). These words, in their spiritual sense, do not mean that the sun and moon shall be darkened, that the stars shall fall from heaven, and that the sign of the Lord shall appear in the heavens, and that He shall be seen in the clouds, and also the angels with trumpets; but by each word there is meant something spiritual relating to the church, of whose final state they are spoken. For in the spiritual sense, the sun, which shall be darkened, means love to the Lord; the moon, which shall not give her light, means faith in Him; the stars, which shall fall from heaven, mean the knowledges of truth and good; the sign of the Son of Man in heaven means the appearing of Divine Truth in the Word from Him; the tribes of the earth, which shall mourn, mean the failure of all the truth of faith, and of all the good of love; the coming of the Son of Man in the clouds of heaven, with power and glory, means the Lord's presence in the Word, and revelation; the clouds of heaven signify the sense of the letter of the Word, and glory signifies its spiritual sense; by the angels with a great sound of a trumpet is meant heaven, whence Divine Truth comes; by the gathering together of the elect from the four winds, from one end of heaven to the other, is meant a New Heaven and a New Church, to be formed of those who have faith in the Lord and live according to His precepts. That in this passage the darkening of the sun and moon, and the falling of the stars upon the earth, is not meant, is evident from the writings of the prophets, where similar statements relating to the state of the church at the time when the Lord should

come into the world are found; as in Isaiah: "Behold, the day of Jehovah cometh, cruel with wrath and fierce anger; the stars of the heavens and the constellations thereof shall not give their light; the sun shall be darkened in his rising, and the moon shall not cause her light to shine; I will visit the world for their evil" (xiii. 9-11); and in Joel: "The day of Jehovah cometh, a day of darkness and of thick darkness; the sun and the moon shall be darkened, and the stars shall withdraw their shining" (ii. 1, 2; iii. 15); and in Ezekiel: "I will cover the heavens and make the stars dark; I will cover the sun with a cloud, and the moon shall not cause her light to shine; all the luminaries of light will I cover, and set darkness upon thy land" (xxxii. 7, 8). By the day of Jehovah is meant the Lord's advent, which took place at a time when there was no longer any good of love and truth of faith in the church, or any knowledge of the Lord; therefore it is called a day of darkness and thick darkness.

199. That the Lord, when in the world, spoke by correspondences, that is, when He spoke naturally He also spoke spiritually, is evident from His parables, in every word of which there is a spiritual sense. Take for example the parable of the ten virgins. He said: "The kingdom of heaven is like unto ten virgins, that took their lamps, and went forth to meet the bridegroom: and five of them were wise, and five were foolish. Those that were foolish took their lamps, but took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept; and at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps: and the foolish said unto the wise, Give us of your oil, for our lamps are gone out: but the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and those that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us; but he answered and said, Verily, I say unto you, I know you not" (Matt. xxv. 1-13). That in every part of this parable there is a spiritual sense, and, therefore, something holy, none can see but those who know that there is a spiritual sense, and are acquainted with the nature of it. In the spiritual sense, the kingdom of the heavens means heaven and the church; the bridegroom means the Lord; the marriage means the marriage of the Lord with heaven and the church by means of the good of love and the truth of faith; the virgins mean those who constitute the church; ten means all; five, a certain part; lamps mean the things of faith; oil means the things of love and its good; sleeping and waking, the life of man in

the world, which is natural, and his life after death, which is spiritual. By buying is meant to procure for themselves; by going to those that sell, and buying oil, to procure for themselves the good of love from others after death; and because it can no longer be acquired, therefore although they came with their lamps and the oil they had bought to the marriage door, still the bridegroom said to them, I know you not. This is because man, after his life in the world is over, remains such as he had been in the world. From all this it is evident, that the Lord spoke by pure correspondences, and this because He spoke from the Divine that was in Him and was His own. Because virgins signify those who constitute the church, therefore, in the prophetical Word, we find such frequent mention of the virgin and daughter of Zion, Jerusalem, Judah, and Israel. And because oil signifies the good of love, therefore all the holy things of the church were anointed with oil. The case is similar with other parables, and all the words spoken by the Lord; for this reason the Lord declares, that His words are spirit and life (John vi. 63).

200. 3. *It is owing to the spiritual sense that the Word is divinely inspired, and holy in every word.*

It is said in the church, that the Word is holy, because Jehovah the Lord spoke it; but since its holiness is not apparent in the sense of the letter, therefore anyone who begins to doubt its holiness on that account, when he afterwards reads the Word, confirms his doubts by many things therein, for he says to himself, "Is this holy? Is this Divine?" Lest such thoughts should enter the minds of many, and afterwards grow stronger, and the Word should, hence, be rejected as a worthless book, and the Lord's conjunction with man should be thereby cut off, it has pleased the Lord at this time, to reveal its spiritual sense, in order that it may be known in what part of it the holy Divine lies concealed. But to illustrate this, let some examples be taken. In the Word we find frequent mention made of Egypt, Assyria, Edom, Moab, the children of Ammon, the Philistines, Tyre and Sidon, and Gog. He who does not know that these names signify things pertaining to heaven and the church, may be led into the error that the Word treats much of peoples and nations, and but little of heaven and the church, thus much about worldly, and little about heavenly things; but when he knows what is signified by these nations, or by their names, he may be led from error to the truth. Similarly, when he sees that in the Word frequent 2
mention is made of gardens, groves, woods, and also of the trees that grow therein, as the olive, the vine, the cedar, the poplar, and the oak; and also of lambs, sheep, goats, calves, oxen; and also of mountains, hills, valleys, fountains, rivers, waters, and the like. He that knows nothing of the spiritual sense of

the Word cannot but suppose that only these things themselves are meant: for he does not know that a garden, a grove, and a wood, mean wisdom, intelligence, and knowledge; that the olive, the vine, the cedar, the poplar, and the oak, mean the good and truth of the church, celestial, spiritual, rational, natural, and sensual; that a lamb, a sheep, a goat, a calf, and an ox, mean innocence, charity, and natural affection; and that mountains, hills, and valleys, mean the higher, the lower, and
3 the lowest things of the church. Again, he does not know that Egypt signifies the Scientific, Ashur the Rational, Edom the Natural, Moab the adulteration of good, the children of Ammon the adulteration of truth, the Philistines faith without charity, Tyre and Sidon the knowledge of goodness and truth, Gog external worship without internal. In general, by Jacob, in the Word, is meant the natural church, by Israel the spiritual church, and by Judah the celestial church.

When a man knows these things he may then be able to conceive that the Word treats solely of heavenly things, and that these worldly things are merely the subjects in which those heavenly ones are. But let us take another instance from the Word
4 to illustrate this truth. We read in Isaiah, "In that day there shall be a highway out of Egypt into Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land; whom Jehovah Zebaoth shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (xix. 23-25). These words, in the spiritual sense, mean, that at the time of the Lord's coming, the Scientific, the Rational, and the Spiritual, shall be one, and that then the Scientific shall serve the Rational, and both the Spiritual; for, as said above, Egypt signifies the Scientific, Ashur or Assyria, the Rational, and Israel the Spiritual. "That day," twice mentioned, means the first and second coming of the Lord.

201. IV. *The spiritual sense of the Word has hitherto been unknown.*

That everything in nature, both general and particular, corresponds to spiritual things, and similarly everything in the human body, is shown in *Heaven and Hell* (n. 87-105). But what correspondence is, has been hitherto unknown; yet it was perfectly understood in the most ancient times; for to those who then lived the knowledge of correspondence was the knowledge of knowledges, and was so universal, that all their manuscripts and books were written by means of correspondences. The book of Job, which is a book of the ancient church, is full of correspondences. The hieroglyphics of the Egyptians, and the fables of antiquity, were nothing but correspondences.

All the ancient churches were churches representative of spiritual things; the rites, and also the statutes, according to which their worship was established, consisted of pure correspondences; this was also the case with everything in the Israelitish church. The burnt-offerings, sacrifices, meat-offerings, and drink-offerings, with all their particulars, were correspondences; so also was the tabernacle, with everything in it; and also the feasts, as the feast of unleavened bread, the feast of tabernacles, the feast of the first fruits; also the priesthood of Aaron and the Levites, and their holy garments. But what the spiritual things are to which each corresponds, is shown in the *Arcana Cœlestia*, published in London. And moreover, all the statutes and judgments relating to their worship and life were correspondences. Now, because Divine things manifest themselves in the world by correspondences, therefore the Word was written by pure correspondences; and for the same reason the Lord, because He spoke from the Divine, spoke by correspondences; for whatever is from the Divine falls into such things in nature as correspond to what is Divine; these outward things then conceal in their depths Divine things which are called celestial and spiritual.

202. I have been informed that the men of the Most Ancient Church, which existed before the flood, were of so heavenly a genius, that they conversed with the angels of heaven, and that they had the power to do so by correspondences; consequently the state of their wisdom was such that, whatever they saw on earth, they thought of, not only naturally, but also spiritually, thus in conjunction with the angels of heaven. Furthermore, I have been informed that Enoch, who is spoken of in Genesis (v. 21-24), and his associates, collected correspondences from the lips of those celestial people, and transmitted this knowledge to posterity. As a result of this, the knowledge of correspondences not only prevailed, but was also cultivated, in many kingdoms of Asia, particularly in the land of Canaan, Egypt, Assyria, Chaldæa, Syria, Arabia, in Tyre, Sidon, and Nineveh, and was thence communicated to Greece, where it was turned into fable, as may be seen from the writings of the oldest authors themselves.

203. To show that the knowledge of correspondences was long preserved among the nations of Asia, although among those who were called diviners and wise men, and by some, Magi, I will adduce a remarkable instance from 1 Sam. v. and vi. We are there informed, that the ark, containing the two tables on which the ten commandments were written, was taken by the Philistines, and placed in the house of Dagon in Ashdod, and that Dagon fell to the ground before it, and that afterwards, his head and the palms of his hands, torn from his body, lay on the threshhold; also that the people of Ashdod and Ekron, to

the number of several thousands, were smitten with hæmorrhoids, and their land laid waste by mice. The Philistines, therefore, called together their lords and diviners, and in order to put a stop to the destruction, determined to make five golden hæmorrhoids, and five golden mice, and a new cart, and place the ark upon it, and near it the golden hæmorrhoids and mice, and by two cows, which lowed by the way before the cart, to send it back to the children of Israel, by whom the cows and the cart were offered up in sacrifice, and the God of Israel was propitiated.

That all these things thus thought of by the diviners of the Philistines were correspondences, is evident from their signification, which is as follows: The Philistines themselves signified those who are in faith separated from charity; Dagon represented that religion; the hæmorrhoids, with which they were smitten, signified natural loves, which, if separated from spiritual love, are unclean; and mice signified the devastation of the church by falsifications of truth. The new cart signified the natural doctrine of the church; for a chariot, in the Word, signifies doctrine derived from spiritual truths; the cows signified good natural affections; the golden hæmorrhoids signified natural loves purified and made good; the golden mice signified the vastation of the church removed by means of good; for gold in the Word signifies good. The lowing of the cows by the way signified the difficult conversion of the lusts of evil in the natural man into good affections; the offering up of the cows and the cart as a burnt offering signified that thus the God of Israel was propitiated. All these things which the Philistines did by the advice of their diviners were correspondences; from which it is clear that that knowledge was long preserved among the Gentiles.

204. Because the representative rites of the church, which were correspondences, in course of time, began to be turned into idolatry and also into magic, that knowledge was then by the Divine Providence of the Lord gradually lost, and with the Israelitish and Jewish nation totally obliterated. The worship of that nation consisted indeed of pure correspondences, and, consequently, was representative of heavenly things; but still they did not know the representation of a single thing, for they were altogether natural men, and, therefore, neither desired nor were able to know anything concerning spiritual and celestial subjects, nor, therefore, anything of correspondences, these being representations of spiritual and celestial things in things natural.

205. The idolatries of nations in ancient times originated from correspondences, because all things visible on earth correspond; consequently, not only trees, but also beasts and birds of every kind, also fishes and all other things. The ancients who had a

knowledge of correspondences made themselves images, which corresponded to heavenly things; and they delighted in them because they signified such things as related to heaven and the church. They, therefore, placed those images not only in their temples, but also in their houses, not to worship them, but to call to mind the heavenly things which they signified. Therefore in Egypt and other places there were images of calves, oxen, serpents, and also of children, old men, and virgins; because calves and oxen signified the affections and powers of the natural man; serpents, the prudence and also the cunning of the sensual man; children, innocence and charity; old men, wisdom; and virgins, the affections of truth; and so in other instances. Their posterity, when the knowledge of correspondences was lost, began to worship as holy, and at length as deities, the images and figures set up by their forefathers in and about their temples. For the same reason, the ancients worshipped in gardens and groves, according to the different kinds of trees growing in them, and also on mountains and hills; for the gardens and groves signified wisdom and intelligence, and each tree some particular thereof; thus the olive signified the good of love; the vine, truth from that good; the cedar, rational good and truth; a mountain, the highest heaven; a hill, the heaven beneath.

That the knowledge of correspondences remained among many eastern nations, even till the coming of the Lord, is evident from the wise men of the east, who came to the Lord at His nativity; wherefore a star went before them, and they brought with them gifts, gold, frankincense, and myrrh (Matt. ii. 1, 2, 9, 10, 11); for the star which went before them signified knowledge from heaven; gold, celestial good; frankincense, spiritual good; and myrrh, natural good; which are the three constituents of all worship. But still there was no knowledge whatever of correspondences among the Israelitish and Jewish nation, although all the details of their worship, and all the statutes and judgments given them by Moses, and everything contained in the Word, were pure correspondences. The reason of this was, that they were idolaters, and consequently of such a nature that they did not even desire to know that any part of their worship had a celestial and spiritual signification; for they believed that all those things were holy in themselves; therefore, had celestial and spiritual things been revealed to them, they would not only have rejected, but even profaned them. For this reason heaven was so closed to them, that they hardly knew that there was a life eternal. The truth of this is obvious from the fact, that they did not acknowledge the Lord, although the whole Sacred Scripture prophesied concerning Him, and foretold His coming. They rejected Him for the sole reason that He instructed them about a heavenly,

and not about an earthly kingdom; for they desired a Messiah who should exalt them above all the nations in the world, and not one who should care for their eternal salvation.

206. The knowledge of correspondences, through which the spiritual sense of the Word is communicated, was not disclosed after those times, because the Christians of the primitive church were men of such simplicity that it could not be revealed to them; for the reason that it would have been found of no use to them, nor would it have been understood. After those times darkness settled upon the whole Christian world, first in consequence of many heretical opinions propagated in the church, and, soon after, in consequence of the decrees and decisions of the Nicene Council, concerning the existence of three Divine persons from eternity, and concerning the person of Christ as being the son of Mary, and not the Son of Jehovah God. Hence sprang the present belief in justification, in which three gods are approached in succession; on it depends everything pertaining to the present church, as the members of the body depend on the head. And because men have applied every thing in the Word to confirm this erroneous belief, therefore the spiritual sense could not be disclosed; for had it been, they would have applied it also to the same purpose, and thereby profaned the very holiness of the Word, and would thus have completely shut heaven against themselves, and removed the Lord from the church.

207. The knowledge of correspondences, which is the key to the spiritual sense of the Word, is to-day revealed, because the Divine truths of the church are now being brought to light, and these are the truths of which the spiritual sense consists; when these are in man, the sense of the letter of the Word cannot be perverted. For this sense is capable of being turned any way, but if it is turned to favour what is false, then its internal holiness perishes, and its external holiness with it; whereas if it be turned to what is true, then its holiness remains; more, however, will be said on this subject in what follows. That the spiritual sense of the Word would be opened at this time, is meant by John's seeing heaven opened, and then the white horse, and also by his seeing and hearing an angel, who stood in the sun and called all to a great supper (Rev. xix. 11-18); but that this sense would not be acknowledged for a long time, is meant by the beast and the kings of the earth, who were about to make war with him that sat on the white horse (Rev. xix. 19); and also by the dragon, which persecuted the woman that brought forth the man-child, until she fled into the wilderness, where he cast out of his mouth water as a flood, that he might overwhelm her (Rev. xii. 13-17).

208. V. *Hereafter the spiritual sense of the Word will be made known to none but those who are in genuine truths from the Lord.*

This is because no one can see the spiritual sense except from the Lord alone, and unless he is in Divine truths from the Lord; for the spiritual sense of the Word treats of the Lord alone and His kingdom, and is that sense in which His angels in heaven are, for it is His Divine Truth there. This sense it is possible for a man to violate, if he has a knowledge of correspondences, and by it desires to explore the spiritual sense of the Word from his own intelligence; since by a few correspondences known to him, he may pervert that sense, and force it to confirm what is false; and this would be to offer violence to Divine Truth, and consequently to heaven also, in which it resides. Therefore, if any one desires to open that sense of himself, and not from the Lord, heaven is closed against him; in which case he either loses sight of all truth or falls into spiritual insanity. This is also because the Lord teaches every one by means of the Word; and He teaches from the knowledges which a man possesses, and does not, without means, impart new knowledges; therefore, unless a man is in possession of Divine truths, or if these are only few, and he is at the same time in falsities, he may falsify truths by falsities, as is done by every heretic with regard to the very sense of the letter of the Word. Lest, therefore, anyone should enter into the spiritual sense, and pervert genuine truth, which belongs to that sense, guards are placed there by the Lord, which are meant in the Word by cherubim.

209. VI. *Some wonderful things respecting the Word resulting from its spiritual sense.*

In the natural world nothing extraordinary proceeds from the Word, because the spiritual sense is not there apparent, nor is received inwardly by man as it is in itself. But in the spiritual world wonderful phenomena arise from it, because all things in that world are spiritual, and spiritual things affect the spiritual man as natural things do the natural man. There are many wonderful phenomena resulting from the Word in the spiritual world, of which I will here mention a few. The Word itself, kept in the shrines of the temples there, shines before the eyes of the angels like a great star, sometimes like a sun, and sometimes from the encompassing radiance like beautiful rainbows; this is the case when the shrine is first opened. That all the 2
truths of the Word both general and particular shine, was made evident to me from this fact, that when any verse of it is written on paper, and the paper is thrown up into the air, the very paper shines in the form in which it has been cut; so that spirits can by the Word produce various shining forms, even those of birds and fishes. But what is still more wonderful, if any person rubs his face, hands, or clothes against the open Word, so as to touch the writing with them, his face, hands, and clothes shine as if he were standing in a star, encompassed with its

light. This I have often seen and wondered at; from which it was evident to me why the face of Moses shone, when he brought the tables of the covenant down from mount Sinai.

3 Besides these, there are many other wonderful phenomena resulting from the Word in the spiritual world. As, for instance, if any person who is in falsities looks at the Word, as it lies in its sacred place, darkness covers his eyes, in consequence of which the Word appears to him to be black, and sometimes as if covered with soot; while if he touches the Word, an explosion follows, attended with a loud noise, and he is thrown into a corner of the room, where he lies for a time, as if he were dead. If a passage from the Word is written on a piece of paper by a person who is in falsities, and the paper is thrown up towards heaven, a similar explosion in the air, between his eye and heaven, follows; the paper is torn to pieces and vanishes; the same thing happens, if the paper is thrown into the nearest corner. This
4 I have often seen. It was, therefore, clear to me that those persons who are in falsities of doctrine have no communication with heaven by means of the Word, but that their reading of it is dissipated on the way, and vanishes like gunpowder enclosed in a paper, when ignited and thrown into the air. The very reverse happens with those who are in truths of doctrine from the Lord, by means of the Word; their reading of the Word penetrates even into heaven, and is effective of conjunction with the angels there. The angels themselves, when they descend from heaven to discharge any duty below, appear surrounded with small stars, particularly about the head, which is a sign that Divine truths from the Word are in them.

5 Moreover, in the spiritual world there are things similar to those on earth, but they are all from a spiritual origin; thus gold and silver and all kinds of precious stones, whose spiritual origin is the sense of the letter of the Word. This is why in the Revelation the foundations of the wall of the New Jerusalem are described by twelve precious stones; for the foundations of its wall signify the doctrinals of the New Church derived from the sense of the letter of the Word. For the same reason also in Aaron's ephod there were twelve precious stones, called Urim and Thummim, and by means of these, responses were given from heaven. Besides these, there are still more wonderful phenomena connected with the Word, which relate to the power of truth therein, which is so great that the description would surpass all belief. For this power is such, that in the spiritual world it overturns mountains and hills, removes them to a great distance, and casts them into the sea; with many other things; in a word, the Lord's power by the Word is infinite.

III. THE SENSE OF THE LETTER OF THE WORD IS THE BASIS, THE CONTAINANT, AND THE SUPPORT OF ITS SPIRITUAL AND CELESTIAL SENSES.

210. In everything Divine there is a primary, a middle, and an ultimate; and the primary passes through the middle to the ultimate, and so exists and subsists; consequently the ultimate is the basis. Again the primary is in the middle, and by means of the middle in the ultimate, and thus the ultimate is the containant; and because the ultimate is the containant and the basis, it is also the support. The learned know that these three may be called end, cause, and effect, and also being, becoming, and manifestation, and that the end is being, the cause becoming, and the effect manifestation; consequently that in every complete thing there is a trine, which is called the primary, middle, and ultimate, also end, cause, and effect. When this reasoning is understood it will be seen that every Divine work is complete and perfect in its ultimate; also that the ultimate contains the whole, because the prior things are in it simultaneously.

211. This is the reason why in the Word, in its spiritual sense, the number three signifies what is complete, perfect, and simultaneous, and because this is the signification of that number, it is, therefore, used in the Word as often as any such thing is designated; as in the following places: Isaiah "walked naked and barefoot *three years*" (Isa. xx. 3). Jehovah called Samuel *three times*, and Samuel ran *three times* to Eli, and Eli understood him the *third* time (1 Sam. iii. 1-8). David told Jonathan to hide himself in the field *three days*; and Jonathan afterwards shot *three arrows* at the side of the stone; and lastly, David bowed himself *three times* before Jonathan (1 Sam. xx. 5, 12-42). Elijah stretched himself *three times* on the widow's son (1 Kings xvii. 21); Elijah commanded to pour water on the burnt-offering *three times* (xviii. 34). Jesus said, "The kingdom of heaven is like unto leaven, which a woman took, and hid in *three measures* of meal, till the whole was leavened (Matt. xiii. 33). Jesus told Peter that he would deny him *thrice*" (xxvi. 34). Jesus said *three times* unto Peter, Lovest thou me? (John xxi. 15-17). Jonah was in the whale's belly *three days and three nights* (Jonah i. 17). Jesus said, that the temple might be destroyed, and in *three days* he would raise it up (Matt. xxvi. 61). Jesus prayed *three times* in Gethsemane (Matt. xxvi. 39-44). Jesus rose again on the *third day* (xxviii. 1). Besides other passages, where the number three is mentioned; and it is used where a work finished and perfect is treated of, because this is what is signified by that number.

212. There are three heavens, the highest, the middle, and the lowest; the highest heaven constitutes the Lord's celestial kingdom, the middle heaven His spiritual kingdom, and the lowest heaven His natural kingdom. And just as there are three heavens, so there are also three senses in the Word —the celestial, the spiritual, and the natural; which also

agrees with what was said above (n. 210), that the primary is in the middle, and by means of the middle in the ultimate, just as the end is in the cause, and by means of the cause in the effect. This clearly shows the true nature of the Word, as containing in the sense of the letter, which is natural, an interior sense, which is spiritual, and in this an inmost sense, which is celestial; and thus that the ultimate sense, which is natural, and is called the sense of the letter, is the containant, basis, and support of the two interior senses.

213. From this it follows that the Word, without the sense of the letter, would be like a palace without a foundation—a palace in the air instead of on the ground, which would be only the shadow of one, and must vanish away; and again that the Word without the sense of the letter would be like a temple containing many holy things, with the sanctuary in the centre without roof or walls, which are its boundaries; if these were wanting or were taken away, its holy things would be carried away by thieves, and violated by the beasts of the earth and the birds of the air, and would thus be destroyed. It would also be like the tabernacle of the sons of Israel in the wilderness,—in the inmost of which was the ark of the covenant, and in the middle the golden lampstand, the golden altar upon which was the incense, and the table upon which was the shew-bread,—without its ultimates, which were courts, veils, and pillars. Moreover, the Word without the sense of the letter would be like the human body without its coverings, called skins, and without its supports, which are called bones, without both of which its inner parts would fall asunder. It would also be like the heart and lungs in the thorax, without their covering, which is called the pleura, and their supports, called the ribs; and like the brain without its coverings, which are called the dura and pia mater, and without its common covering, containant, and support which is called the skull. So would it be with the Word without the sense of the letter; therefore it is said in Isaiah, that Jehovah will create upon all the glory a covering (iv. 5).

IV. THE DIVINE TRUTH, IN THE SENSE OF THE LETTER OF THE WORD, IS IN ITS FULNESS, ITS HOLINESS, AND ITS POWER.

214. The Word in the sense of the letter is in its fulness, its holiness, and its power, because the two prior or interior senses, which are called spiritual and celestial, are simultaneously in the natural sense, which is the sense of the letter, as was said above (n. 210, 212); but how they are simultaneously in it shall now be shown. There are in heaven and in the world, successive order, and simultaneous order; in successive order one thing succeeds and follows another, from the highest to the lowest; but in simultaneous order one thing exists side by side with another, from what is inmost to what is outmost. Successive order is like a column with steps from highest to lowest; while

simultaneous order is like a work coherent from centre to circumference even to the exterior surface. We will now show in what manner successive order becomes, in the ultimate, simultaneous order; it is as follows: the highest things of successive order become the inmost of simultaneous order, and the lowest things of successive order become the outmost of simultaneous order, just as would be the case with a column of steps were it to sink down and terminate in a plane. Thus the simultaneous is formed from the successive; and this is the case in all things in the natural world, and in all things in the spiritual world, generally and particularly. For there is everywhere a primary, a middle, and an ultimate; and the primary, by means of the middle, tends and proceeds to the ultimate. But it must be well understood, that there are also degrees of purity, according to which both these kinds of order result. Now, to apply this to the Word; the Celestial, Spiritual, and Natural proceed from the Lord in successive order, and in the ultimate, they are in simultaneous order; thus, then, the celestial and spiritual senses of the Word are simultaneously in its natural sense. When this is comprehended, it will be easy to see how the natural sense of the Word is the containant, basis, and support of its spiritual and celestial senses; and also how Divine Good and Divine Truth, in the sense of the letter of the Word, are in their fulness, their holiness, and their power. It is evident from these things that the Word is the Word itself, in the sense of the letter; for it is in this sense that spirit and life are inwardly contained; and this is what the Lord says, "The words that I speak unto you they are spirit and they are life" (John vi. 63); for the Lord spoke His words in the natural sense. The celestial and spiritual senses are not the Word without the natural sense; for in such a case they are like spirit and life without a body; or, as was said above (n. 213), like a palace which has no foundation.

215. The truths of the sense of the letter of the Word are partly not naked truths, but appearances of truth, being, as it were, similitudes and comparisons taken from such things as exist in nature, and accommodated and adequate to the apprehension of simple minds and also of children; but because they are at the same time correspondences, they are the receptacles and abodes of real truth; and they are also the vessels that contain it, as a crystal cup contains good wine, or a silver dish suitable food. They are also like garments which clothe the body, like swaddling clothes that wrap an infant, or an elegant dress on a virgin; they are also like the knowledges of the natural man, which comprise within them the perceptions of, and affections for, spiritual truth. The naked truths themselves, which are included, contained, clothed, and comprised, are in the spiritual sense of the Word, and the naked goods are in its celestial

sense. But this shall be illustrated by instances from the Word:
2 Jesus said, "Woe unto you, scribes and Pharisees; for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the interior of the cup and platter, that the outside of them may be clean also" (Matt. xxiii. 25, 26). In this passage the Lord spoke by similitudes and comparisons, which are also correspondences. He uses the words "cup and platter," and a cup not only means, but also signifies, the truth of the Word; for by the cup is meant wine, and by wine is signified truth; but by the platter is meant food, and by food is signified good; therefore by making clean the inside of the cup and of the platter, signifies to purify the interiors of the mind—which are those of the will and thought—by means of the Word; that the outside may thus be clean, signifies that thus the exteriors are purified, which are the deeds and conversation, for these derive their essence from the former.

3 Again, Jesus said, "There was a certain rich man, who was clothed in crimson and fine linen, and fared sumptuously every day; and there was a certain beggar, named Lazarus, who was laid at his gate full of sores" (Luke xvi. 19, 20). In this passage also the Lord spoke by similitudes and comparisons, which are correspondences, and contain in them spiritual things. The rich man means the Jewish nation, called rich because it possessed the Word which contains spiritual riches; the crimson and fine linen with which the rich man was clothed, signify the good and truth of the Word—crimson its good, and fine linen its truth; by faring sumptuously every day is signified the delight which the Jewish people took in possessing the Word, and hearing it often read in their temples and synagogues; the beggar Lazarus means the Gentiles, because they did not possess the Word; by Lazarus lying at the rich man's gate is meant that the Gentiles were despised and rejected by the Jews; his being full of sores signifies that the Gentiles from their ignorance
4 of truth were in many falsities. The Gentiles were meant by Lazarus, because the Lord loved the Gentiles, as He loved Lazarus whom He raised from the dead (John xi. 3, 5, 36); who is called His friend (xi. 11); and who sat with Him at table (xii. 2). From these two passages it is evident that the truths and goods of the sense of the letter of the Word are like vessels, and like the naked clothing of good and truth, which lie concealed in the spiritual
5 and celestial senses of the Word. Since the Word in the sense of the letter is such, it follows that those who have Divine truths, and believe that the Word interiorly is divine and holy, see Divine truths in natural light, while they read the Word in a state of enlightenment from the Lord, and more especially if they believe that the Word is of such a nature by virtue of its spiritual and celestial senses. For the light of heaven, in which

the spiritual sense of the Word is, descends by influx into the natural light in which the sense of the letter of the Word is, and enlightens that part of a man's Intellectual, which is called the Rational, causing him to see and acknowledge Divine truths, both where they are evident and where they lie concealed. These truths together with the light of heaven inflow with some, even when they are ignorant of it.

216. Since the Word in its inmost depths is, from its celestial sense, like a gentle flame, and in its middle contents, from its spiritual sense, like a light that enlightens, it follows, that in its ultimate, from its natural sense, it is like a transparent object recipient both of flame and light, which from the flame is red like crimson, and from the light is white like snow. It is, therefore, comparatively like a ruby and a diamond; from the celestial flame like a ruby, and from the spiritual light like a diamond. And since this is the nature of the Word in the sense of the letter, therefore it is meant in that sense, 1. *By the precious stones which formed the foundations of the New Jerusalem.* 2. *By the Urim and Thummim on Aaron's ephod.* 3. *Also by the precious stones in the garden of Eden, where the king of Tyre is said to have been.* 4. *And further by the curtains, veils, and pillars of the tabernacle.* 5. *Similarly by the external parts of the temple at Jerusalem.* 6. *The Word in its glory was represented in the Lord when He was transfigured.* 7. *The power of the Word in ultimates was represented by the Nazarites.* 8. *Concerning the inexpressible power of the Word.* But these points shall be illustrated separately.

217. 1. *The truths of the sense of the letter of the Word are meant by the precious stones which formed the foundations of the New Jerusalem* (*Revelation* xxi. 17-21).

It was stated above (n. 209), that there are precious stones in the spiritual world, just as in the natural, and that their spiritual origin is the truths of the sense of the letter of the Word. This may appear incredible, yet it is true. For this reason, precious stones are so frequently mentioned in the Word; and in the spiritual sense they mean truths. That the precious stones of which the foundations of the wall encompassing the city, New Jerusalem, are said to have been constructed, signify the truths of the doctrine of the New Church, follows, because by the New Jerusalem is signified the New Church as to doctrine from the Word; therefore by its wall, and the foundations, nothing can be meant but the external of the Word, which is the sense of the letter; for it is this sense from which doctrine comes, and by doctrine the church; and it is like a wall with its foundations, that surrounds and secures the city.

The New Jerusalem and its foundations are thus described in the Revelation: The angel "measured the wall thereof, a hundred and forty and four cubits, according to the measure of

a man, that is, of an angel. And the wall had twelve foundations adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst" (xxi. 17-20). The twelve foundations of the wall were built of so many precious stones, because the number twelve signifies all things pertaining to truth from good, and, therefore, in this place, everything pertaining to doctrine. But this, with the preceding and following passages of that chapter, may be seen explained in detail, and confirmed by parallel passages from the prophetic writings, in *The Apocalypse Revealed.*

218. 2. *The goods and truths of the Word in the sense of the letter are meant by the Urim and Thummim on Aaron's ephod.*

The Urim and Thummim were on Aaron's ephod, whose priesthood was representative of the Lord as to Divine Good and the work of salvation; the garments of his priesthood, or of his holiness, were representative of Divine truths from the Lord; the ephod represented Divine Truth in its ultimate, therefore the Word in the sense of the letter, for this is Divine Truth in its ultimate; hence the twelve precious stones, with the names of the twelve tribes of Israel, which were the Urim and Thummim, represented Divine truths from Divine Good in their whole extent. Concerning these things these words occur in Moses: "They shall make the ephod of purple and crimson, of scarlet double dyed and fine twined linen; and thou shalt make the breast-plate of judgment according to the work of the ephod, and shalt set it with settings of stone, four rows of stones: the first row shall be a ruby, a topaz, and an emerald; and the second row shall be a chrysoprasus, a sapphire, and a diamond; the third row a ligure, an agate, and an amethyst; the fourth row a beryl, a sardius, and a jasper. The stones shall be according to the names of the sons of Israel; the engravings of a signet shall be according to the name of every one for the twelve tribes. And Aaron shall bear on the breast-plate of judgment the Urim and Thummim, and they shall be upon Aaron's heart, when he goeth in before Jehovah" (Exod. xxviii. 6, 15-21, 29, 30).

What the garments of Aaron, his ephod, robe, coat, mitre, and belt represented is explained in the *Arcana Cœlestia*, published in London, where in treating on that chapter it is shown, that the ephod represented Divine Truth in its ultimate; the precious stones represented truths, transparent from good; the twelve arranged in four rows represented all those truths from primaries to ultimates; the twelve tribes of Israel, everything relating to the church; the breast-plate, Divine Truth from Divine Good in a universal

sense; the Urim and Thummim, the brilliancy of Divine Truth from Divine Good in its ultimates; for Urim signifies a shining fire, and Thummim, brilliancy, in the angelic tongue, and in the Hebrew tongue, integrity. In the same work it is also shown that responses were given by the variegations of light, and at the same time by a tacit perception, or by a living voice; besides many other circumstances. From these things it is evident, that those stones also signified truths from good in the ultimate sense of the Word, nor are responses from heaven given by any other means, because in that sense the proceeding Divine is in its fulness.

219. 3. *The same is meant by the precious stones in the garden of Eden, where the King of Tyre is said to have been.*

It is written in Ezekiel, "King of Tyre, thou who sealest up thy sum, full of wisdom, and perfect in beauty; thou hast been in Eden, the garden of God: every precious stone was thy covering, the ruby, the topaz, and the diamond; the beryl, the sardonyx, and the jasper; the sapphire, the chrysoprasus, and the emerald; and gold" (xxviii. 12, 13). Tyre, in the Word, signifies the church as to the knowledges of good and truth; king signifies the truth of the church; the garden of Eden, wisdom and intelligence from the Word; precious stones signify truths, such as are in the sense of the letter of the Word, translucent from good; and because such is the signification of those stones, therefore they are called his covering. That the sense of the letter covers the interior things of the Word may be seen above (n. 213).

220. 4. *Truths and goods in their ultimates, such as are in the sense of the letter of the Word, were represented by the curtains, veils, and pillars of the tabernacle.*

The tabernacle which Moses built in the wilderness represented heaven and the church; therefore the pattern of it was shown to Moses on Mount Sinai by Jehovah; consequently everything in that tabernacle, as the lampstand, the golden altar for incense, and the table on which was the shewbread, represented and signified the holy things of heaven and the church; and the holy of holies, where the ark of the covenant was, represented, and, therefore, signified the inmost of heaven and the church; and the law itself written on two tables, signified the Word; while the cherubs above it signified guards, to prevent the violation of the holy things of the Word. Now because external things derive their essence from internal things, and both of these derive theirs from what is inmost, which in the tabernacle was the law, therefore the holy things of the Word were represented and signified by all those things that belonged to the tabernacle. It follows, therefore, that the ultimates of the tabernacle, its curtains, veils, and pillars, which were its coverings, containants, and supports, signified the ultimates of the Word,

which are the truths and goods of the sense of the letter. And because such things were signified, therefore all the curtains and veils were made of fine twined linen, and purple, and scarlet double-dyed, with cherubim (Exod. xxvi. 1, 31, 36). What was represented and signified generally and particularly by the tabernacle and everything in it, is explained in the *Arcana Cœlestia*, where that chapter is treated of. And it is there shown that the curtains and veils represented the external things of heaven and the church, thus also the external things of the Word; and further, that the fine linen signified truth from a spiritual origin; purple, truth from a celestial origin; crimson, celestial good; double-dyed scarlet, spiritual good; and cherubim, the guards of the interiors of the Word.

221. 5. *The representation of the externals of the temple at Jerusalem was similar.*

This is because the temple, just as the tabernacle, represented heaven and the church; but by the temple, the heaven in which spiritual angels dwell, was represented, whereas by the tabernacle, the heaven in which celestial angels dwell, was represented. The spiritual angels are those who possess wisdom from the Word, and the celestial angels are those who possess love from the Word. That the temple at Jerusalem, in its highest sense, signified the Divine Human of the Lord, He Himself teaches in these words: "Destroy this temple, and in three days I will raise it up; but he spake of *the temple of his body*" (John ii. 19, 21); and where the Lord is meant, the Word also is meant, because He is the Word. Now, since the interiors of the temple were representative of the interior things of heaven and the church, and also of the Word, therefore its exterior things represented and signified the exterior of heaven and the church, and, therefore, the exterior things of the Word, which are the sense of the letter. Concerning the exterior things of the temple it is stated, that they were built of whole stones unhewn, and of cedar within; and all its walls within were carved with figures of cherubim, palm-trees, and open flowers; and the floor was overlaid with gold (1 Kings vi. 7, 29, 30); all of which also signified the external things of the Word, which are the holy things of the sense of the letter.

222. 6. *The Word in its glory was represented in the Lord at His transfiguration.*

Concerning the Lord's transfiguration before Peter, James, and John, it is said, that His face did shine as the sun, and His raiment became like light; and there appeared Moses and Elias talking with Him; and a bright cloud overshadowed the disciples; and a voice was heard out of the cloud, saying, "This is my beloved Son; hear ye him" (Matt. xvii. 1-5). I have been informed that the Lord on this occasion represented the Word; His face, which shone as the sun, represented the Divine Good of His Divine Love; His

raiment, which became like light, the Divine Truth of His Divine Wisdom; Moses and Elias, the historical and prophetical Word; Moses, the Word written by Him, and in general the historical Word; and Elias, the whole prophetical Word; the bright cloud which overshadowed the disciples, the Word in the sense of the letter; therefore out of this a voice was heard, saying, "This is my beloved Son; hear ye him." For no enunciations or responses are made from heaven except by means of ultimates, such as are in the sense of the letter of the Word; for they are made in fulness from the Lord.

223. 7. *The power of the Word in its ultimates was represented by the Nazarites.*

We read in the book of Judges concerning Samson, that he was a Nazarite from his mother's womb, and that his strength lay in his hair; moreover, Narazite and Nazariteship signify hair. That his strength lay in his hair is plain from his own words: "There hath not come a razor upon mine head, for I have been a Nazarite unto God from my mother's womb; if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man" (Judges xvi. 17). It is impossible for any one to know why the Nazariteship, which hair signified, was instituted, and why Samson's strength lay in his hair, unless he knows what is signified by the head in the Word. The head signifies intelligence, which angels and men possess from the Lord by means of Divine Truth; hair, therefore, signifies intelligence in ultimates or extremes, from Divine Truth. This being the signification of hair, it was, therefore, ordained as a law for the Nazarites, that they should not shave the hair of their heads, because it was the Nazariteship of God upon their heads (Num. vi. 1-21). And for the same reason it was also ordained that the high priest and his sons should not shave their heads, lest they should die, and wrath should come upon the whole house of Israel (Levit. x. 6). Since the hair, on account of this signification grounded in correspondence, was so holy, therefore the Son of Man, who is the Lord as to the Word, is described even as to His hair, which in Rev. i. 14, is said to have been "white like wool, as white as snow." So also the Ancient of Days is described (Dan. vii. 9). Since the hair signifies truth in its ultimates, consequently the sense of the letter of the Word, therefore those who despise the Word in the spiritual world become bald, and on the contrary, those who have highly esteemed the Word, and regarded it as holy, are seen to be adorned with becoming hair. It was on account of this correspondence that the forty-two children who called Elisha bald-head were torn in pieces by two she-bears (2 Kings ii. 23, 24); for Elisha represented the church as to doctrine from the Word, and she-bears signify the power of truth in its ultimates. The power of Divine Truth or the Word is in the sense of the letter, because the Word in that sense is in its full-

ness, and the angels of both of the Lord's kingdoms, and men, are simultaneously in that sense.

224. 8. *Concerning the inexpressible power of the Word.*

Scarcely anyone at this day knows that there is any power in truths; for it is generally supposed that truth is nothing more than the utterance of some person of authority, which on that account ought to be obeyed, consequently that it is merely like breath from the mouth, or a sound in the air; whereas truth and good are the principles of all things that exist in both the spiritual and natural worlds, and they are the means by which the universe was created, and by which it is preserved, and also the means by which man was formed; therefore these two are the all in all things. That the universe was created by means of Divine Truth, is expressly declared in John: "In the beginning was the Word, and God was the Word. All things were made by it, and without it was not any thing made that was made. And the world was made by Him" (i. 1, 3, 10); and in David: "By the Word of Jehovah were the heavens made" (Ps. xxxiii. 6). By the Word, in both passages, is meant Divine Truth. And as the universe was created by it, so also it is preserved by it; for subsistence is perpetual existence, and preservation is perpetual
2 creation. Man was made by Divine Truth, because all things in him have relation to the understanding and the will, the understanding being the receptacle of Divine Truth, and the will that of Divine Good; consequently, the human mind, which consists of those two principles, is nothing else but a form of Divine Truth and Divine Good, spiritually and naturally organized; this form is the human brain. And because the whole man depends on the mind, therefore all the constituents of the body are appendages, which are actuated and live from those two principles.
3 The reason is now evident, therefore, why God came into the world as the Word, and became Man; that is, that He did so on account of redemption; for God at that time by means of the Human, which was Divine Truth, put on all power, and overthrew the hells, which had grown up even to the heavens where the angels were, subjugated them, and rendered them obedient to Himself—and this, not by His spoken Word, but by the Divine Word, which is Divine Truth; and afterwards He opened a great gulf between the hells and the heavens, which none from hell can pass over. If any one attempts to do this, he is, at his first entrance into it, tortured like a serpent on plates of hot iron, or on a nest of ants; for devils and satans no sooner smell the odour of Divine Truth, than they cast themselves headlong into the abyss, and into caverns, which they stop up so closely that not a crevice is visible. This is because their wills are in evils, and their understandings in falsities, consequently, in what is opposite to Divine Good and Truth; and since the whole man consists of those two principles of life as said before,

therefore from head to foot they are wholly and vehemently driven to a sense of what is opposite. From this it is evident that the power of Divine Truth is indescribable; and since the Word which the Christian Church possesses, is the containant of Divine Truth in three degrees, it is evident that it is this which is meant in John i. 3, 10. That this power is indescribable, I could prove from much experience in the spiritual world; but as such evidence would surpass all belief, and appear incredible, I shall pass it by, referring the reader to what is said above on this subject (n. 209). From the foregoing this memorable truth may be deduced, that the church which has Divine truths from the Lord, possesses power over the hells, and is that church of which the Lord said to Peter, "Upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. xvi. 18). The Lord said this after Peter's confession, that Christ was "the Son of the living God" (verse 16). This truth is meant in that passage by the rock; for a rock everywhere in the Word means the Lord as to Divine Truth.

V. THE DOCTRINE OF THE CHURCH MUST BE TAKEN FROM THE SENSE OF THE LETTER OF THE WORD, AND BE CONFIRMED BY ITS MEANS.

225. It was shown in the previous article that the Word, in the sense of the letter, is in its fullness, its holiness, and its power; and since the Lord is the Word, and the First and the Last, as He says in the Revelation (i. 17), it follows that He is most perfectly present in that sense, and that from it He teaches and enlightens men. But this shall be proved in the following order:—1. *Without doctrine, the Word is unintelligible.* 2. *Doctrine must be taken from the sense of the letter of the Word.* 3. *But Divine Truth, which constitutes doctrine, is manifest to those only who have enlightenment from the Lord.*

226. 1. *Without doctrine, the Word is unintelligible.*

The reason of this is that the Word, in the sense of the letter, consists of pure correspondences, in order that spiritual and celestial things may be in it simultaneously, every single expression of it being a containant and support of them. For this reason Divine truths, in the sense of the letter, are rarely found naked, but clothed; and truths clothed are called appearances of truth, being better accommodated to the apprehension of the simple, who do not raise their thoughts above visible objects. There are some things which seem to be contradictions, when nevertheless there is not a single contradiction in the Word, if it is seen in its own spiritual light. In some parts of the Prophets, also, there are names of places and persons, from which in the letter no meaning can be gathered. Such then being the nature of the Word in the sense of the letter, it must be very evident that without doctrine it cannot possibly be understood; but this will be best illustrated by examples. It is said, for instance, that "Jehovah repenteth"

(Exod. xxxii. 12, 14; Jonah iii. 9; iv. 2); and it is also said that "Jehovah doth not repent" (Num. xxiii. 19; 1 Sam. xv. 29); these apparently contradictory passages cannot be reconciled without doctrine. It is said that Jehovah visits "the iniquity of the fathers upon the children, unto the third and fourth generation" (Num. xiv. 18); and also "that a father shall not die for a son, neither a son for a father; every man shall die in his own sin" (Deut. xxiv. 16). These passages seem to be contradictory without doctrine; but by means of doctrine they
3 are in perfect agreement. Jesus said, "Ask, and it shall be given you; seek, and ye shall find; and to him knocking it shall be opened" (Matt. vii. 7, 8; xxi. 21, 22). Without doctrine it might be supposed from these words that every one is to receive what he requests; but doctrine teaches that whatever a man asks from the Lord is given him; for this the Lord teaches: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it
4 shall be done unto you" (John xv. 7). The Lord said, "Blessed are ye poor; for yours is the kingdom of God" (Luke vi. 20). Without doctrine it might be supposed that heaven is intended for the poor, and not for the rich; but doctrine teaches that the poor in spirit are here meant; for the Lord says in another place, "Blessed are the poor in spirit; for theirs is the kingdom of
5 heaven" (Matt. v. 3). Again the Lord says, "Judge not, and ye shall not be judged; for with what judgment ye judge, ye shall be judged" (vii. 1, 2; Luke vi. 37). Without doctrine a person might be led to the conclusion, that in respect to a wicked man he ought not to judge him to be wicked; whereas, according to doctrine, man is at liberty to judge, provided he judges righteously; for the Lord says, "Judge righteous judgment" (John vii. 24). Again Jesus says, "Be not ye called teacher, for one
6 is your teacher, even Christ; and call no man your father upon earth, for one is your Father in heaven; neither be ye called masters, for one is your Master, even Christ" (Matt. xxiii. 8, 9, 10). These words, without doctrine, would seem to imply that it is not lawful to call any person teacher, father, or master; but doctrine teaches that this is lawful in the natural sense,
7 though not in the spiritual sense. Jesus said to His disciples, "When the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28). From these words it might be inferred that the Lord's disciples were also to judge, whereas they cannot judge anyone. Doctrine, therefore, explains this mystery, by teaching that the Lord alone, who is omniscient, and knows all hearts, will judge and can judge; and that by His twelve disciples is meant the church as to all the truths and goods which it possesses from the Lord by means of the Word; wherefore, doctrine shows that these will judge every one, according to the Lord's words in John (iii. 17, 18; xii. 47, 48). Many other similar passages occur in the

Word, from which it is obvious that the Word, without doctrine, cannot be understood.

227. The Word, by means of doctrine, is not only understood, but also gives light in the understanding; for it is then like a chandelier with its lamps lighted; a man then sees more than he saw before, and also understands what was before unintelligible: things obscure and discordant he passes by without seeing them, or he sees, and by doctrine reconciles them to each other. That the Word may be seen and explained according to doctrine, is clear from the practice of the Christian world. All the Reformed look at it from their doctrine, and explain it accordingly; the Roman Catholics, and even the Jews, do the same with respect to their doctrine; consequently, where the doctrine is false, men see falsities; but where the doctrine is true, they see truths. It is evident, therefore, that true doctrine is like a lamp in the darkness, or a guide-post by the wayside.

228. From what has been said it is very clear that those who read the Word without doctrine, are in obscurity concerning every truth, and that their minds are wavering and unsettled, prone to error, and easily fall into heresies, which they also embrace with eagerness, in case they are supported by authority and favourable opinion, and their reputation is not endangered. For the Word is to them like a chandelier without lights, and they see many things in shade, as it were, yet see hardly anything; for doctrine is the only lamp. I have seen such examined by the angels; and it was found that they could confirm from the Word whatever they wished, and that they did confirm whatever belonged to the love of self, and the love of the things they favoured. But I have seen them stripped of their garments, a sign that they were destitute of truths; garments in the spiritual world are truths.

229. 2. *Doctrine must be taken from the sense of the letter of the Word, and be confirmed by means of it.*

This is because the Lord is present in that sense, teaching and enlightening the mind; for the Lord never operates except in fullness, and the Word in the sense of the letter is in its fullness, as shown above; therefore, doctrine must be drawn from the sense of the letter. Moreover, the doctrine of genuine truth may be fully drawn from the sense of the letter of the Word; for the Word in that sense is like a person clothed, whose face and hands are bare. Everything in the Word pertaining to man's faith and life, and consequently to his salvation, is open and evident; but the rest is clothed; and in many places where it is clothed it is visible through the covering, as things are to a woman when seen through a thin veil of silk before the face. The truths of the Word also, in the measure that they are multiplied from the love of them, and by love are arranged in order, become more and more translucent and obvious.

230. It may be supposed that the doctrine of genuine truth can

be acquired by means of the spiritual sense of the Word, which is communicated by a knowledge of correspondences; doctrine, however, cannot be acquired by such means, but only illustrated and corroborated. For, as stated above (n. 208), it is possible for a person to falsify the Word by means of some known correspondences, connecting and applying them to confirm what is fixed in his mind from an assumed principle. Moreover, the spiritual sense of the Word is not communicated to any one except by the Lord alone, and He guards it as He guards the angelic heaven, for heaven is in it.

231. 3. *Genuine truth, which must constitute doctrine, is manifest in the sense of the letter of the Word to those only who have enlightenment from the Lord.*

Enlightenment comes from the Lord alone, and is granted to those who love truths for truths' sake, and apply them to the uses of life; with others there is no enlightenment in the Word. Enlightenment comes from the Lord alone, because the Word is from Him; and consequently He is in the Word; and it is granted to those only who love truths, because they are truths, and apply them to the uses of life, because they are in the Lord, and the Lord in them; for the Lord is Truth itself, as was shown in the chapter concerning Him; and He is then loved when men live according to His Divine truths, and from them perform uses, according to these words in John: "At that day ye shall know that ye are in me, and I in you; he that hath my commandments, and keepeth them, he it is that loveth me; and I will love him, and will manifest myself to him, and will come unto him, and make my abode with him" (xiv. 20, 21, 23). These are they who are enlightened when they read the Word, and to whom the Word is lucid and transparent. This is the case with them, because a spiritual and a celestial sense are in every part of the Word, and these senses are in the light of heaven; therefore the Lord, by means of these and their light, enters by influx into the natural sense of the Word, and into the light of this sense in man. Hence a man acknowledges the truth from an interior perception, and afterwards sees it in his own thought, and this as often as he is in the affection for truth for its own sake; for perception results from affection, and thought from perception, and thus arises acknowledgment, which is called faith.

232. The contrary is the case with those who read the Word under the doctrine of a false religion, and still more when they confirm such doctrine by the Word, with a view to their own glory and worldly wealth. With such the truths of the Word are in the shade of night, as it were, and falsities in the light of day; they read truths, but they do not see them; and if they see the shadow of them they falsify them. These are they of whom the Lord says that they have eyes, and see not, and ears, and do not understand (Matt. xiii. 14, 15). Consequently their light in the

spiritual things of the church becomes merely natural, and their mental vision like that of one who in bed sees spectres when he awakens, or like that of a somnambulist, who fancies himself wide awake although he is asleep.

233. It has been permitted me to converse with many after death, who believed they would shine as the stars in the firmament, because, as they said, they had regarded the Word as holy, had read it often, had collected many things from it, by which they had confirmed the dogmas of their faith, and had acquired the reputation of being great scholars and learned men, in consequence of which they supposed they should become Michaels or Raphaels. But several of them were examined respecting the love which influenced them in their study of the Word, and it was discovered that some of them had done so from the love of self, that they might be revered as leaders in the church, and some from worldly love, with a view to gain. When they were examined respecting what they knew from the Word, it was found that they did not know a single genuine truth, but only what may be called truth falsified, which, in itself, is putrid falsity, for in heaven it stinks. They were informed that this was the result of their reading the Word only with a view to themselves and the world, without regarding the truth of faith and the good of life, as the purpose of their reading; for, where self and the world are the end, the mind, when reading the Word, sticks fast in self and the world, and, therefore, men constantly think from their selfhood; and man's selfhood is in darkness respecting everything relating to heaven and the church; in such a state a man cannot be led by the Lord, and raised by Him into the light of heaven; consequently, he cannot receive any influx from the Lord through heaven. I also saw these persons admitted into heaven; but when they were discovered to be without truths, they were cast out; still the pride of merit remained with them. The case is different with those who have studied the Word from the affection of knowing truth for truth's sake, and because it is serviceable to the uses of life, not only in respect to themselves, but also to their neighbour. I have seen these raised up into heaven, and thus into the light in which Divine Truth is there, and at the same time exalted into that angelic wisdom and its happiness which the angels of heaven enjoy.

VI. By the sense of the letter of the Word there is conjunction with the Lord, and association with the angels.

234. There is conjunction with the Lord, by means of the Word, because He is the Word, that is, the very Divine Truth and Divine Good therein; and the conjunction is brought about by the sense of the letter, because the Word in that sense is in its fullness, its holiness, and its power, as was shown above. This conjunction is not evident to man, but it exists in the affection for and perception of truth. There is union with angels, by means

of the sense of the letter, because the spiritual and celestial senses are in it, and the angels are in those senses; the angels of the Lord's spiritual kingdom, in the spiritual sense of the Word, and the angels of the Lord's celestial kingdom, in its celestial sense. Those two senses are evolved from the natural sense, when a man who regards the Word as holy is reading it. Such evolution is instantaneous, consequently the union also.

235. That the spiritual angels are in the spiritual sense of the Word, and the celestial angels in its celestial sense, has been proved to me by much experience. It has been granted me to perceive that, while I was reading the Word in the sense of the letter, communication was opened with the heavens, sometimes with one society, sometimes with another. What I understood according to the natural sense, spiritual angels understood according to the spiritual sense, and celestial angels according to the celestial sense, and this instantly; and as I have perceived this communication some thousands of times, not the least doubt remains respecting it. There are spirits also below the heavens, who abuse this communication; for they recite some passages from the sense of the letter of the Word, immediately observing and noting the society with which communication is effected. This also I have frequently seen and heard. From these facts it has been granted me to know by living experience, that the Word, as to the sense of the letter, is the Divine Medium of conjunction with the Lord, and of union with the angels of heaven.

236. But we will illustrate by examples how the spiritual angels perceive their sense, and the celestial angels theirs, when a man reads the Word. Let us take as examples four commandments of the Decalogue, beginning with the fifth, Thou shalt not commit murder. By this, a man understands not only to kill, but also to cherish hatred and breathe revenge even to the death. By murdering, a spiritual angel understands to play the devil's part, and destroy men's souls; and a celestial angel, by murdering, understands to hate the Lord and the Word. The sixth command-
2 ment, Thou shalt not commit adultery. By adultery a man understands whoredom, obscene practices, lascivious conversation and filthy thoughts; a spiritual angel, by adultery, understands the adulteration of the goods of the Word, and the falsification of its truths; but a celestial angel, by adultery, understands the denial of the Lord's Divinity and the profanation of the Word.
3 The seventh commandment, Thou shalt not steal. By stealing, a man understands theft, fraud, and taking away another's property by any pretence whatever; whereas a spiritual angel, by stealing, understands depriving others of the truths and goods of their faith, by means of falsities and evils; but a celestial angel, by stealing, understands the attributing to himself what belongs to the Lord, and claiming for himself his Lord's right-
4 eousness and merit. The eighth commandment, Thou shalt not

bear false witness. By bearing false witness, a man understands lying, and defamation; whereas a spiritual angel, by bearing false witness, understands to declare and persuade that the false is true, and evil good, and contrariwise; but a celestial angel, by bearing false witness, understands blaspheming the Lord and the Word. From these things it is evident how the 5 spiritual and celestial senses of the Word are evolved and drawn forth from the natural sense in which they are. And what is wonderful, the angels draw forth what is for them without having any knowledge of a man's thoughts; still the thoughts of angels and men make one by correspondences, like end, cause, and effect; for ends do actually exist in the celestial kingdom, causes in the spiritual kingdom, and effects in the natural kingdom; hence, then, the union of men with angels by means of the Word.

237. A spiritual angel, from the sense of the letter of the Word, draws forth and evokes spiritual things, and a celestial angel celestial things, because they are in agreement with their natures, and are homogeneous with them. This may be illustrated by similar cases in the three kingdoms of nature, the animal, the vegetable, and the mineral. In the Animal Kingdom, for instance, when the food has been converted into chyle, the blood vessels draw from and evoke their blood, the nervous fibres their juices, and the substances, whence those fibres originate, their spirit. In the Vegetable Kingdom, a tree with its trunk, branches, leaves, and fruit, is supported on its root, and, by means of its root, extracts and draws forth out of the ground, a grosser juice for the trunk, branches, and leaves, a purer for the fleshy part of the fruit, and the purest of all for the seeds within the fruit. So in the Mineral Kingdom; in some places in the bowels of the earth, minerals are impregnated with gold, silver, copper, and iron; and from the exhalations and effluvia of the rocks, gold, silver, copper, and iron, derive each its own element, while the watery element conveys these around them.

238. The Word, in the sense of the letter, is like a casket where lie in order precious stones, pearls, and diadems; and when a man regards the Word as holy, and reads it for the sake of its uses in respect to life, his thoughts may be compared to a person who takes such a casket in his hand, and throws it up towards heaven, the casket opening in its ascent, and disclosing its precious contents to the angels, who are deeply delighted in seeing and examining them. This delight of theirs is communicated to the man, causes union, and also a communication of perceptions. For the sake of this association with angels, and conjunction with the Lord, the Holy Supper was instituted, in which the bread becomes, in heaven, Divine Good, and the wine, Divine Truth, both from the Lord. Such correspondence exists from creation, in order that the angelic heaven and the church on earth, and in general the spiritual and natural worlds

may make one, and that the Lord may at once conjoin Himself with both.

239. The union of man with the angels is effected by the natural or literal sense of the Word, because in every man from creation, there are three degrees of life, the celestial, the spiritual, and the natural. A man, however, is in the natural degree, so long as he continues in this world; and he is then so far in the spiritual-angelic degree as he is in genuine truths; and so far in the celestial-angelic degree as his life is according to those truths. But still he does not really enter the spiritual and celestial degrees till after death, because they are both enclosed and concealed within his natural ideas; when, therefore, the Natural is put off by death, the Spiritual and Celestial remain, and from them man's thoughts are derived. From what has been said it is evident, that the Word alone contains spirit and life, as the Lord says, "The words which I speak unto you, they are spirit and they are life" (John vi. 63). "The water that I shall give you, shall be a well of water springing up into everlasting life" (John iv. 14). "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4). "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man will give unto you" (John vi. 27).

VII. THE WORD IS IN ALL THE HEAVENS, AND IS THE SOURCE OF ANGELIC WISDOM.

240. That the Word exists in the heavens, has not heretofore been, nor could be known so long as the church was ignorant of the fact that angels and spirits are men, in face and body like men in our world, and that about these are things similar in all respects to those we see among men on earth, with the sole difference that the angels are spiritual, everything about them being from a spiritual origin; whereas men in the world are natural, and their environment is from a natural origin. So long as this was concealed, it could not be known that the Word exists even in the heavens, and is there read by the angels, and also by the spirits who are beneath the heavens. But lest this should be forever concealed, it has been granted me to associate with angels and spirits, to converse with them, and to see what is around them, and afterwards to relate many of the things which I have seen and heard. This I have done in the work *Heaven and Hell*, published in London in the year 1758. In that work it may be seen that angels and spirits are men, and that all such things as exist among men on earth, exist among them in abundance. That angels and spirits are men may be seen in that work (n. 73-77, and n. 453-460). That there exist among them things similar to those that exist here among men (n. 170-190); and, moreover, that they have divine worship among them, and preaching in their temples (n. 221-227);

also writings and books (n. 258-264); and also the Sacred Scripture or Word (n. 259).

241. As to the Word in heaven, it is written in a spiritual style, which differs entirely from a natural style. The spiritual style consists of letters only, each of which involves some particular sense; and there are small lines, curves and dots, above and between the letters, and inserted in them, which exalt the sense. The letters in use among the angels of the spiritual kingdom are similar to the letters used in printing in our world; and the letters in use among the angels of the celestial kingdom are, in some societies, like Arabic characters, in others like the old Hebrew letters, but inflected above and below with marks above, between, and within them, each of which in itself involves some complete sense. Such being the nature of their writing, 2 therefore the names of persons and places in the Word are written with these signs. Therefore the wise understand the spiritual and celestial significance of each thing; as, for example, that Moses means the Word of God written through him, and, in a general sense, the historic Word; Elijah, the prophetic Word; Abraham, Isaac, and Jacob, the Lord as to His Divine celestial, His Divine spiritual, and His Divine natural; Aaron, the Lord's priesthood; David, the Lord's kingship. The names of the sons of Jacob, or the twelve tribes of Israel, signify various things pertaining to heaven and the church; so also the names of the Lord's twelve disciples; Zion and Jerusalem, the church as to doctrine from the Word; the land of Canaan, the church itself; the places and cities there, on both sides of the Jordan, signify various things pertaining to the church and its doctrine. It is the same with numbers; they are not found in the Word in heaven, but instead of them the things to which the numbers correspond. It is, therefore, plain that the Word in heaven, is in its literal sense similar to our Word, and at the same time correspondent to it, and that, therefore, they are a one. It is a 3 wonderful fact, that the Word in heaven is so written that the simple understand it in simplicity, and the wise in wisdom; for there are many curves and signs above the letters, which, as was stated, exalt the sense, but which the simple neither regard nor understand; whereas the wise pay attention to them, everyone in proportion to the full capacity of his wisdom. A copy of the Word, written by angels under the Lord's inspiration, is kept by every considerable society in its sacred repository, lest any tittle of it should be changed elsewhere. The Word in our world is similar to that in heaven in this, that the simple understand it in simplicity, and the wise in wisdom; but this is effected in a different manner.

242. The angels themselves confess that they derive all their wisdom from the Word; for so far as they understand the Word so far they are in light; the light of heaven is Divine Wisdom,

which to their eyes is light. In the sacred repository where a copy of the Word is kept, the light is bright and flaming, surpassing every degree of light that shines in the other parts of heaven. The wisdom of the celestial angels surpasses that of the spiritual angels, almost as much as the wisdom of the spiritual angels exceeds that of men; and this because the celestial angels are in the good of love from the Lord, and the spiritual angels in the truths of wisdom from the Lord; and where the good of love is there is wisdom also; but where truths are, there wisdom is only so far as the good of love is there also. This is the reason why the Word in the Lord's celestial kingdom is written differently from the Word in His spiritual kingdom; for in the Word of the celestial kingdom the expressions are goods of love, and the signs are affections of love; but in the Word of the spiritual kingdom the expressions are truths of wisdom, and the signs interior perceptions of truth. We may from this conclude how great must be the wisdom which lies concealed in the Word which is in this world; for in it lies concealed all angelic wisdom, which is inexpressible; and he who becomes an angel from the Lord through the Word, comes into this wisdom after death.

VIII. THE CHURCH EXISTS FROM THE WORD, AND THE CHARACTER OF THE CHURCH AMONG MEN IS ACCORDING TO THEIR UNDERSTANDING OF THE WORD.

243. That the church exists from the Word cannot possibly be a matter of doubt, for it was shown above that the Word is Divine Truth (n. 189-194); that the doctrine of the church is from the Word (n. 225-233); and that conjunction with the Lord is effected by means of the Word (n. 234-239). But that the understanding of the Word constitutes the church, may be made a matter of doubt, as there are some who imagine that they belong to the church merely because they are in possession of the Word, and read it, or hear it from a preacher, and know something of the sense of the letter; but how it is to be understood in different places, they do not know; and some do not think it to be a matter of much importance. It will be necessary to prove that it is not the Word, but the right understanding of it, which constitutes the church, and that the character of the church is according to the understanding of the Word with those who are in the church.

244. The character of the church is according to the understanding of the Word because it is according to the truths of faith and the goods of charity; and these are two universals, which are not only scattered throughout every part of the literal sense of the Word, but also lie concealed within it like jewels in a treasury. The contents of the literal sense are evident to every man, because they lie directly before his eyes; while the contents of the spiritual sense are evident only to those who love truths for their own sake, and do good for its own sake; to such the treasure, which the literal

sense hides and guards, is made known; and these goods and truths are the essential constituents of the church.

245. It is generally acknowledged that the nature of the church depends on its doctrine, also that doctrine is derived from the Word; still it is not doctrine, but its integrity and purity, that establishes the church, consequently the understanding of the Word. But doctrine does not establish and constitute the church in every individual man, but faith and life in agreement with it. Similarly the Word does not establish and constitute the church in individuals, but a faith according to the truths, and a life according to the goods, which each man derives from the Word and applies to himself. The Word is like a mine, whose depths contain an abundance of gold and silver; or like a mine which, at greater and greater depths, conceals stones more and more precious; these mines are opened according to man's understanding of the Word: without this understanding of the Word, as it is in itself in its interior contents and its depths, it could no more constitute the church among men than the mines of Asia could make a European rich, unless he had some share in their possession. The Word, with those who search for the truths of faith and the goods of life, is like the wealth of the King of Persia, the Great Mogul, or the Emperor of China; and the members of the church are its guardians, who have the privilege of taking as much as they choose for their own use. But those who only have the Word in their possession, and read it, without seeking for genuine truths for their faith, and genuine goods for their life, are like those who only know by hearsay that such great wealth exists, but never receive a single penny of it. Those who have the Word, and yet never draw from it any understanding of genuine truth, or any desire for real goodness, are like those who fancy themselves rich on means borrowed from others, or the possessors of estates, houses, and goods, which they only rent and hire; everyone sees that this is an hallucination. They are like those who are clad in rich garments, and are driven about in gilded chariots, with a numerous train of guards and attendants, and yet have no property in all this.

246. Such was the Jewish nation. Therefore, because it possessed the Word, it was likened by the Lord to a rich man, clothed in crimson and fine linen, who fared sumptuously every day; and yet this rich man had never taken from the Word so much truth and good as to show pity to the beggar Lazarus, who lay at his gates full of sores. That nation not only appropriated no truths from the Word, but falsities in such abundance that at length they could not see any truth; for truths are not only covered over, but also obliterated and rejected by falsities. For this reason the Jews did not acknowledge the Messiah, although all the Prophets had foretold His advent.

247. The Prophets, in many parts of their writings, describe the

Israelitish and Jewish church as totally destroyed and annihilated, by their having falsified the meaning or understanding of the Word; for nothing else destroys the church. The understanding of the Word, both true and false, is described in the Prophets, particularly in Hosea, by *Ephraim*; for the understanding of the Word in the church is signified in the Word by Ephraim. Since the understanding of the Word constitutes the church, therefore Ephraim is called a "*precious son*" and "*a pleasant child*" (Jer. xxxi. 20); "*the first born*" (xxxi. 9); "*the strength of the head of Jehovah*" (Ps. lx. 7; cviii. 8); "*a mighty man*" (Zech. x. 7); "*filled with the bow*" (ix. 13); and the children of Ephraim are called "*armed*," and "*shooters with the bow*" (Ps. lxxviii. 9); for a bow signifies doctrine from the Word fighting against falsities. For the same reason also Ephraim was transferred to Israel's right hand, and blessed (Gen. xlviii. 5, 14); and again was accepted in the place of Reuben; and, for the same reason, Ephraim, with his brother Manasseh, under the name of their father Joseph, was exalted by Moses in his blessing of the
2 children of Israel above all the rest (Deut. xxxiii. 13-17). But the character of the church when the understanding of the Word is destroyed, is also described in the Prophets by Ephraim, particularly in Hosea; as in the following passages: "Israel and Ephraim shall fall together; Ephraim shall be desolate; Ephraim is oppressed and broken in judgment" (v. 5, 9, 11-14). "O Ephraim, what shall I do unto thee? For thy holiness is as a morning cloud, and as the early dew it goeth away" (vi. 4). "They shall not dwell in the land of Jehovah; but Ephraim shall return to Egypt, and shall eat an unclean thing in Assyria" (ix. 3). The land of Jehovah is the church; Egypt is the Scientific of the natural man; Assyria reasoning therefrom; by these two the interior understanding of the Word is falsified: therefore it is said, that Ephraim shall return into Egypt, and shall eat
3 the unclean thing in Assyria. "Ephraim feedeth on wind, and followeth after the east wind; he daily increaseth lies and desolation; he maketh a covenant with Assyria, and oil is carried into Egypt" (xii. 1). To feed on wind, to follow after the east wind, to increase lies and desolations, is to falsify truths, and so to destroy the church. The same is also signified by the whoredom of Ephraim; for whoredom signifies the falsification of the understanding of the Word, that is, of its genuine truth, as in these passages: "I know, O Ephraim, that she has altogether committed whoredom, and Israel is defiled" (v. 3). "I have seen a foul thing in the house of Israel; there Ephraim has committed whoredom, and Israel is defiled" (vi. 10). Israel means the church itself, and Ephraim, the understanding of the Word, which determines the state and character of the church; therefore it is said,
4 Ephraim commits whoredom, and Israel is defiled. But as the church among the children of Israel and Judah was totally

destroyed by falsification of the Word, therefore it is said of Ephraim, "I will give thee up, Ephraim, I will deliver thee up, Israel, I will make thee as Admah, I will set thee as Zeboim" (xi. 8). Now since the prophet Hosea, from the first chapter to the last, treats of the falsification of the genuine understanding of the Word, and the consequent destruction of the church, therefore he was commanded to represent this state of the church, by taking a harlot for his wife, begetting children by her, (i. 2); and again, by taking a woman who was an adulteress (iii. 1). These passages are quoted to show and prove from the Word that the character of the church is always according to its understanding of the Word; excellent and precious, if the understanding of it is derived from genuine truths in the Word; but destroyed, indeed defiled, if derived from truths falsified.

IX. IN ALL THE DETAILS OF THE WORD THERE IS A MARRIAGE OF THE LORD AND THE CHURCH, AND, THEREFORE, A MARRIAGE OF GOOD AND TRUTH.

248. That there is a marriage of the Lord and the church, and, therefore, a marriage of good and truth, in every part of the Word, has not been seen before; nor could it be, because the spiritual sense of the Word has not been disclosed till now, for this sense alone can make such a marriage evident; for there are two senses in the Word, concealed within the sense of the letter, called spiritual and celestial; the spiritual sense of the Word has special reference to the church, and the celestial sense to the Lord. The spiritual sense has relation to Divine Truth, and the celestial sense to Divine Good; consequently there is that marriage in the Word. But this is not evident to any but those who, from the spiritual and celestial senses of the Word, know the signification of words and names; for some words and names are predicated of good, and some of truth, and some include both; therefore, without a knowledge of their signification, that marriage cannot be seen in the details of the Word. This is why this hidden truth has not been before disclosed. Since there is such a marriage in all the details of the Word, therefore double expressions frequently occur in it, which seem like repetitions of the same thing; they are, however, not repetitions, but one relates to good and the other to truth, and both taken together signify their conjunction, and thus one thing. Hence also the Divine sanctity of the Word; for in every Divine work there is good conjoined to truth, and truth to good.

249. It is said that the marriage of good and truth in the Word is the result of the marriage of the Lord and the church in all its details, because where the marriage of the Lord and the church is, there also is the marriage of good and truth, the latter marriage is derived from the former; for when the church, or any member of it, is in truths, then the Lord flows into those truths with good and communicates life to them; or, what is

the same, when any member of the church is in the understanding of truth, then the Lord, through the good of charity, flows into his understanding, and so infuses life into it. There are two faculties of life in every man, called understanding and will; the understanding is the receptacle of truth, and therefore of wisdom, and the will is the receptacle of good and, therefore, of charity. These two faculties must make one, in order that a man may be a member of the church; and they make one when a man forms his understanding from genuine truths, which is done, to all appearance, as of himself; and when his will is filled with the good of love, this is done by the Lord. Hence man has the life of truth and the life of good; the life of truth in his understanding, and the life of good in his will, which, being united, constitute not two lives but one. This is the marriage of the Lord and the church, and also that of good and truth in man.

250. That there are double expressions in the Word, which seem like repetitions of the same thing, must be evident to every attentive reader; as for instance, brother and companion, poor and needy, wilderness and desert, void and empty, foe and enemy, sin and iniquity, anger and wrath, nation and people, joy and gladness, mourning and weeping, justice and judgment, and so on. These seem to be synonymous expressions, when in fact they are not; for the terms brother, poor, wilderness, void, foe, sin, anger, nation, joy, mourning, and justice, are used in reference to good, and, in the opposite sense, to evil; while the terms companion, needy, desert, empty, enemy, iniquity, wrath, people, gladness, weeping, and judgment, are used in reference to truth, and, in the opposite sense, to falsity. And yet it seems to a reader who is ignorant of this fact, as if the terms poor and needy, desert and wilderness, void and empty, and so forth, are one and the same thing; whereas they are not so, but become one by conjunction. In the Word also other things are associated; as fire and flame, gold and silver, brass and iron, wood and stone, bread and water, bread and wine, crimson and fine linen, and so on; because fire, gold, brass, wood, bread, and crimson, are used in reference to good; whereas flame, silver, iron, stone, water, wine, and fine linen, are used in reference to truth. Similarly, it is said that God is to be loved with all the heart, and with all the soul, and also that God will create in man a new heart and a new spirit; for heart is said of the good of love, and soul and spirit of the truths of faith. There are some expressions also, which, because they partake of both good and truth, are used by themselves without being adjoined to others; but these, and many other things, are evident only to the angels, and to those who, while they are in the natural sense, are in the spiritual sense also.

251. It would be tedious to show from the Word that double

expressions are used in it, for to do so would fill many pages. But in order to remove all doubt I will adduce some passages where the terms *nation* and *people*, *joy* and *gladness* are used together. The following are passages where nation and people occur together: "Woe to the sinful *nation*, a *people* laden with iniquity" (Isa. i. 4). "The *people* walking in darkness have seen a great light: thou hast multiplied the *nation*" (ix. 2, 3). "O Assyrian, the rod of mine anger, I will send him against a hypocritical *nation*, and against the *people* of my wrath will I give him a charge" (x. 5, 6). "In that day there shall be a root of Jesse, which shall stand for an ensign of the *peoples*; to it shall the *nations* seek" (xi. 10). "Jehovah, who smiteth the *people* with an incurable stroke, that ruleth the *nations* in anger" (xiv. 6). "In that day shall be brought an offering to Jehovah Zebaoth, a *people* scattered and peeled, a *nation* meted out and trodden down" (xviii. 7). "A strong *people* shall honour thee; the city of powerful *nations* shall fear thee" (xxv. 3). "Jehovah will destroy in this mountain the face of the covering cast over all *peoples*, and the veil that is over all *nations*" (xxv. 7). "Come near, ye *nations*, and hearken, ye *peoples*" (xxxiv. 1). "I have called thee for a covenant of the *people*, for a light of the *nations*" (xlii. 6). "Let all the *nations* be gathered together, and let the *peoples* be assembled" (xliii. 9). "Behold, I will lift up my hand to the *nations*, and set up mine ensign to the *peoples*" (xlix. 22). "Behold, I have given him for a witness to the *peoples*, a leader and a lawgiver to the *nations*" (lv. 4). "Behold, a *people* coming from the north country, and a great *nation* from the sides of the earth" (Jer. vi. 22). "I will not make thee hear the calumny of the *nations* any more, neither shalt thou bear the reproach of the *peoples* any more" (Ezek. xxxvi. 15). "All *peoples* and *nations* shall worship him" (Dan. vii. 14). "Let not the *nations* rule over them, and let them not say among the *people* where is their God?" (Joel ii. 17). "The residue of my *people* shall spoil them, and the remnant of my *nation* shall possess them" (Zeph. ii. 9). "Many *peoples* and numerous *nations* shall come to seek Jehovah in Jerusalem" (Zech. viii. 22). "Mine eyes have seen thy salvation, which thou hast prepared before the face of all *peoples*, a light to reveal the *nations*" (Luke ii. 30, 31, 32). "Thou hast redeemed us by thy blood out of every *people* and *nation*" (Rev. v. 9). "Thou must prophesy again over many *peoples* and *nations*" (x. 11). "Thou shalt set me as the head of the *nations*: a *people* whom I have not known shall serve me" (Ps. xviii. 43). "Jehovah maketh vain the counsel of the *nations*; he overturneth the thoughts of the *peoples*" (xxxiii. 10). "Thou makest us a proverb among the *nations*, a shaking of the head among the *peoples*" (xliv. 14). "Jehovah shall subdue the *peoples* under us, and the *nations* under our feet: Jehovah

reigneth over the *nations*; the princes of the *peoples* are gathered together" (xlvii. 3, 8, 9). "The *peoples* shall confess thee; the *nations* shall sing for joy: for thou shalt judge the *peoples* in uprightness, and shalt lead the *nations* upon earth" (lxvii. 2, 4). "Remember me, Jehovah, when thou art well pleased with thy *peoples*, that I may be glad in the joy of thy *nations*" (cvi. 4, 5); and in other places. Peoples and nations are both mentioned together, because by nations are meant those who are in good, and, in the opposite sense, those who are in evil, and by peoples those who are in truths, and, in the opposite sense, those who are in falsities. For this reason those who belong to the Lord's spiritual kingdom are called peoples; and those who belong to His celestial kingdom are called nations; for all in the spiritual kingdom are in truths, and consequently in intelligence, but all in the celestial kingdom are in goods, and consequently in wisdom.

252. The case is the same with many other expressions, as with *joy* and *gladness*, which frequently occur together, as may be seen in the following passages: "And behold, *joy* and *gladness*, to slay oxen" (Isa. xxii. 13). *Joy* and *gladness* shall follow, sorrow and sighing shall flee away" (xxxv. 10; li. 11). "*Joy* and *gladness* are cut off from the house of our God" (Joel i. 16). "The voice of *joy* and the voice of *gladness* shall be put away" (Jer. vii. 34; xxv. 10). "The fast of the tenth month shall be to the house of Judah *joy* and *gladness*" (Zech. viii. 19). "*Be glad* in Jerusalem, and *rejoice* in her" (Isa. lxvi. 10). "*Rejoice* and be *glad*, O daughter of Edom" (Lam. iv. 21). "Let the heavens *rejoice* and let the earth be *glad*" (Ps. xcvi. 11). "Make me to hear *joy* and *gladness*" (li. 8). "*Joy* and *gladness* shall be found in Zion, thanksgiving and the voice of singing" (Isa. li. 3). "There shall be *gladness*, and many shall rejoice at his birth" (Luke i. 14). "I will cause to cease the voice of *joy* and the voice of *gladness*, the voice of the bridegroom and the voice of the bride" (Jer. vii. 34; xvi. 9; xxv. 10). "Again there shall be heard in this place the voice of *joy* and the voice of *gladness*, the voice of the bridegroom and the voice of the bride" (xxxiii. 10, 11) and elsewhere. Both joy and gladness are mentioned in these passages, because joy is said of good, and gladness of truth; or joy of love, and gladness of wisdom; for joy belongs to the heart, and gladness to the spirit; or joy belongs to the will, and gladness to the understanding. That the marriage of the Lord and the church is also involved in these words, is evident from this fact, that mention is made of "the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride" (Jer. vii. 34; xvi. 9; xxv. 10; xxxiii. 10, 11); and the Lord is the bridegroom, and the church the bride. That the Lord is the

bridegroom may be seen in Matt. ix. 15; Mark ii. 19, 20; Luke v. 34; and that the church is the bride, may be seen in Rev. xxi. 2, 9; xxii. 17; therefore John the Baptist said of Jesus, "He that hath the bride is the bridegroom" (John iii. 29).

253. By reason of the marriage of Divine Good and Divine Truth in every part of the Word, the expression "Jehovah God" so frequently occurs, also "Jehovah" and the "Holy One of Israel," as if they were two, when yet they are one; for Jehovah means the Lord as to the Divine Good of His Divine Love, and God, and the Holy One of Israel, means the Lord as to the Divine Truth of His Divine Wisdom. That the expressions "Jehovah" and "God," and "Jehovah" and the "Holy One of Israel," also occur in many parts of the Word, and yet signify one, may be seen in the *Doctrine concerning the Lord the Redeemer.*

X. HERESIES CAN BE FORMULATED FROM THE SENSE OF THE LETTER OF THE WORD, BUT IT IS HURTFUL TO CONFIRM THEM.

254. It was shown above, that the Word cannot be understood without doctrine, that doctrine is like a lamp to make genuine truths visible, and that this is because the Word is written by pure correspondences; consequently many things in it are appearances of truth, and not naked truths; and many of these are written in adaptation to the apprehension of the merely natural man, yet in such a manner that the simple may understand them in simplicity, the intelligent intelligently, and the wise in wisdom. Now, since the Word is of such a nature, the appearances of truth, which are truths clothed, may be taken for naked truths; and such appearances, when they are confirmed, become delusions, which in themselves are falsities. All the heresies which ever did, or do still exist in the Christian world, have sprung from this, that men have taken appearances of truth for genuine truths, and as such have confirmed them. Heresies themselves do not bring about a man's condemnation; but confirmation of the falsities in the heresy from the Word, and by reasonings of the natural man, together with an evil life, condemn him. For everyone is born into the religion of his country, or his parents, and is initiated into it from infancy, and afterwards retains it; nor can he liberate himself from its falsities, both on account of worldly business, and by the weakness of the understanding when applied to the investigation of religious truth; but to live in evil, and to confirm falsities, so as to destroy genuine truths, this condemns. For he who remains in his religion, and believes in God, and, if he belongs to the Christian church, believes in the Lord, regards the Word as holy, and from religion lives according to the commandments of the Decalogue, does not swear to what is false. When, therefore, he hears truths, and sees them according to his capacity, he can embrace them, and so be delivered from falsities; but he who has confirmed the falsities of his religion

cannot do so, since confirmed falsity is permanent and cannot be eradicated. For falsity after confirmation is as though a man had sworn to it, especially if self-love, or the pride of his own intelligence, is inherent in it.

255. I have conversed in the spiritual world with some who lived many ages ago, and had confirmed themselves in the falsities of their religion, and I found that these still continued rooted in them. I have also talked in that world with others who had been of the same religion, and had entertained the same ideas as the former, but yet had not confirmed its falsities in themselves; and I found that when they were instructed by the angels they rejected falsities, and received truths, and that they were saved, but the former were not. Every man after death is instructed by angels, and those who see truths, and from truths falsities, are received in heaven; but those only see truths who have not confirmed themselves in falsities; for those who have so confirmed themselves do not desire to see truths, or if they do, they turn their backs upon them, and either ridicule or falsify them. The real cause of this is, that confirmation enters the will, and the will is the man himself, and disposes the understanding at its pleasure, whereas bare knowledge enters the understanding only, and this has no authority over the will; consequently such knowledge is not in the man, but is, comparatively, like one standing in an outer court or gateway, but who is not yet in the house.

256. But this can be illustrated by an example. In many passages of the Word anger, wrath, and revenge are ascribed to God; and He is said to punish, to cast into hell, to tempt, and do other things of a similar kind. He who believes this in childlike simplicity, and therefore fears God, and takes care not to sin against Him, is not condemned for that simple belief. But he who so confirms himself in such ideas, as to believe that anger, wrath, revenge, and such things as proceed from evil, are in God; and that He punishes men, and casts them into hell from anger, wrath, and revenge, is condemned, because he has destroyed the genuine truth, which is that God is love itself, mercy itself, and goodness itself, and being these, that He cannot be angry, wrathful or revengeful. Such things are attributed to God, in the Word, because such is the appearance; they are appearances of truth.

257. That many other things in the sense of the letter of the Word are appearances of truth, which conceal within them genuine truths, and that it is not hurtful to think, or even speak in simplicity, according to such appearances, but that it is hurtful to confirm them, since by confirmation the Divine Truth concealed within is destroyed, may also be illustrated by an example from nature, which we adduce because what is natural enlightens and instructs the mind more clearly than what is spiritual. To the eye the sun appears to perform a daily and annual revolution

about the earth; it is said, therefore, that the sun rises and sets, that it causes morning, noon, evening, and night, and also the seasons of the year, spring, summer, autumn, and winter, and, consequently, days and years, although the sun is immovable, for it is an ocean of fire, and the earth revolves daily and annually round the sun. The man, who in simplicity and ignorance supposes that the sun revolves about the earth, does not destroy the natural truth that the earth rotates on her own axis, and has an annual motion in the ecliptic; but he who confirms the sun's apparent motion by reasonings from the natural man, particularly if he supports such an opinion by the Word, which speaks of the sun's rising and setting, invalidates and destroys the truth; afterwards he can hardly see it, even if he has ocular proof given him that the whole starry heaven has also an apparent daily and annual motion, and yet not a single star ever changes its situation in respect to another. That the sun moves is then an apparent truth; but that it does not move is a genuine truth; nevertheless everyone speaks according to the apparent truth, saying that the sun rises and sets; and this he is at liberty to do, because he cannot do otherwise; but to think, in conformity with such a mode of expression, from a confirmation of it as true, blunts and darkens the rational understanding.

258. The true reason why it is hurtful to confirm appearances of truth in the Word because of the errors which arise, and why the Divine Truth which lies concealed under such appearances is destroyed, is because the sense of the letter of the Word, both generally and particularly, communicates with heaven; for, as shown above, there is in every detail of the sense of the letter a spiritual sense, and this is opened in passing from man into heaven; and all the contents of the spiritual sense are genuine truths; when, therefore, a man is in falsities, and applies the sense of the letter of the Word to confirm them, these falsities are in that sense, and when they enter, truths are dissipated. This takes place on the way from man to heaven, comparatively as a shining bladder filled with gall may be thrown by one person to another, which bursts in the air before it reaches him, and the gall is scattered about; and when he smells the air infected with gall he turns away, and shuts his mouth lest it should touch his tongue. It may also be compared to a leather bottle with cedar hoops, containing vinegar full of worms, which, being thrown in like manner, bursts on the way, and its stench is perceived by the person to whom it is thrown, who, on account of the nausea which it excites, instantly fans it away, to prevent the stench from entering his nostrils. It may be further compared with an almond shell, within which, instead of the almond, a new-born serpent is inclosed, which, on the shell being broken, appears to be carried by the wind towards the eyes of a bystander, who instantly turns aside to avoid it. So is it with the reading of the Word, when the

reader is in falsities, and applies some particulars in the sense of the letter to favour them; it is then repelled on the way to heaven, lest any such thing should enter and disturb the angels. For falsity, when it comes into contact with the truth, is like the point of a needle when it touches the fibril of a nerve, or the pupil of the eye: everyone knows that in such case the fibril instantly coils itself up spirally, and withdraws within itself; similarly the eye, at the first touch of the needle, covers itself with its lids. It is evident, therefore, that truth falsified prevents communication with heaven, and closes it; and this is the reason why it is hurtful to confirm any heretical falsity.

259. The Word is like a garden, which may be called a heavenly paradise, containing delicacies and delights of every kind, delicacies in its fruits, and delights in its flowers; in the midst of it there are trees of life, and beside them fountains of living water, and forest trees round about the garden. He who has Divine truths from doctrine, is in the midst of the garden among the trees of life, and in the actual enjoyment of its delicacies and delights. When a man has truths, not from doctrine but from the sense of the letter only, he abides in the boundaries of the garden, and sees only the forest surrounding it; but where a man is in the doctrine of a false religion, and has confirmed its falsities in himself, he is not even in the forest, but in a sandy plain without, where there is not even grass. That such is the state of the latter class after death, is shown in *Heaven and Hell.*

260. It is, moreover, to be understood, that the sense of the letter of the Word guards the genuine truths lying within it, to prevent their injury; and it is as a guard in this way, that it may be turned in every direction, and explained according to the reader's apprehension, without its internal being hurt and violated. For the fact that the sense of the letter may be understood differently by different persons does no harm; but harm results, when a man introduces falsities, which are contrary to Divine truths, as is the case with those, and those only, who have confirmed themselves in falsities. From this the Word suffers violence, to prevent which the sense of the letter is its guard, and operates as such with those who are in falsities from their religion, and yet do not confirm them. This guard is signified and also described in the Word by the cherubim. This guard is signified by the cherubim, which, after the expulsion of Adam and his wife from the garden of Eden, were placed at the entrance, of which it is written, when Jehovah God "drove out the man, and placed at the east of the garden of Eden, cherubim, and the flame of a sword, turning itself every way, to
2 keep the way of the tree of life" (Gen. iii. 23, 24). No one can know what these words signify, unless he knows the signification of cherubim, of the garden of Eden, of the tree of life therein, and of the flame of a sword which turned every way. These par-

ticulars are explained in the work entitled *Arcana Cœlestia*, published in London, where it is shown that cherubim signify a guard; the way of the tree of life signifies entrance to the Lord, which men obtain by means of the truths contained in the spiritual sense of the Word; Divine Truth in ultimates is signified by the flame of a sword turning every way, which, like the Word in the sense of the letter, can be so turned. The meaning of the *cherubim of gold* over the two extremities of the mercy-seat which was above the ark, in the tabernacle, is similar (Ex. xxv. 17-22). The Word is signified by the ark, because the Decalogue contained in it was the chief thing belonging to it; the cherubim there signify a guard, on which account the Lord talked with Moses from between them (xxv. 22; xxxviii. 9; Num. vii. 89); and He spoke in the natural sense, for He never speaks with man except in fullness; and in the sense of the letter, Divine Truth is in its fullness, as shown above (n. 214-224). The same is meant by *the cherubim* over the curtains of the tabernacle, and over the veil (Ex. xxvi. 31); for the curtains and veils of the tabernacle signified the ultimates of heaven and the church, and consequently of the Word (n. 220); and also by the *cherubim* carved on the walls and doors of the temple at Jerusalem (1 Kings vi. 29, 32, 35); see above (n. 221); and also by the *cherubim* in the new temple (Ezek. xli. 18, 19, 20). Since cherubim signified a guard, to show that the Lord, heaven, and Divine Truth, such as it is interiorly in the Word, should not be approached directly, but by means of ultimates, it is, therefore, said of the king of Tyre, "Thou sealest up the sum, full of wisdom, and perfect in beauty; thou hast been in the garden of Eden; every precious stone was thy covering; thou, O *cherub*, art the spreading forth of the covering; I have destroyed thee, *O covering cherub*, from the midst of the stones of fire" (xxviii. 12, 13, 14, 16). Tyre signifies the church as to the knowledges of truth and good, and hence, the king of Tyre signifies the Word, where and whence those knowledges are derived. That the Word in its ultimate in this place is signified by the king of Tyre, and by cherub, a guard, is plain from this fact, that it is said, "Thou sealest up the sum, every precious stone was thy covering; thou, O cherub, art the spreading forth of the covering," and "O covering cherub." That those things that belong to the sense of the letter of the Word are signified by the precious stones, also mentioned in the same chapter, may be seen above (n. 217, 218). Since the Word in its ultimates is signified by cherubim, and also a guard, it is, therefore, written in the Psalms of David, Jehovah "bowed the heavens, and came down; and he rode upon a cherub" (xviii. 9, 10). "O shepherd of Israel, thou that sittest upon the cherubim, shine forth" (lxxx. 1). "Jehovah sitteth upon the cherubim" (xcix. 1). To ride on the cherubim, and

to sit upon them, means on the ultimate sense of the Word. Divine Truth in the Word, with its nature and quality, is described by the four animals, which are also called cherubim, in Ezekiel i., ix., and x.; and also by the four animals in the midst of the throne, and near the throne (Rev. iv. 6). See *The Apocalypse Revealed* (n. 239, 275, 314).

XI. THE LORD, WHEN IN THE WORLD, FULFILLED ALL THINGS IN THE WORD, AND THUS BECAME THE WORD, THAT IS, THE DIVINE TRUTH, EVEN IN ULTIMATES.

261. That the Lord when in the world fulfilled all things in the Word, and thereby became Divine Truth, or the Word, even in ultimates, is meant by these words in John: "And the Word became flesh, and dwelt among us; and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth" (i. 14); to become flesh is to become the Word in ultimates. What the Lord was, as the Word in ultimates, He showed to His disciples when He was transfigured (Matt. xvii. 2-9; Mark ix. 2-9; Luke ix. 28-36). It is there said that Moses and Elias appeared in glory; and by Moses is meant the Word which was written by him, and in general the historical Word, and by Elias the prophetical Word. The Lord, as the Word in ultimates, was also represented before John in the Revelation (i. 13-16); where the whole description of Him signifies the ultimates of Divine Truth, or of the Word. The Lord before His incarnation was, indeed, the Word or the Divine Truth, but only in primaries; for it is said, "In the beginning was the Word, and the Word was with God, and *God was the Word*" (John i. 1, 2); but when the Word became flesh, then the Lord became the Word in ultimates also; and it is from this fact that He is called *the First and the Last* (Rev. i. 8, 11, 17; ii. 8; xxi. 6; xxii. 13; Isa. xliv. 6).

262. That the Lord fulfilled all things in the Word is evident from the passages where the Law and the Scripture are said to have been fulfilled, and all things finished, as in the following: Jesus said, "Think not that I am come to destroy *the law or the prophets*; I am not come to destroy *but to fulfill*" (Matt. v. 17). Jesus "went into the synagogue, and stood up to read. And there was delivered unto him the book of the prophet Esaias. And when he had unrolled the book, he found the place where it is written, The spirit of Jehovah is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering sight to the blind, to preach the acceptable year of the Lord. And he rolled up the book and said, *This day is this Scripture fulfilled in your ears*" (Luke iv. 16-21). "*That the Scripture may be fulfilled*, He that eateth bread with me hath lifted up his heel against me" (John xiii. 18). "None of them is lost, but the son of perdition, *that the Scripture might be fulfilled*"

(John xvii. 12). "*That the word might be fulfilled* which he spake, Of them that thou gavest me have I lost none" (John xviii. 9). "Jesus said unto Peter, Put up again thy sword into his place; *how then shall the Scripture be fulfilled*, that thus it must be? But all this was done that *the Scripture might be fulfilled*" (Matt. xxvi. 52-56). "The Son of man goeth as *it is written of him*, that the Scripture might be fulfilled" (Mark xiv. 21). "And the *Scripture was fulfilled*, which saith, And he was numbered with the transgressors" (Mark xv. 28; Luke xxii. 37). "That the *Scripture might be fulfilled*, which saith, They parted my raiment among them, and for my vesture did they cast lots" (John xix. 24). "After this, Jesus knowing that all things were now accomplished, *that the Scripture might be fulfilled*" (John xix. 28). "When Jesus therefore had received the vinegar, he said, *It is finished*," that is, *fulfilled* (John xix. 30). "These things were done, that *the Scripture might be fulfilled*, A bone of him shall not be broken; and again, another *Scripture saith*, They shall look on him whom they pierced" (xix. 36, 37). That the whole Word was written concerning Him, and that He came into the world to fulfil it, He taught His disciples before His departure in these words; He said unto them, "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to suffer this, and to enter into glory? And beginning at *Moses and all the prophets*, he expounded unto them in *all the Scriptures concerning himself*" (Luke xxiv. 25, 26, 27). Moreover, Jesus said, "*All things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me*" (xxiv. 44, 45). That the Lord, when in the world, fulfilled everything in the Word, even to its most minute particulars, is evident from these His own words: "Verily I say unto you, till heaven and earth pass away, *one jot or one tittle shall in no wise pass from the law, till all be fulfilled*" (Matt. v. 18). From these things it is clear that by the Lord's fulfilling all things in the law, is not meant that He fulfilled all the commandments in the Decalogue, but everything in the Word. That all the contents of the Word are meant by the law, is evident from these passages: "Jesus said, Is it not written in *your law*, I said, Ye are gods?" (John x. 34); it is so written in Ps. lxxxii. 6. "The people answered him, We have heard out of the *law*, that Christ abideth for ever" (John xii. 34). This is written Ps. lxxxix. 30; cx. 4; Dan. vii. 14. "That the Word might be fulfilled, which is written in *their law*, They hated me without a cause" (John xv. 25); this is written Ps. xxxv. 19. "It is easier for heaven and earth to pass, than one tittle of the *law* to fail" (Luke xvi. 17). In these and other passages throughout the Word the law means the whole Sacred Scripture.

263. Few understand how the Lord is the Word, for they

suppose that the Lord, by means of the Word, can enlighten and teach mankind, and yet cannot be called the Word; but let it be understood that every man is his own will and his own understanding, and that thus one person is distinguished from another; and since the will is the receptacle of love, and, therefore, of all the goods of that love, and the understanding is the receptacle of wisdom, and consequently of all the truths of that wisdom, it follows that every man is his own love and his own wisdom, or what is the same, his own good and his own truth. A man is a man from no other source, and nothing else in him is man. As to the Lord, He is Love itself and Wisdom itself, thus Good itself and Truth itself, which He became by fulfilling all the good and all the truth in the Word; for he who thinks and speaks nothing but truth, becomes that truth, and he who wills and does nothing but good, becomes that good; and thus the Lord, in consequence of fulfilling all Divine Truth and Divine Good in the Word, in both its natural and in its spiritual senses, became Good itself and Truth itself, thus the Word.

XII. Previous to the word which the world now possesses, there was a word which is lost.

264. That previous to the Word which was given by Moses and the Prophets to the people of Israel, worship by sacrifices was known, and that men prophesied from the mouth of Jehovah, is evident from what is recorded in the books of Moses. That worship by sacrifices was known, is evident from the fact that the children of Israel were commanded to destroy the altars of the Gentiles, to break their images and cut down their groves (Ex. xxxiv. 13; Deut. vii. 5; xii. 3); that Israel in Shittim began to commit whoredom with the daughters of Moab, and called the people unto the *sacrifices* of their gods, and that the people ate with them (Num. xxv. 1, 2, 3); that Balaam, who was from the land of Syria, caused altars to be built, and *sacrificed oxen and sheep* (Num. xxii. 40; xxiii. 1, 2, 14, 29, 30); he also *prophesied concerning the Lord*, saying, that there should come a star out of Jacob, and a sceptre should rise out of Israel (xxiv. 17); *and that he prophesied from the mouth of Jehovah* (xxii. 13, 18; xxiii. 3, 5, 8, 16, 26; xxiv. 1, 13). From this it is obvious that Divine worship, almost like that instituted by Moses among the people of Israel, existed among the Gentiles. That it also existed before the time of Abraham, is plain from what is written by Moses (Deut. xxxii. 7, 8); but still plainer from this, that *Melchizedek*, king of Salem, brought forth *bread and wine* and blessed Abram; that Abram gave him *tithes* of all (Gen. xiv. 18-20); and that Melchizedek represented the Lord, for he is called the priest of the Most High God (xiv. 18); and it is said of the Lord by David, "Thou art a priest for ever, after the order of Melchizedek" (Ps. cx. 4); this was why Melchizedek brought forth bread and wine, as the holiest things of the church, as they are holy in

the Holy Supper. These and many other things are clear proofs that, previous to the Word which was given to the people of Israel, there existed a Word from which were such revelations.

265. That a Word existed amongst the ancients is evident from Moses, who mentions it, and also quotes it (Num. xxi. 14, 15, 27-30); its historical parts were called "The Wars of Jehovah," and its prophetical "Enunciations." From the historical parts of that Word Moses quotes the following: "Wherefore it is said in *the Book of the Wars of Jehovah, Vaheb in Suphah*, and the rivers of Arnon, and the waters of the rivers, that went down, where Ar dwelleth, and stopped at the border of Moab" (Num. xxi. 14, 15). By the wars of Jehovah mentioned in that Word, as in ours, are meant and described the Lord's combats with the hells, and His victories over them, when He should come into the world. The same combats are also meant and described in many passages in the historical parts of our Word, as in the wars of Joshua with the inhabitants of the land of Canaan, and in the wars of the judges and of the kings of Israel. From the prophetical parts of that Word 2
Moses has quoted the following: "Wherefore say the *enunciators*, Come into Heshbon; the city of Sihon shall be built and strengthened; for there is a fire gone out of Heshbon, a flame from the city of Sihon; it hath consumed Ar of Moab, and the possessors of the high places of Arnon. Woe to thee, Moab! thou art undone, O people of Chemosh, he hath given his sons that escaped, and his daughters, into captivity unto Sihon, king of the Amorites: we have shot them; Heshbon is perished even unto Dibon, and we have laid waste even unto Nophah, which reacheth unto Medeba" (Num. xxi. 27-30). The translators render it "composers of proverbs," but they are more properly called "enunciators," and their compositions "prophetical enunciations," as is evident from the signification of the word *m'shalim* in the Hebrew tongue, which means not only proverbs, but also prophetical enunciations; as in Num. xxiii. 7, 18; xxiv. 3, 15. It is there said, that Balaam uttered "his enunciation," which was also prophetical, concerning the Lord; his enunciation is called "Mashal," in the singular; moreover, what Moses quotes therefrom are not proverbs, but prophecies. That that Word, like ours, was 3
divinely inspired, is plain from a passage in Jeremiah, where nearly the same expressions occur: "A fire is gone forth out of Heshbon, and a flame from the midst of Sihon, and hath devoured the corner of Moab, and the crown of the head of the sons of Shaon. Woe unto thee, O Moab! the people of Chemosh perisheth; for thy sons are taken away into captivity, and thy daughters into captivity" (xlviii. 45, 46). Besides these there is mention of a prophetical book of the ancient Word, called the Book of Jasher, or the book of the Upright, by David and

by Joshua; by David in the following passage: "David lamented over Saul and over Jonathan; also he bade them teach the children of Judah the bow: behold, it is written in the *Book of Jasher*" (2 Sam. i. 17, 18): and by Joshua in this passage: "Joshua said, Sun, stand thou still upon Gibeon, and thou Moon, in the valley of Ajalon; is not this written in the *Book of Jasher?*" (Josh. x. 12, 13).

266. From these quotations it is evident, that an ancient Word existed in the world, particularly in Asia, previous to the Israelitish Word. That this Word is preserved in heaven among the angels who lived in those times, and that it exists at the present day among the nations of Great Tartary, may be seen in the third of the Memorabilia, at the close of this chapter on the Sacred Scripture.

XIII. BY MEANS OF THE WORD THERE IS LIGHT TO THOSE WHO ARE OUTSIDE THE CHURCH, AND DO NOT POSSESS THE WORD.

267. There is no possibility of conjunction with heaven, unless there exists on earth, a church which possesses the Word, by means of which the Lord is known; for the Lord is the God of heaven and earth, and without Him there is no salvation. That conjunction with the Lord and union with angels, are brought about by means of the Word, may be seen above (n. 234-240). It is enough that the church is where the Word is, although it consists of comparatively few persons; for, by means of it, the Lord is present throughout the whole world, since by that means heaven is in conjunction with the human race.

268. But how the presence and conjunction of the Lord and heaven exist throughout all the earth by means of the Word shall now be stated. The whole angelic heaven is before the Lord as one man, and so also is the church on earth; that they have, moreover, the actual appearance of a man, may be seen in *Heaven and Hell* (n. 59-86). In this Man is the church where the Word is read, and where the Lord is known by its means; it is like the heart and lungs; the Lord's celestial kingdom like the heart, and His spiritual kingdom like the lungs. As from these two fountains of life in the human body, all the other members, viscera, and organs subsist and live, so also do all those people in every part of the earth, who have a religion, worship one God, lead good lives, and thus are in that Man—and who relate to the organs and viscera outside the chest, in which are the heart and lungs—subsist and live from the conjunction of the Lord and heaven with the church by means of the Word. For the Word in the Christian Church is life to all the rest from the Lord through the heavens, just as the members and viscera of the whole body receive life from the heart and lungs. The communication is also similar; which is the reason why Christians among whom

the Word is read, constitute the breast of that Man. They are also in the centre of all the rest; round about them are the Roman Catholics; around these the Mohammedans, who acknowledge the Lord as the greatest Prophet and the Son of God; after these come the Africans, while the peoples and nations of Asia and the Indies form the boundaries.

269. That such is the case in the whole heaven, may be concluded from what is similar in every society there; for every society is a heaven in a less form, and is also like a man. That this is so may be seen in *Heaven and Hell* (n. 41-87). In every society of heaven, those who are in the centre have relation in the same way to the heart and lungs, and have the greatest amount of light. This light, and the consequent perception of truth, diffuses itself from the centre in every direction towards the circumferences, therefore to all in the society, and gives rise to their spiritual life. It has been shown me, that when those who were in the centre, and who constituted the province of the heart and lungs, and had the greatest amount of light, were removed, those who were round about them came into obscurity of the understanding, and then had so feeble a perception of truth, that they lamented over it; but as soon as the others returned, light reappeared, and their former perception of truth was restored. This may be illustrated by comparison with the heat and light flowing from the sun of the world, which cause trees and plants to vegetate, even those towards the poles and under clouds, provided the sun is above their horizon. So it is with the light and heat of heaven proceeding from the Lord as the Sun of heaven, which light in its essence is Divine Truth, whence angels and men derive all their intelligence and wisdom. It is said, therefore, of the Word, that it was with God, and was God; that it enlighteneth every man that cometh into the world; and that its light shineth in darkness (John i. 1, 5, 9). The Word there means the Lord as to Divine Truth.

270. From these things it is evident that the Word, which Protestants and the Reformed possess, enlightens all nations and people by spiritual communication; and further, that the Lord provides that there should always be on earth a church, where the Word is read, and the Lord is known in consequence. When, therefore, the Word was almost rejected by the Romish church, by the Lord's Divine providence the Reformation took place, whereby the Word was taken from concealment, as it were, and brought into use. When also the Word was entirely falsified and adulterated by the Jewish nation, and became, as it were, of none effect, it pleased the Lord to descend from heaven, and to come as the Word, and fulfill it, and thus to renew and restore it, giving light again to the inhabitants of the earth, according to these words of the Lord: "The people that walked in darkness have

seen a great light; to them that sat in the region and shadow of death light is sprung up" (Isa. ix. 2; Matt. iv. 16).

271. Since it was foretold that at the end of the present church darkness would arise, from ignorance of the Lord as the God of heaven and earth, and from the separation of faith from charity, therefore, lest the genuine understanding of the Word, and thus the church, should consequently perish, it has pleased the Lord now to reveal the spiritual sense of the Word and to show that the Word in that sense, and from this in the natural sense, contains innumerable things by means of which the light of truth from the Word, that was almost extinguished, may be restored. That the light of truth would be almost extinguished at the end of the present church, is foretold in many passages of the Revelation, and is also meant by these words of the Lord; "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then they shall see the Son of man coming in the clouds of heaven with glory and power" (Matt. xxiv. 29, 30). The sun there means the Lord as to love; the moon, the Lord as to faith; the stars, the Lord as to the knowledges of good and truth; the Son of man, the Lord as to the Word; clouds, the sense of the letter of the Word; glory, its spiritual sense, and its transparence through the literal sense; and power, the power of the Word.

272. It has been granted me to know, from much experience, that man has communication with heaven by means of the Word. When I read the Word, from the first chapter of Isaiah to the last of Malachi, and also the Psalms of David, and kept my thought fixed on the spiritual sense of each passage, it was granted me to perceive clearly that every verse communicated with some society in heaven, and thus, that the entire Word communicated with the whole heaven; this showed that as the Lord is the Word, so heaven is the Word also, since heaven is heaven from the Lord, and the Lord, by the Word, is the all in all of heaven.

XIV. WITHOUT THE WORD NO ONE WOULD HAVE A KNOWLEDGE OF GOD, OF HEAVEN AND HELL, OR OF A LIFE AFTER DEATH, STILL LESS OF THE LORD.

273. Since those who insist on, and are confirmed in the opinion, that a man without the Word can know of the existence of God, and also of heaven and hell, and of other things taught by the Word, do not believe that Word, but themselves, it is not permissible to reason with such persons from the Word, but from the light of natural reason. Inquire then by the light of reason, and you will find that there are two faculties of life in man, called understanding and will, and that the understanding is subject to the will, and not the will to the understanding; for the understanding from the will merely teaches and points out what ought to be done. This is why there are

many men of an acute genius who have a clearer understanding than others of the moral duties of life, and who yet do not live according to them; it would be otherwise if their wills favoured them. Inquire further, and you will find that man's will is his selfhood, that this is evil from his birth, and that in consequence of this his understanding is full of falsities. When you have found these things to be true you will see that a man of himself does not desire to understand anything but what comes from the selfhood of his will, and that unless there were some other source of knowledge, a man from the selfhood of his will would not be desirous of understanding anything but what regarded himself and the world. Everything above this would be in darkness to him. For instance, if looking at the sun, moon, and stars, he should reflect on their origin, he could not but think that they are self-originated. Could he think more profoundly than many of the learned in the world, who, although they know from the Word that God created all things, still acknowledge nature? What, then, would these same men have thought had they known nothing from the Word? Is it credible that those ancient wise men, Aristotle, Cicero, Seneca, and others, who have written about God and the immortality of the soul, first received their knowledge on those subjects from their own understanding? No, they obtained it from others, to whom the knowledge was handed down from those who first knew it from the ancient Word, of which we have spoken above. Nor did the writers on Natural Religion derive such knowledge from themselves; they merely confirmed by rational deductions what they learnt from the church where the Word was; and it is possible there may be some among them who confirm such truths, and yet do not believe them.

274. It has been permitted me to see people, born in remote islands, who were rational in civil matters, and yet knew nothing at all about God. Such persons in the spiritual world have the appearance of sphinxes; but because they were born men, and have consequently the capacity to receive spiritual life, they are instructed by angels, and are vivified by a knowledge of the Lord as Man. What a man is of himself is very evident from those who are in hell, among whom there are priests and learned men, who do not even wish to hear of God, and, therefore, cannot speak of Him. I have seen and conversed with them; and I have also conversed with some who burnt with anger and fury when they heard anyone speaking of the Lord. Consider, therefore, what kind of a man he would be, who knew nothing about God, when such is the character of some who have spoken, written, and preached about Him. They are such, because their wills are evil; and as before stated, the will leads the understanding, and takes away the truth that is in it from the Word. If man could have known of himself that there is a God, and a life after death, why has he

never discovered that a man is a man after death? Why does he imagine that his soul, or spirit, is like wind, or ether, which has neither eyes to see, ears to hear, or mouth to speak, until it is reunited with its dead body and skeleton? Imagine, therefore, a doctrine derived from the light of reason alone, would it not teach that self should be worshipped, as has been done for ages, and is still done to-day by those who yet know from the Word that God alone is to be worshipped? Any other worship from man's selfhood is impossible, even the worship of the sun and moon.

275. That religion existed from the most ancient times, and that the inhabitants of the earth everywhere had a knowledge of God and some knowledge of life after death, was not from themselves, or their own intelligence, but from the ancient Word mentioned above (n. 264, 265, 266), and afterwards from the Israelitish Word. From these two Words religion emanated to the Indies and its islands; through Egypt and Ethiopia to the kingdoms of Africa, from the maritime parts of Asia to Greece, and from thence into Italy. But as the Word could not be written except by representatives, which are such things in the world as correspond to, and, therefore signify, heavenly things, therefore the religions of the gentiles were changed into idolatry, and in Greece became fables; and the Divine properties and attributes were considered as so many separate gods, governed by one supreme Deity whom they called Jupiter, possibly from Jehovah. It is well known that they had a knowledge of paradise, the flood, the sacred fire, the four ages, beginning with that of gold, and ending with that of iron, as in Daniel (ii. 31-35).

276. Those who imagine themselves able, by their own intelligence, to acquire a knowledge of God, of heaven and hell, and of the spiritual things of the church, do not know that the natural man is in himself opposed to the spiritual man, and, therefore, desirous of extirpating the spiritual things that enter him, or involving them in errors which are like worms that devour the roots of herbs and grasses. They may be compared to those who dream that they are seated on eagles, and are carried aloft in the air, or on winged horses flying over Mount Parnassus to Helicon; and they are actually like Lucifers in hell, who still call themselves there the sons of the morning (Isa. xiv. 12). They are also like the people in the valley of the land of Shinar, who attempted to build a tower whose top should reach to heaven (Gen. xi. 2, 4); and they are full of self-confidence like Goliath, not foreseeing that, like him, they may be struck to the ground by a stone from a sling sinking into their foreheads. I will here say what is the state of such after death; at first they are like intoxicated persons, then like idiots, and lastly they become stupid and sit in darkness. Let everyone, therefore, beware of such madness.

MEMORABILIA.

277. To the above I shall add the following Memorabilia.—I. One day I was wandering in the spirit, through various parts of the spiritual world, in order that I might observe the representations of heavenly things which are there exhibited in many places. In a certain house, where there were angels, I saw large purses, which contained a great quantity of silver; and as they were open, it seemed as if any person might take of the silver there deposited, in fact even steal it; but near the purses sat two young men as guards. The place where the purses were appeared like the manger of a stable. In an adjoining room there were modest virgins, with a chaste wife, and near the room were standing two little children; it was said that they were not to be played with in a childish manner, but to be treated wisely. Afterwards a harlot appeared, then a horse lying dead on the ground. When I had seen these things, I was informed that they represented the natural sense of the Word, wherein is the spiritual sense. The large purses full of silver signified knowledges of truth in great abundance; their being open, and yet guarded by young men, signified that everyone might take therefrom knowledges of truth, but that care must be taken lest anyone should violate its spiritual sense, which contains pure truths. The manger, like that in a stable, signified spiritual nourishment for the understanding; this is the signification of a manger, because a horse, which eats from it, signifies the understanding. The modest virgins who appeared in the adjoining room, signified the affections for truth; the chaste wife, the conjunction of good and truth; and the young children, the innocence of wisdom; for the angels of the highest heaven, who are the wisest of all, appear at a distance, owing to their innocence, like little children. The harlot, with the dead horse, represented the falsification of truth by many people at this day, by which all understanding of truth perishes; a harlot signifies falsification, and a dead horse no understanding of truth.

278. II. There was once sent down to me from heaven a small piece of paper, covered with Hebrew characters, but written as they used to be among the ancients, with whom those letters, which are at this day partly linear, were inflected with little upturned curves; and the angels who were then with me, said that they understood the complete meanings from the very letters, and that they understood them particularly from the curves of the lines, and the apexes of the letters. They explained their signification both separately and conjointly, saying that the H, which was added to the names of Abram and Sarai, signified the infinite and the eternal. They also explained to me the meaning of the Word in Ps. xxxii. 2, by the letters or syllables only, and that the general sense con-

tained therein was, that the Lord is merciful even to those who do evil. They informed me that writing in the third heaven consisted of letters inflected, and variously curved, each of which contained some special meaning; that the vowels there used were to express a tone of voice corresponding to affection; also, that in that heaven they could not pronounce the vowels *I* and *E*, but instead of them *Y* and *EU*, and that the vowels *A*, *O*, and *U* were in use among them, because they have a full sound. They also said that they did not express any consonants roughly, but softly, and for this reason some Hebrew letters had points within, to indicate that they should have a soft enunciation. They added that hard sounds in letters were in use in the spiritual heaven because there the angels are in truths, and truth admits of hardness, whereas good, in which the angels of the Lord's celestial kingdom, or of the third heaven, are principled, does not. They said further, that they had the Word among them written in inflected letters, with little curves and apexes that were significative. This rendered evident what these words of the Lord signify: "One jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 18); and again: "It is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke xvi. 17).

279. III. Seven years ago, as I was collecting those things that Moses wrote in the twenty-first chapter of Numbers from the two books called *The Wars of Jehovah*, and *The Enunciations*, some angels were present, who told me that those books were the ancient Word, the historical parts of which were called the Wars of Jehovah, and the prophetical parts, the Enunciations; and they said that that Word was still preserved in heaven, and was in use among the ancients there, who possessed it when they were in the world. Those ancient people, among whom that Word is still in use in heaven, were in part from the land of Canaan and the adjoining countries, as Syria, Mesopotamia, Arabia, Chaldea, Assyria, Egypt, Zidon, Tyre, and Nineveh; the inhabitants of all these kingdoms were in the practice of representative worship, and consequently had a knowledge of correspondences. The wisdom of that time was from that knowledge, and by it men had interior perception and also communication with the heavens. Those who understood the correspondences of that Word were called wise and intelligent,
2 and afterwards diviners and magi; but as that Word was full of such correspondences as remotely signified celestial and spiritual things, and in consequence began to be falsified by many, by the Lord's Divine Providence, in the course of time it disappeared, and another Word was given, written by correspondences less remote, and this through the Prophets, among the children of Israel. In this Word the names of many places are retained, not only those in the land of Canaan, but also round about Asia, all of

which signified things and states of the church; but the significations were from the ancient Word. For this reason Abram was commanded to go into that land, and his posterity, descended from Jacob, were introduced into it.

Concerning that ancient Word which was in Asia, before the 3
Israelitish Word, this new thing may be stated, that it is still preserved among the people of Great Tartary. I have conversed with spirits and angels in the spirtual world who came from that country, and who informed me that they possess a Word, and had possessed it from the most ancient times, that according to this Word they performed their divine worship, and that it consists of pure correspondences. They said also that it contains the Book of Jasher, mentioned in Joshua (x. 12, 13); and in 2 Sam. (i. 17, 18); and, moreover, that they possess the books called *The Wars of Jehovah*, and *The Enunciations*, which are mentioned by Moses (Numb. xxi. 14, 15, 27-30); and when I read to them the words that Moses quotes from these books, they examined to see whether they were in the original, and found them there; from which it was evident to me that they are still in possession of the ancient Word. During the conversation they said that they worship Jehovah, some as an invisible God, and some as a visible one. They told me further, that they do not 4
permit any foreigners to come among them, except the Chinese, with whom they cultivate peaceful relations, because the emperor of China is from their country; and also that they are so numerous that they did not believe the adherents of any religion to be more so; which is indeed credible from the great length of the wall which the Chinese formerly built as a protection against invasions from these people. I have heard further from the angels that the early chapters of Genesis, which treat of the creation, of Adam and Eve, of the garden of Eden, and of their children and posterity till the flood, and also of Noah and his sons, are also contained in that Word, and were copied from it by Moses. The angels and spirits from Great Tartary are seen to occupy the southern quarter towards the east, and are separated from others by dwelling on a more elevated expanse, and by not permitting any to come to them from the Christian world; and if any do ascend, they guard them to prevent their return. The cause of such separation is because they possess a different Word.

280. IV. I once saw at a distance some walks, between rows of trees, and throngs of youths assembled there conversing on subjects of wisdom; this was in the spiritual world; I went to join them, and as I approached, I observed one whom the rest venerated, as their chief, because he excelled them in wisdom. On seeing me, he said, "I wondered when I saw you in the way coming towards us, as I noticed that sometimes you were in sight, and sometimes out of sight, or one moment visible, and the next invisible;

surely you are not in the same state of life as we are." Smiling at these remarks, I said "I am neither a stage-player nor a Vertumnus, but I am alternately in your light and in your shade, so that here I am both a stranger, and a native." On this the wise person looked at me, and said, "You say strange and wonderful things; tell me who you are." I said, "I am in the world in which you once were, and which you have left, which is called the natural world, and I am also in the world where you now are, which is called the spiritual world; consequently I am in a natural state, and at the same time in a spiritual state; in a natural state with men on earth, and in a spiritual state with you. When I am in a natural state, I am invisible to you, but when I am in a spiritual state I become visible; and that I am so is of the Lord's appointment. It must be known to you, enlightened friend, that an inhabitant of the natural world is invisible to an inhabitant of the spiritual world, and contrariwise; so when I let my spirit into the body, I am not visible to you, but when I let it out the body, I become visible; and this arises from the difference
2 between the spiritual and the natural." When he heard the words "the difference between spiritual and natural," he said, "What do you mean by that difference? Is it like that between things more or less pure? What then is the spiritual but the natural in a higher state of purity?" I replied "Such is not the distinction; the natural can never by any sublimation approximate to the spiritual so as to become the spiritual; for the difference between them is like that between prior and posterior, between which there is no finite ratio. For the prior is in the posterior, as a cause in its effect; and the posterior is from the prior, as the effect from its cause. The one, therefore, is not visible to the other." To this the wise person replied, "I have meditated on this difference, but so far in vain; I wish I could discern it." I said, "You shall not only perceive the difference between the spiritual and natural, but also see it."

I then proceeded as follows: "You are in a spiritual state when with your companions, but in a natural state with me; for you converse with them in spiritual language, which is common to every spirit and angel, but you converse with me in my native tongue; for every spirit and angel, when conversing with a man, uses the man's own language, consequently French with a Frenchman, Greek with a Greek, Arabic with an Arab, and so
3 forth. That you may know the difference between the spiritual and the natural, in respect to language, go among your companions, and there say something, retain the expressions, and return with them in your memory, and repeat them before me." He did so, and returned to me with the expressions on his lips, and uttered them; and they were words altogether strange and foreign, and such as are not found in any language in the world.

From this experiment several times repeated, it became very evident that all in the spiritual world have a spiritual language, which possesses nothing in common with any natural language, and that every man comes of himself into that language after death.

I once proved, moreover, that the very sound of spiritual language differs so much from that of natural language, that even a loud spiritual sound could not be heard at all by a natural man, nor a natural sound by a spiritual man. Afterwards I 4
asked him and the by-standers to withdraw to their companions and write some sentence or other on a piece of paper, and then return with it to me and read it. They did so, and returned to me with the paper in their hands; but when they attempted to read it, they could not, for the writing consisted only of certain letters of the alphabet, with little curves above, each of which had some particular meaning. Since each letter of the alphabet there has a particular meaning, it is evident why the Lord is called the Alpha and the Omega. When they had again entered, and again written something, and returned, they found that that writing involved and embraced innumerable particulars, which no natural writing could ever express; and they were told that this was because the spiritual man's thoughts are incomprehensible and ineffable to the natural man, and cannot be expressed in any other writing or language. But 5
because those standing by were unwilling to understand how spiritual thought could so far exceed natural thought as to be respectively ineffable, I said to them, "Try the experiment: withdraw into your spiritual society, and think on some subject, retain it, then return and communicate it to me." They entered, thought of a subject, retained it, and returned; but when they tried to express what they had been thinking about, they were not able, for they could not find any natural thought adequate to any thought purely spiritual, consequently no words expressive of it; for thoughts become words in speech. This experiment they repeated, and convinced themselves that spiritual ideas are supernatural, inexpressible, ineffable, and incomprehensible to a natural man; and because they are so supereminent, they said that spiritual ideas or thoughts, compared to natural, are ideas of ideas, and thoughts of thoughts, and thus express qualities of qualities, and affections of affections; consequently, that spiritual thoughts are the beginnings and origins of natural thoughts. It, therefore, appeared that spiritual wisdom is wisdom of wisdom, and thus inexpressible in the natural world by any wise man.

It was then declared from the higher heaven, that there is 6
a wisdom still more interior or higher, called celestial, and which bears the same relation to spiritual wisdom as spiritual wisdom bears to natural, and that these enter by influx in an order according to the heavens from the Lord's Divine Wisdom which is infinite.

On this the person in conversation with me said, "I see this, because I perceive that one natural idea contains many spiritual ideas, and also that one spiritual idea contains many celestial ideas. It follows from this that what is divided does not become more and more simple, but more and more manifold, because it approaches nearer and nearer to the infinite, which contains all things infinitely."

7 After this I said to those standing near, "You see, from these three experimental proofs, what the difference is between what is spiritual and what is natural, and also the reason why the natural man is invisible to the spiritual man, and the spiritual to the natural, notwithstanding they are both in a perfect human form; and from this form it seems as if they might be visible to each other, but the interiors of the mind constitute that form, and the minds of spirits and angels are formed of spiritual things, while the minds of men, so long as they live in the world, are constituted of natural things." After this, a voice was heard from the higher heaven, saying to one of those standing by, "Come up hither." He ascended and returned, and said that the angels had not previously known the difference between what is spiritual and what is natural, because never before had there been any opportunity of comparing them together in a man who was in both worlds at the same time; and without such comparison and reference those differences were unknowable.

8 Before we separated we had some further conversation on this subject, and I said, "The true differences originate in the fact, that you who are in the spiritual world are substantial, and not material; and substantial things are the initiaments of material things: for what is matter but the aggregation of substances? You, therefore, are in primary things and thus in particulars; but we in derivatives, and composites; you are in particulars, but we are in generals; and as generals cannot enter into particulars, so neither can natural things, which are material, enter into spiritual things, which are substantial, any more than a ship's cable can enter into or be drawn through the eye of a sewing needle; or than a nerve can be introduced into one of the fibres of which it is composed. This, now, is the reason why the natural man cannot think as the spiritual man thinks, nor consequently express such thoughts in words; what therefore Paul heard from
9 the third heaven he called ineffable. Add to this, that to think spiritually, is to think apart from space and time, but to think naturally, is to think in space and time; for to every natural thought there adheres something relating to space and time, which is not the case with spiritual thought. This is because the spiritual world is not in space and time, as the natural world is, but only in the appearances of them. In this respect also, spiritual are different from natural thoughts and perceptions.

For this reason you can think of the essence and omnipresence of God as existing from eternity, that is, you can think of God as existing before the creation of the world, because you think of the essence of God without relation to time, and of His omnipresence without relation to space, and thus you comprehend things which transcend the natural ideas of man."

And I then related to them that I had once thought about the 1c
essence and omnipresence of God from eternity, that is, about God as existing before the creation of the world; and because I could not then remove space and time from my thought, I became anxious, because the idea of nature entered my mind instead of that of God. But I was told to remove the ideas of space and time, and I should see; accordingly it was granted me to remove those ideas, and I saw; and from that time I have been able to think of God as existing from eternity, yet without thinking of nature as existing from eternity, because God is in all time without time, and in all space without space; whereas nature in all time is in time, and in all space in space; and nature, with her time and space, cannot but have had a beginning, but not so God, who is without time and space; therefore nature is from God, not from eternity, but in time, together with its own time and space.

281. V. As I have been permitted by the Lord to be in the spiritual and natural worlds at one and the same time, and so to converse with angels as with men, and thus to become acquainted with the states of those who after death flock together into that hitherto unknown world,—for I have conversed with all my relatives and friends, also with kings and dukes, and men of learning, who have met their fate, and this now for twenty-seven years continually,—therefore I am able, from living experience, to describe the states of men after death, in relation both to such as have lived good and such as have lived evil lives. But here I will only mention a few things respecting the state of those who from the Word have confirmed themselves in falsities of doctrine, particularly of those who have done so for the sake of defending the doctrine of justification by faith alone. Their successive states are as follows: 1. As soon as they are deceased, and revive as to the spirit, which takes place generally on the third day after the heart has ceased to beat, they seem to themselves to be in a body similar to that which they had in the world, so that they imagine themselves to be still living there; yet they are not in a material body, but in a substantial one, which to their senses seems like a material body, though it is not so. 2. After some days they see that they 2
are in a world, where various societies are instituted, which is called the world of spirits, and is intermediate between heaven and hell. All the societies there, which are innumerable, are

wonderfully arranged, according to natural affections, both good and evil; the societies which are arranged according to good natural affections having communication with heaven, and
3 those arranged according to evil affections with hell. 3. The novitiate spirit, or spiritual man, is led about and transferred to various societies, both good and evil, and is examined whether he is affected by goods and truths, and in what manner; or whether
4 he is affected by evils and falsities, and how. 4. If he is affected by goods and truths, he is led away from evil societies and introduced into good societies and also into different ones, till he comes into a society that corresponds with his own natural affection, and there he enjoys good that corresponds with such affection, until he has put off the natural affection, and put on that which is spiritual, and then he is raised up to heaven; but this takes place with those only who in the world had lived a life of charity, and thus a life of faith also, that is, who had believed in the Lord, and
5 shunned evils as sins. 5. But those who had confirmed themselves in falsities by rational means, especially by the Word, and in consequence had lived a merely natural life, that is, an evil life —for falsities attend evils, and evils adhere to falsities—all such, because they are not affected by goods and truths, but only by evils and falsities, are led away from good, and introduced into evil societies of various kinds, till they come to one that corre-
6 sponds to the lusts of their love. 6. But as, in the world, they had put on the appearance of good affections in their externals, although they were nothing but evil affections or lusts internally, they are kept alternately in their externals. And such as in the world had presided over assemblies are placed over societies here and there in the world of spirits, either over a whole society or a part, according to the extent of the official authority they had before exercised. But as they have no love for either truth or justice, and cannot be enlightened so as to know what truth and justice are, after a few days they are deposed. I have seen such transferred from one society to another, and invested with power
7 in each society, and yet after a short time deposed in all. 7. After frequent abdications, some through weariness do not wish, and some through fear of losing their reputation do not dare, to seek office any more; they, therefore, retire, and sit in sadness; and then they are led away into a wilderness, where there are huts, into which they enter; and work is given them to do there, and when they do it they receive food, but if they do not they do not receive food when hungry, so that necessity compels them to work. Food, there, is similar to the various kinds of food in our world, but it has a spiritual origin, and is given from heaven by the Lord to all, according to the uses which they perform; to the idle none is given, because they are useless. 8. After a
8 while they become tired of their work, and then go out of their huts, and, if they had been priests, they are seized with a desire

to build, and immediately there appear heaps of hewn stone, bricks, beams, and boards, also heaps of reeds and rushes, of clay, lime, and bitumen. At the sight of these the desire to build is kindled, and they begin to construct a house, taking up sometimes a stone, sometimes a piece of timber, sometimes a reed, sometimes mud, which materials they place one upon another without any order, but to their own sight in regular order. But what they build in the day falls down in the night; but the next day they collect the fallen rubbish, and build again; and this they do till they are tired of building. This happens from correspondence, because they have collected passages from the Word to confirm the falsities of their faith, and their falsities build the church in no other way. 9. Afterwards they go away 9
from weariness, and sit in solitude and idleness; and since, as stated, no food is given from heaven to the idle, they begin to grow hungry, and to think of nothing but how to obtain food and satisfy their craving. When they are in this state, persons come to them of whom they ask alms, who say to them, "Why do you sit thus idle? come home with us, and we will find you work, and give you food." Then they gladly get up and go home with them, and each has his work assigned him, food being given him for doing it. But because all those who have confirmed themselves in falsities of faith, cannot perform works of real utility, but only such as have an evil use, and do not execute their tasks faithfully, but fraudulently and unwillingly, therefore they leave their work, and love only to converse, talk, saunter about, and sleep; and as they cannot be induced by their masters to do any more work, they are dismissed as useless. 10. When dismissed their eyes are opened, and they 10
perceive a way leading to a certain cavern, and on arriving there, the door is opened and they enter, and ask if there is food there; on being told that there is, they ask permission to remain; accordingly leave is given them; they are introduced, and the door is shut behind them. Then the overseer of the cavern comes and says to them, "You cannot go out of this place any more. You see your companions; they all work, and in the measure that they do so food is given them from heaven. I tell you this that you may know." Their companions also say to them. "Our overseer knows for what work every one is fitted, and enjoins it daily, and when you finish it food is given you; but if you do not, neither food nor clothing is given you. If any one does harm to another, he is thrown into a corner of the cavern upon a bed of damned dust, where he is miserably tormented, until the overseer sees in him some sign of penitence, and then he is released, and ordered again to his work." He is also told that every one is at 11
liberty to walk, converse, and afterwards sleep, when he has done his work. He is then led more deeply into the cavern, where there are harlots, and each one is allowed to take one, and

call her his woman; but he is forbidden under punishment to indulge in promiscuous connections.

Hell consists of such caverns, which are nothing but eternal workhouses. I have been permitted to enter some of them, and to see their nature, in order that I might make it known. All who were there seemed degraded; none of them knew who he had been, or what was his employment in the world. But the angel who was with me told me that one had formerly been a servant, one a soldier, one a general, one a priest, one a person of rank, another a man of great wealth; and yet they did not know but that they had been then, as now, servants and companions. The reason of this was, that they had been interiorly alike, although exteriorly unlike; and in the spiritual world all are associated according to interiors.

12 As to the hells in general, they consist exclusively of such caverns and workhouses, but those where satans are differ from those where devils are. Those are called satans who had lived in falsities and in consequent evils, and those are called devils, who had lived in evils and in consequent falsities. Satans in the light of heaven appear livid, like corpses, and some black, like mummies; but devils, in the light of heaven seem dusky and fiery, and some black like soot; while in form and features they are all monstrous; and yet in their own light, which is like that of burning charcoal, they do not look like monsters, but men; this appearance is permitted to render them capable of association.

CHAPTER V.

THE CATECHISM OR DECALOGUE EXPLAINED AS TO ITS EXTERNAL AND INTERNAL SENSES.

282. There is no nation throughout the whole world that does not know that it is wicked to murder, to commit adultery, to steal, and to bear false witness; also that unless those evils were guarded against by laws, kingdoms, and republics, every form of society would be at an end. Who, therefore, can suppose that the Israelitish nation was so stupid beyond all others as not to know that these were evils? And anyone may wonder that those laws, so universally known in the world, should be promulgated from Mount Sinai, in so miraculous a manner, by Jehovah Himself. But let it be understood that those laws were promulgated in so miraculous a manner, to teach that they are not only civil and moral, but also Divine laws, and that to act contrary to them is not only to do evil to a man's neighbour, that is, to his fellow-citizens and society, but also is sin against God; therefore those laws, in consequence of their promulgation from Mount Sinai by Jehovah, were also made laws of religion. It is evident that whatever Jehovah commands He commands in order that it may be made a matter of religion, and so may be done for the sake of salvation. But previous to an explanation of the commandments, something must be said concerning their holiness, in order to make it plain that religion is in them.

In the Israelitish church the Decalogue was holiness itself.

283. The commandments of the Decalogue, being the first-fruits of the Word, and consequently the first-fruits of the Church to be established among the Israelitish nation, and being, in a short summary, the whole of religion, by which the conjunction of God with man, and of man with God is effected, were, therefore, holy above all things. Their supreme holiness is evident from the following facts: Jehovah Himself the Lord descended upon Mount Sinai in fire, attended by angels, and promulgated them therefrom with a living voice; bounds were set about the mount, lest any one should approach and die; neither the priests nor the elders drew near, but Moses only; the commandments were written with the finger of God on two tables of stone; the face of Moses shone, when he brought down the two tables the

second time; the tables were afterwards deposited in the ark, and the ark in the inmost part of the tabernacle, and over it the mercy-seat, and over this again the cherubim of gold; the inmost of the tabernacle, where the ark was kept, was called the holy of holies; without the veil, within which the ark was placed, many things were deposited, representing the holy things of heaven and the church, which were the table overlaid with gold, on which was the show-bread, the golden altar on which the incense was burnt, and the golden lampstand with seven lamps, and also the curtains round about, made of fine linen, crimson, and scarlet. The holiness of the whole of this tabernacle was derived solely from the law which was in the ark. On account of the holiness of the tabernacle arising from the law in the ark, all the people of Israel were commanded to encamp about it in order, according to their tribes, and to march in order after it; and then a cloud was over it in the day-time, and a fire in the night. On account of the holiness of that law, and the presence of Jehovah in it, Jehovah talked with Moses from over the mercy-seat between the cherubim; and the ark was called "Jehovah there." Aaron was not permitted to enter within the veil, except with sacrifices and incense, lest he should die. On account of the presence of Jehovah in and about that law, miracles were also wrought by the ark, wherein the law was deposited; thus the waters of Jordan were divided, and, while the ark rested in the midst of the river, the people passed over on dry ground; the walls of Jericho fell as a result of the ark being carried round them; Dagon, the god of the Philistines, fell on his face before it, and was afterwards found lying upon the threshold with his head and the palms of his hands cut off; the Bethshemites, to the number of several thousands, were smitten on account of it; and Uzzah died because he touched it. The ark was introduced by David into Zion, with sacrifices and rejoicings, and afterwards by Solomon into the temple at Jerusalem, where it constituted the sanctuary. Other things are recorded of it which plainly show that, in the Israelitish church, the Decalogue was holiness itself.

284. What has been stated above concerning the promulgation, holiness, and power of the law, is recorded in these places in the Word: Jehovah descended in fire on Mount Sinai, and then the mountain smoked and trembled, and there were thunders, lightnings, thick clouds, and the voice of a trumpet (Exod. xix. 16, 17, 18; Deut. iv. 11; v. 19-23). The people, before the descent of Jehovah, prepared and sanctified themselves three days (Exod. xix. 10, 11, 15). Bounds were set round about the mount, lest anyone should approach and die; and not even the priests were permitted to approach, but Moses only (xix. 12, 13, 20-23; xxiv. 1, 2). The law was promulgated from Mount Sinai (xx. 2-14; Deut. v. 6-21). The law was written

on two tables of stone, and with the finger of God (Exod. xxxi. 18; xxxii. 15, 16; Deut. ix. 10). Moses's face did so shine, when he brought the two tables down from the mount the second time, that he covered his face with a veil while he talked with the people (Exod. xxxiv. 29-35). The tables were laid up in the ark, (xxv. 16; xl. 20; Deut. x, 5; 1 Kings viii. 9). The propitiatory or mercy-seat was put over the ark, and the cherubim of gold placed over the mercy-seat (Exod. xxv. 17-21). The ark, with the mercy-seat and the cherubim, was put in the tabernacle, and constituted the first and thus the inmost part of it; the table over-laid with gold, on which was the show-bread, the golden altar of incense, and the golden candlestick, with its golden lamps, constituted the outer part of the tabernacle; and the ten curtains of fine linen, crimson, and scarlet, constituted its outermost part (xxv. 1 to the end; xxvi. 1 to the end; xl. 17-28). The place where the ark was, was called the holy of holies (xxvi. 33). The whole body of the people of Israel encamped round about the tabernacle in order, according to their tribes, and marched in order after it (Numb. ii. 1 to the end); then there was a cloud on the tabernacle by day, and fire by night (Exod. xl. 38; Numb. ix. 15 to the end; xiv. 14; Deut. i. 33). Jehovah spoke with Moses above the ark, between the cherubim (Exod. xxv. 22; Numb. vii. 89). The ark, owing to the law which it contained, was called Jehovah; for Moses said, when the ark set forward, "*Rise up, Jehovah,*" and when it rested, "*Return, Jehovah.*" (Numb. x. 35, 36; Ps. cxxxii. 7, 8). Owing to the holiness of the law it was not lawful for Aaron to enter within the veil except with sacrifices and incense (Levit. xvi. 2-14). Owing to the presence of the Lord's power in the law which was in the ark, the waters of Jordan were divided, and, while it rested in the middle, the people passed over on dry ground (Josh. iii. 1-17; iv. 5-20). When the ark was carried round about the walls of Jericho, they fell down (vi. 1-20); Dagon, the god of the Philistines, fell to the ground before the ark, and afterwards lay on the threshold, with his head separated from his body, and the palms of his hands cut off (1 Sam. v.). The Bethshemites, on account of the ark, were smitten, to the number of many thousands (v. and vi). Uzzah, because he touched the ark, died (2 Sam. vi. 7). The ark was introduced into Zion by David, with sacrifices and rejoicings (vi. 1-19). It was introduced also by Solomon into the temple at Jerusalem, where it constituted the sanctuary 1 Kings vi. 19 and following verses; viii. 3-9).

285. Because there is conjunction of the Lord with man, and of man with the Lord, by means of that law, it is, therefore, called *the Covenant*, and *the Testimony*; the covenant, because it conjoins, and the testimony, because it confirms the articles of the covenant; for a covenant in the Word signifies conjunction,

and testimony the confirmation and witnessing of its articles. For this reason there were two tables, one for God, and the other for man. Conjunction takes place from the Lord, but only at the time when a man does what is written on his table; for the Lord is continually present, and desires to enter; but it is man's part, by the freedom which he enjoys from the Lord to open the door; for the Lord says, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me" (Rev. iii. 20). That the tables of stone, on which the law was written, were called *the tables of the covenant*, and that the ark was called from them *the ark of the covenant*, and the law itself *the covenant*, may be seen Numb. x. 33; Deut. iv. 13, 23; v. 2, 3; ix. 9; Josh. iii. 3; 1 Kings viii. 21; Rev. xi. 19, and in other places. Since a covenant signifies conjunction, it is, therefore, said of the Lord "That he shall be for a *covenant* to the people" (Isa. xlii. 6; xlix. 8); and He is called *the angel of the covenant* (Mal. iii. 1); and His blood *the blood of the covenant* (Matt. xxvi. 28; Zech. ix. 11; Exod. xxiv. 6-10); and, therefore, the Word is called *the old covenant*, and *the new covenant;* for covenants are entered into for the sake of love, friendship, association, and conjunction.

286. Such great holiness and power were in the law because it contained the sum and substance of all religion; for it was written on two tables, one of which contained the sum and substance of all duties relating to God, and the other the sum and substance of all duties relating to man; therefore the commandments of that law are called the *ten words* (Exod. xxxiv. 28; Deut. iv. 13; x. 4). They are so called, because ten signifies all, and words signify truths; for it is evident that there were more than ten words. That ten signifies all, and that tenths, or tithes, were appointed on account of that signification, may be seen in *The Apocalpse Revealed* (n. 101); and that that law is the sum and substance of all things in religion, will be seen in the following pages.

THE DECALOGUE, IN THE SENSE OF THE LETTER, CONTAINS THE GENERAL PRECEPTS OF DOCTRINE AND LIFE, BUT IN THE SPIRITUAL AND CELESTIAL SENSES ALL PRECEPTS UNIVERSALLY.

287. It is well known that the Decalogue in the Word is called the law by way of eminence, because it contains everything relating to doctrine and life; for it contains not only all that regards God, but also all that regards man; that law was, therefore, written on two tables, one of which treats of God, and the other of man. It is also known that everything pertaining to doctrine and life has relation to love to God and love towards the neighbour; and everything pertaining to these loves is contained in the Decalogue. That the whole Word teaches nothing else, is plain from these words of the Lord: "*Jesus* said, Thou shalt love the Lord thy God, from all thy heart and in all thy soul,

and in all thy mind, and thy neighbour as thyself: on these two commandments hang all the law and the prophets" (Matt. xxii. 37-40). The law and the prophets signify the whole Word. And in another place; a certain lawyer, tempting Jesus, said, "Master, what shall I do that I may inherit eternal life? And Jesus said unto him. What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God from all thy heart, and from all thy soul, and from all thy strength, and from all thy mind, and thy neighbour as thyself. And Jesus said, *This do, and thou shalt live*" (Luke x. 25-28). Now since love to God and love towards the neighbour, are the whole of the Word, and the Decalogue contains in its first table a summary of all things relating to love to God, and, in the second, a summary of all things relating to love towards the neighbour, it follows that it contains everything relating to doctrine and life. It is evident, from these two tables, that they are so connected that God from His table regards man, and that man from his, on the other hand, regards God, so that the regard is reciprocal, and of such a nature, that God, on His part, never ceases to regard man, and to do whatever may concern his salvation; and if man receives and does what is written in his table, reciprocal conjunction is effected, and the Lord's words to the lawyer are verified, "This do, and thou shalt live."

288. In the Word the law is frequently mentioned, and what it means in a strict sense, in a broader sense, and in the broadest sense, shall be stated. In a strict sense the law means the Decalogue; in a broader sense the statutes given by Moses to the children of Israel; and in the broadest sense the whole Word.

That in a strict sense, the law means the Decalogue, is well known; but that in a broader sense it means the statutes given by Moses to the children of Israel, is evident from the particular statutes in Leviticus being so called; as for instance: "This is the law of the sacrifice" (Levit. vii. 1); "This is the law of the sacrifice of peace-offerings" (vii. 11); "This is the law of the meat-offering" (vi. 9, &c.); This is the law of the burnt-offering, of the meat-offering, of the sin-offering, and of the trespass-offering, and of the consecrations" (vii. 37); "This is the law of the beasts and of the fowls" (xi. 46); "This is the law for her that hath born a son or a daughter" (xii. 7); "This is the law of the leprosy" (xiii. 59; xiv. 2, 32, 54, 57); "This is the law of him that hath an issue" (xv. 32); "This is the law of jealousy" (Numb. v. 29); "This is the law of the Nazarite" (vi. 13, 21); "This is the law of cleansing" (xix. 14); "This is the law concerning a red heifer" (xix. 2); "The law for a king" (Deut. xvii. 15-19). The whole book of Moses, indeed, is called the Law (Deut. xxxi. 9, 11, 12, 26); as also in the New Testament (Luke ii. 22; xxiv.

44; John i. 45; vii. 23; viii. 5), and in other places. That those statutes were meant by the works of the law mentioned by Paul, where he says, that a man is justified without the works of the law (Rom. iii. 28), is very evident from what there follows, and also from his words to Peter, whom he blames for Judaizing, when he says three times in one verse, that no man is justified by the works of the law (Gal. ii. 16).

That the law, in its broadest sense, means the whole Word, is plain from these passages: "Jesus said, Is it not written *in your law*, Ye are gods?" (John x. 34); this is written in Ps. lxxxii. 6. "The people answered him, We have heard *out of the law* that Christ abideth for ever" (John xii. 34); this is in Ps. lxxxix. 29; cx. 4; Dan. vii. 14. "That the word might be fulfilled that is written *in their law*, They hated me without a cause" (John xv. 25); this is in Ps. xxxv. 19. The Pharisees said, "Have any of the rulers believed on him? but this people, who know not the *law*, are cursed" (John vii. 48, 49): "It is easier for heaven and earth to pass away, than *one tittle of the law* to fail" (Luke xvi. 17). The law there and in a thousand places in David means the whole Sacred Scripture.

289. The Decalogue, in its spiritual and celestial senses, contains universally all the precepts of doctrine and life, thus all things relating to faith and charity; because the Word, in all and every part of the sense of the letter, that is, both generally and particularly, contains two interior senses, one called the spiritual, and the other the celestial sense, and because in these senses Divine Truth is in its own light, and Divine Good in its own heat. Such being the nature of the Word, in general and in every part, it is necessary to explain the ten commandments of the Decalogue according to the three senses, called natural, spiritual, and celestial. That such is the nature of the Word, is evident from what has been already proved in the chapter on the Sacred Scripture or the Word (n. 193-208).

290. It is impossible for any one, who does not know the nature of the Word, to understand that there is infinity in all its details, that is, that it contains things innumerable which the angels themselves cannot exhaust. Each thing therein may be compared to a seed, which, if sown in the ground, is capable of becoming a great tree, and producing abundance of other seeds, from which again similar trees may be produced, a garden formed of these, and from its seeds other gardens, and so on to infinity. Such is the Word of the Lord in all its parts, and particularly in the Decalogue, for this, because it teaches love to God and love towards the neighbour, is an epitome of the whole Word. That such is the nature of the Word, the Lord also shows in the following similitude: "The kingdom of God is like unto a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown

it is greater than the herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof" (Matt. xiii. 31, 32; Mark iv. 31, 32; Luke xiii. 18, 19). Compare also Ezekiel xvii. 2-8. That such is the infinity of spiritual seeds, or of truths in the Word, is evident from angelic wisdom, which is all from the Word, and which increases in them to eternity; and the wiser they become the more clearly do they see that wisdom is without end, and that they themselves are but in its outer court, and can never, in the smallest particular, attain to the Lord's Divine Wisdom which they call an abyss. Now, since the Word is from this abyss, because from the Lord, it is plain that there is in all its contents a kind of infinity.

THE FIRST COMMANDMENT.

THOU SHALT HAVE NO OTHER GOD BEFORE ME.

291. These are the words of the first commandment (Exod. xx. 3; Deut. v. 7). In the *natural sense*, which is that of the letter, its most obvious meaning is that idols ought not to be worshipped; for it follows, "Thou shalt not make unto thee any graven image, or the likeness [of anything] that is in the heavens above, or that is in the earth beneath, or that is in the waters under the earth; thou shalt not bow down thyself unto them, nor serve them; for I am Jehovah thy God, a jealous God" (Exod. xx. 3-6). This commandment plainly means, in the first place, that idols ought not to be worshipped, because before that time and after it, until the Lord's coming, idolatrous worship prevailed in much of the Asiatic world; the reason of this was that all the churches before the Lord's coming were representative and typical, and the types and representations were such, that Divine things were exhibited under various figures and sculptures, which the common people began to worship as gods, when their signification was lost. That such worship prevailed among the people of Israel, when in Egypt, is evident from the golden calf which they worshipped in the wilderness instead of Jehovah; and that they were not really alienated from that worship afterwards is evident from many places both in the historical and in the prophetical Word.

292. This commandment, "Thou shalt have no other god before me," also means in the natural sense, that no man, dead or alive, ought to be worshipped as a god, which was done in Asia and in various surrounding countries. Many of the gods of the Gentiles, as Baal, Ashtaroth, Chemosh, Milcom, Baalzebub were merely men; and at Athens and Rome, Saturn, Jupiter, Neptune, Pluto, Apollo, Pallas, and so forth. Some of these they at first worshipped as saints, then as deities, and finally as gods. That they also worshipped living men as gods, is

evident from the decree of Darius the Mede, that no one, for thirty days, should ask anything of God, but from the king alone, on pain of being cast into the den of lions (Dan. vi. 7 to the end).

293. In the *natural sense*, which is that of the letter, this commandment also means that no one, but God, and nothing but what proceeds from God, is to be loved above all things, according to the Lord's words (Matt. xxii. 35, 37; Luke x. 25-28). For to him who loves any person or thing above all things, that person or thing is God and is divine. For example to him who loves himself or the world above all things, himself or the world is his god. This is the reason why such do not acknowledge any god. These, therefore, are conjoined with their like in hell, where all are gathered who love themselves and the world above all things.

294. The *spiritual sense* of this commandment is, that no other god is to be worshipped but the Lord Jesus Christ; because He is Jehovah, who came into the world and accomplished the redemption, without which neither man nor any angel could have been saved. That there is no other god beside Him, is evident from these passages in the Word: "It shall be said in that day, Lo! this is our God, we have waited for him to save us; this is Jehovah; we have waited for him; we will be glad and rejoice in his salvation" (Isa. xxv. 9). "The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah; make straight in the desert a highway for our God; and the glory of Jehovah shall be revealed, and all flesh shall see it together. Behold, the Lord Jehovih cometh in strength; he shall feed his flock like a shepherd" (xl. 3, 5, 10, 11). "Surely God is in thee, and there is none else: verily thou art a God that hidest thyself, O God of Israel, *the Saviour*" (xlv. 14, 15). "Am not I Jehovah? and there is no God else beside me; a just God and a *Saviour;* there is none beside me" (xlv. 21). "I am Jehovah, and beside me there is no *Saviour*" (xliii. 11; Hos. xiii. 4). "And all flesh shall know that I Jehovah am *thy Saviour and thy Redeemer*" (Isaiah xlix. 26; lx. 16). "As for *our Redeemer*, Jehovah Zebaoth is his name" xlvii. 4; Jer. l. 34). "Jehovah is my rock and *my Redeemer*" (Psalm xix. 14). "Thus saith Jehovah *thy Redeemer*, the Holy One of Israel, I Jehovah am thy God" (Isa. xlviii. 17; xliii. 14; xlix. 7). "Thus saith Jehovah *thy Redeemer*, I am Jehovah that maketh all things by myself" (xliv. 24). "Thus saith Jehovah the King of Israel, and *his Redeemer*, Jehovah Zebaoth, I am the First and the Last, and beside me there is no God" (xliv. 6). "Jehovah Zebaoth is his name, and *thy Redeemer* the Holy One of Israel; the God of the whole earth shall he be called" (liv. 5). "Though Abraham be ignorant of us, and Israel acknowledge us not, thou, Jehovah, art our Father, *our Redeemer;* thy name is from everlasting" (lxiii. 16). "Unto us a Child

is born, unto us a Son is given, and his name shall be called Wonderful, Counsellor, Mighty, *the everlasting Father, the Prince of Peace*" (ix. 6). "Behold, the days come that I will raise unto David a righteous branch, who shall reign as a king: and this is his name *Jehovah our righteousness*" (Jer. xxiii. 5, 6). Philip said unto Jesus, "Shew us the Father. Jesus saith unto him, He that seeth me seeth the Father. Believest thou not that I am in the Father and the Father in me?" (John xiv. 8-10). "In Jesus Christ dwelleth all the fulness of the Godhead bodily" (Coloss. ii. 9). "We are in the truth in Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols" (1 John v. 20, 21). From these passages it is evident that the Lord our Saviour is Jehovah Himself, who is at once Creator, Redeemer, and Regenerator. This is the spiritual sense of this commandment.

295. The *celestial sense* of this commandment is, that Jehovah the Lord is infinite, boundless, and eternal; that He is omnipotent, omniscient, and omnipresent; that He is the First and the Last, the Beginning and the End, who was, is, and will be; that He is Love itself and Wisdom itself, or Good itself, consequently Life itself; and thus the one only Being from whom all things are.

296. All those who acknowledge and worship any other God but the Lord and Saviour Jesus Christ, who is Jehovah God Himself in a human form, sin against this first commandment; so also do those who persuade themselves of the existence of three divine persons from eternity. As the latter confirm themselves in this error, they become more and more natural and corporeal, and cannot then inwardly comprehend any Divine Truth; and if they hear and receive it, still they defile it, and involve it in errors. They may, consequently, be compared to those who dwell in the lowest or basement story of a house, and, therefore, do not hear any of the conversation which passes in the second or third stories, because the ceiling above prevents the sound from descending to them. The human mind is like 2
a house of three stories, in the lowest of which are those who have confirmed themselves in favour of three gods from eternity, while in the second and third stories are those who acknowledge and believe in one God, under a visible Human form, and that He is the Lord God the Saviour. The sensual and corporeal man, being merely natural, is really nothing but an animal, and differs from brute animals only in being able to speak and reason. He is, therefore, like one that lives in a menagerie where there are all kinds of wild beasts, where he sometimes plays the lion, sometimes the bear, the tiger, the leopard, or the wolf; nay he can also play the sheep, but he then laughs in his heart. The merely natural man does not think of Divine 3

truths except from worldly things, thus from the illusions of the senses, above which he cannot raise his mind; the doctrine he believes in may be compared to pottage made of chaff, on which he feeds as a dainty, or to the bread and cakes which Ezekiel the prophet was commanded to make of wheat, barley, beans, lentiles and fitches, mixed with the dung of a man or of an ox, in order that he might represent the church as it was among the people of Israel (chap. iv. 9).

It is similar with the doctrine of the church, which is founded and built on the doctrine of three divine persons from eternity, each
4 of whom is separately a god. Who would not see the enormity of such a belief were it represented, as it is in itself, in a picture. For example, if the three stood in order beside one another, the first distinguished by a sceptre and crown, the second holding in his right hand a book, which is the Word, and in his left a cross of gold sprinkled with blood, and the third, furnished with wings, standing on one foot, ready to fly and act; and above them the inscription, "These three persons, being so many gods, are one God?" What wise man, seeing such a picture, would not say to himself, Alas, what hallucination! But he would speak differently if he saw a picture of one Divine Person, with rays of heavenly light about his head, with the inscription, "This is our God, at once the Creator, Redeemer, and Regenerator, consequently the Saviour." Would not that wise man kiss such a picture as this, and carry it home in his bosom, and by the sight of it make glad both his own mind, and that of his wife, and the minds of his children and servants?

THE SECOND COMMANDMENT.

THOU SHALT NOT TAKE THE NAME OF JEHOVAH THY GOD IN VAIN; FOR JEHOVAH WILL NOT HOLD HIM GUILTLESS THAT TAKETH HIS NAME IN VAIN.

297. In the *natural sense*, which is that of the letter, to take the name of Jehovah God in vain, means the name itself, and its abuse in various kinds of conversation, especially in uttering falsehoods or lies, and in unnecessary oaths, or for the purpose of freeing oneself from the suspicion of evil intentions—which is imprecation—and in sorceries and incantations. But to swear by God and His holiness, or by the Word and the Gospel, at coronations, inaugurations into the priesthood, or on appointment to any place of trust, is not to take the name of God in vain, unless he who swears afterwards makes light of his engagements. Moreover, the name of God, because it is holiness itself, must be continually used in the holy offices of the church, as in prayers, hymns, and in all worship, also in preaching, and in writing on ecclesiastical

subjects; for God is in all things that pertain to religion, and when He is solemnly invoked by His name, He is present, and hears; in these things the name of God is hallowed. That the name of Jehovah God is in itself holy, is evident from this fact, that the Jews, from the first time that name was used, dared not, and still dare not, say "Jehovah"; and that, for their sakes, neither the Evangelists nor the apostles mention it; therefore, instead of the name of Jehovah they said Lord, as is evident from various passages of the Old Testament quoted in the New, where instead of Jehovah, the name Lord is used, as in Matt. xxii. 37; Luke x. 27, compared with Deut. vi. 5; and in other places. That the name Jesus is also holy, is well known from the declaration of the apostle, where he says, that at that name every knee shall bow, both in heaven and on earth; and its holiness is also clear from this fact, that no devil in hell can give utterance to it. There are many names of God which must not be taken in vain, as Jehovah, Jehovah God, Jehovah Zebaoth, the Holy One of Israel, Jesus, Christ, and the Holy Spirit.

298. In the *spiritual sense*, the name of God means all those things that the church teaches from the Word, and by which the Lord is invoked and worshipped; all those things are the name of God collectively; so that to take the name of God in vain, means to use any of those things in idle talk, in false assertions, lying, curses, sorcery, and incantations; for this is also to revile and blaspheme God, and consequently his name. That the Word, and whatever pertains to the church, and, therefore, to worship from the Word, is the name of God, is evident from these passages: "From the rising of the sun shall my name be invoked" (Isa. xli. 25). "From the rising of the sun, even to the going down of the same, my name shall be great among the nations; and in every place incense shall be offered unto my name. Ye profane my name, in that ye say, The table of Jehovah is polluted; and ye snuffed at it when ye brought the torn, the lame, and the sick" (Mal. i. 11-13). "All people will walk every one in the name of his God, and we will walk in the name of Jehovah our God" (Mic. iv. 5). "They were to worship Jehovah in one place where He would put His name (Deut. xii. 5, 11, 13, 18; xvi. 2, 6, 11, 15, 16); that is, where He should establish His worship. Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii. 20). "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John i. 12). "He that believeth not is judged already, because he hath not believed in the name of the only-begotten Son of God" (iii. 18). "I have declared unto them thy name, and will declare it" (xvii. 26). "Believing ye shall have life in his name" (xx. 31). Jesus said, "I have manifested thy name unto men, and I have declared unto them thy name (John xvii. 6, 26). The Lord said,

Thou hast a few names in Sardis" (Rev. iii. 4); and in many other passages: in all of which, as in the foregoing, the name of God means the Divine which proceeds from God, and by which He is worshipped. The name "Jesus Christ" means everything pertaining to redemption, and to His doctrine, and thus everything pertaining to salvation—Jesus, everything pertaining to salvation by redemption, and Christ, everything pertaining to salvation by His doctrine.

299. In the *celestial sense*, the same is meant by taking the name of God in vain, as the Lord said to the Pharisees, that all sin and blasphemy should be forgiven unto men, but blasphemy of the Spirit should not be forgiven "(Matt. xii. 31). Blasphemy of the Spirit, means blasphemy against the Divinity of the Lord's Human, and against the holiness of the Word. That the Divine Human of the Lord is meant by the name of Jehovah God in its celestial or highest sense, is evident from these passages: Jesus said, "Father, glorify thy name; and there came a voice from heaven, saying, I both have glorified it, and will glorify it again" (John xii. 28). Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" (xiv. 13, 14). In the Lord's Prayer, in the celestial sense, nothing else is signified by the words, "Hallowed be thy name," and also by name in Exod. xxiii. 21; Isa. lxiii. 16. Since blasphemy of the Spirit is never remitted to men, according to the Lord's words (Matt. xii. 31); and as this blasphemy is meant in the celestial sense, therefore, there is added to this commandment, "for Jehovah will not hold him guiltless that taketh his name in vain."

300. That the name of any one means not only his name but also his whole nature, is evident from names in the spiritual world; no man there retains that which he received at his baptism or that of his father and ancestry in the world; but every one is named there according to his character, and angels are named according to their moral and spiritual life. These also are meant by these words of the Lord: "I am the good Shepherd. The sheep hear his voice, and he calleth his own sheep by name, and leadeth them out" (John x. 3, 11). "I have a few names in Sardis which have not defiled their garments. Him that overcometh, I will write upon him the name of the city New Jerusalem, and my new name" (Rev. iii. 4, 12). Gabriel and Michael are not the names of two persons in heaven; but those names mean all those in heaven who are in the enjoyment of wisdom concerning the Lord, and who worship Him. The names also of persons and places mentioned in the Word, do not mean persons and places, but the things of the church. In the natural world, also, a name does not mean name alone, but the character of the person to whom the name belongs, because this is associated with his name; it is, therefore, usual in common

discourse to say of a man that he does this or that, for the sake of his name, or to acquire a good name; and of another, that he has a great name, which means that he is distinguished for some interior qualities, as ingenuity, erudition, merits, and so on. Who does not know that he who disparages and calumniates any one as to his name, also disparages and calumniates his life, since they are united in idea, and must consequently both suffer together? Similarly he who slanderously uses the name of a king, a duke, or any great personage, casts opprobrium upon their majesty and dignity. So also he who utters a person's name in a tone of contempt also belittles the actions of his life. It is, therefore, a general law in all nations not to allow any scandal or abuse to be offered to a person's name, because his quality and reputation must necessarily suffer with it.

THE THIRD COMMANDMENT.

REMEMBER THE SABBATH DAY, TO KEEP IT HOLY. SIX DAYS SHALT THOU LABOUR AND DO ALL THY WORK; BUT THE SEVENTH DAY IS THE SABBATH UNTO JEHOVAH THY GOD.

301. That this is the third commandment may be seen from Ex. xx. 8-10, and Deut. v. 12-14. In the *natural sense*, which is that of the letter, this commandment means that six days are for man and his labours, and the seventh for the Lord, and for man's rest from Him. Sabbath in the original tongue signifies rest. The sabbath with the children of Israel was the sanctity of sanctities, because it represented the Lord; the six days being significative of His labours and combats with the hells, and the seventh of His victory over them, and, therefore, rest; and because that day was representive of the close of the whole of the Lord's work of redemption, it was holiness itself. But when the Lord came into the world, and all representations of Him, therefore, came to an end, that day became a day for instruction in Divine things, and, thus also, a day of rest from labours, and of meditation on matters pertaining to salvation and eternal life, and also a day for the exercise of love towards the neighbour. That it became a day of instruction in Divine things is plain from the fact, that the Lord on that day taught in the temple and the synagogues (Mark vi. 2; Luke iv. 16, 31. 32; xiii. 10); and that He said to the man who was healed, "Take up thy bed and walk"; and to the Pharisees, that it was lawful for His disciples on the sabbath day to gather the ears of corn, and eat (Matt. xii. 1-9; Mark ii. 23 to the end; Luke vi. 1-6; John v. 9-19), which signify, in the spiritual sense, to be instructed in doctrinals. That that day was also made a day for the exercise of love towards the neighbour,

is evident from what the Lord both did and taught on the sabbath day (Matt. xii. 10-14; Mark iii. 1-9; Luke vi. 6-12; xiii. 10-18; xiv. 1-7; John v. 9-19; vii. 22, 23; ix. 14-16). From these and the previous passages, it is evident why the Lord said that He is Lord also of the sabbath (Matt. xii. 8; Mark ii. 28; Luke vi. 5); and because He said this it follows that the sabbath day was representative of Him.

302. This commandment, in the *spiritual sense*, signifies the reformation and regeneration of man by the Lord; six days of labour signify man's combats against the flesh and its lusts, and also against the evils and falsities that are in him from hell; while the seventh day signifies his conjunction with the Lord, and regeneration thereby. That during such combat, man undergoes spiritual labour, but enters into rest when he is regenerated, will be seen from what will hereafter be said in the chapter concerning Reformation and Regeneration, particularly under the following heads: 1. Regeneration takes place in a manner analogous to that in which man is conceived, carried in the womb, born and educated. 2. The first step of the new birth is called reformation, which pertains to the understanding; and the second is called regeneration, which pertains to the will, and thence to the understanding. 3. The internal man has first to be reformed, and by this the external. 4. A conflict then commences between the internal and external man, and whichever conquers has dominion over the other. 5. The regenerate man has a new will and a new understanding, and so forth. The reformation and regeneration of man are signified in the spiritual sense by this commandment, because they coincide with the Lord's labours and conflicts with the hells, and with His victory over them, and the rest that followed; for the Lord reforms and regenerates man, and makes him spiritual, in the same way in which He glorified His Human and made it Divine; this is what is meant by the command to "follow Him." That the Lord had His conflicts, and that they are called labours, is evident in Isaiah liii. and lxiii., and that similar things are also called labours with reference to man may be seen in Isaiah lxv. 23; Revelation ii. 2, 3.

303. In the *celestial sense*, this commandment means conjunction with the Lord and then peace, because of protection from hell. For the sabbath signifies rest, and in this highest sense, peace; on which account the Lord is called the Prince of Peace, and He also calls Himself Peace, as is evident from the following passages: "Unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, Mighty, Everlasting Father, *the Prince of Peace*. Of the increase of his government and *peace* there shall be no end" (Isa. ix. 6, 7). Jesus said, "*Peace* I leave with you; *my peace* I give unto you"

(John xiv. 27). Jesus said, " These things have I spoken unto you, that *in me ye may have peace* " (xvi. 33). " How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth *peace*, that saith, Thy God reigneth " (Isa. lii. 7). " Jehovah shall redeem my soul in *peace* " (Psalm lv. 18). " The work of Jehovah is *peace*, the labour of righteousness, *rest* and *security* to eternity, that they may dwell in a habitation of *peace*, and in the tents of *security*, and in *tranquil resting places* " (Isa. xxxii. 17, 18). Jesus said unto the seventy " Into whatsoever house ye enter, first say, *Peace be to this house ;* and if the *Son of peace* be there, *your peace* shall rest upon it " (Luke x. 5, 6 ; Matt. x. 12-14). " Jehovah will speak *peace* unto his people : righteousness and *peace* shall kiss each other " (Psalm lxxxv. 8, 10). When the Lord Himself appeared to His disciples, He said, " *Peace be unto you* " (John xx. 19, 21, 26). Moreover, the state of peace into which the regenerate are to be admitted by the Lord is treated of in Isaiah (chap. lv., lvi.), and in other places ; into this state they will come who are received into the New Church which is now being established by the Lord. What the peace is in its essence which the angels of heaven and those who are in the Lord enjoy, may be seen in *Heaven and Hell* (n. 284-290). From these considerations it is also plain why the Lord calls Himself Lord of the sabbath, that is, of rest and peace.

304. Heavenly peace, which is protection against the hells, so that evils and falsities may not arise and assail man, may be compared, in many respects, to a state of natural peace ; as with peace after war when everyone is secure from enemies, safe in his own city and home, and lives in his fields and gardens ; or, as the prophet expresses it, in speaking of heavenly peace under natural images, when " They shall sit every man under his vine, and under his fig-tree ; and none shall make them afraid " (Mic. iv. 4 ; Isa. lxv. 21-23). It may be compared also to recreation of mind, and to rest after severe labour ; and to the consolations which a mother experiences after the time of her delivery, when her tender love towards her child begins to manifest its joys. It may be compared also to the serenity after storms, dark clouds, and thunder ; and also to spring after a severe winter, when the lands seem to express their joy in the fresh springing herbage, and the gardens, fields, and woods, in their buds and blossoms. It may be compared lastly, to the state of mind of those who, after storms and dangers at sea, reach the haven, and set foot on the wished-for country.

THE FOURTH COMMANDMENT.

HONOUR THY FATHER AND THY MOTHER, THAT THY DAYS MAY BE PROLONGED, AND THAT IT MAY BE WELL WITH THEE UPON THE EARTH.

305. This commandment is so found in Exodus xx. 12, Deuteronomy v. 16. To honour father and mother, in the natural sense, which is that of the letter, means that children should honour and obey their parents, should be attentive to them, and grateful for benefits, which are, that they feed and clothe them, introduce them into the world so that they may act in a civil and moral character, and also into heaven by the precepts of religion. Thus parents provide for the temporal prosperity, and also for the eternal happiness, of their children, all of which they do from the love implanted in them by the Lord, in whose stead they act. In a relative sense, it means the honour of wards for their guardians, in case they have lost their parents. In a wider sense, this commandment means to honour the king and magistrates, since they provide necessaries for all in general, as parents do in particular. In the widest sense, it means that men should love their country, since it is this which nourishes and protects them; and therefore, it is called Fatherland, from the word father. But parents themselves must render honour to their country and to kings and magistrates, and teach their children to do the same.

306. In the *spiritual sense*, by honouring father and mother is meant to venerate and love God and the church. In this sense, father means God, who is the Father of all, and mother the church. Children and angels in heaven know of no other father or mother, since they are there born anew from the Lord by the church. The Lord, therefore, says, "Call no man your father on the earth; for one is *your Father* who is in the heavens" (Matt. xxiii. 9); this was spoken for angels and children in heaven, but not for children and men on earth. The Lord teaches the same thing in the common prayer of Christian churches, "*Our Father*, who art in the heavens, hallowed be thy name." In a spiritual sense, mother means the church, because as a natural mother nourishes her children with natural food, so the church nourishes her children with spiritual food; in the Word, therefore, the church is everywhere called mother; as in Hosea: "Plead with your *mother;* for she is not my wife, neither am I her husband" (ii. 2); and in Isaiah: "Where is the bill of *your mother's* divorcement, whom I have put away?" (l. 1); and in Ezek. xvi. 45; xix. 10, and in the Evangelists: Jesus stretching out his hands towards his disciples, said, "*My mother* and my brethren are those who hear the word of God, and do it" (Matt. xii. 46, 49; Mark iii. 33-35; Luke viii. 21; John xix. 25-27).

307. In the *celestial sense*, father means our Lord Jesus Christ,

and mother the communion of saints, or His church spread throughout the whole world. That the Lord is the Father, is evident from these passages: "Unto us a Child is born, unto us a Son is given, and his name shall be called God, *Mighty, the Everlasting Father*, the Prince of peace" (Isa. ix. 6). "Thou art *our Father*, though Abraham be ignorant of us, and Israel acknowledge us not; thou art *our Father*, our Redeemer; thy name is from everlasting" (lxiii. 16). Philip said, "Show us the Father, and it sufficeth us; Jesus saith unto him, *He that seeth me seeth the Father;* how sayest thou then, Show us the Father? Believe me, that I am in the Father, and the Father in me" (John xiv. 8-11; xii. 45). That the church of the Lord is meant by mother in this sense, is evident from these passages: "I saw the holy city, New Jerusalem, prepared as a *bride adorned for her husband*" (Apoc. xxi. 2). The angel said to John, "Come hither, I will show thee *the bride, the Lamb's wife;* and he showed me that great city, the holy Jerusalem" (xxi. 9, 10). "*The marriage of the Lamb is come, and his wife* hath made herself ready; blessed are they that are called to the marriage supper of the Lamb" (xix. 7; see also Matt. ix. 15; Mark ii. 19, 20; Luke v. 34, 35; John iii. 29; xix. 25-27). That the New Jerusalem means the New Church, which is at this day being established by the Lord, may be seen in *The Apocalypse Revealed* (n. 880, 881); this church, and not the former, is the wife and mother in this sense. The spiritual offspring, which are the fruits of this marriage, are the goods of charity and the truths of faith; and those who are in these from the Lord are called the sons of the marriage, the sons of God, and born of God.

308. It must be observed that from the Lord there continually proceeds a Divine heavenly sphere of love towards all those who embrace the doctrine of His church, and who, like children in regard to their parents, obey Him, devote themselves to Him, and desire to be nourished, that is, to be instructed by Him. From this heavenly sphere arises a natural sphere, which is that of love towards infants and children; this is a universal sphere which affects not only men, but also birds and beasts, and even serpents, and not only animate, but also inanimate things. But that the Lord might operate on the latter, as He does on what is spiritual, He created a sun, which should be, in the natural world, like a father, the earth being like a mother. For the sun is like a common father, and the earth like a common mother, from whose marriage-union springs all the vegetation which adorns the face of the earth. The influx of that heavenly sphere into the natural world gives rise to all the wonderful progressions of vegetation from the seed to the fruit, and again to new seeds. It is for this reason that there are many kinds of plants which in the day-time turn, as it were, their faces towards the sun, and turn them away again when the sun goes down; and hence also some

flowers open at sun-rise, and close again at his setting; hence too the birds sing sweetly at the early dawn of morning, and in like manner after they have been fed by their mother earth. Thus all these honour their father and mother. All these things are evidences that the Lord, by means of the sun and the earth in the natural world, provides for all necessaries both for animate and inanimate creation. It is, therefore, said in David, "Praise Jehovah from the heavens; praise him, sun and moon; praise him from the earth, ye sea-monsters and deeps; praise him, ye fruitful trees and all cedars, beasts and all cattle, creeping things and flying fowls, kings of the earth and all people, young men and maidens" (Ps. cxlviii. 1-12); and in Job: "Ask now the beasts, and they shall teach thee, and the fowls of the air, and they shall tell thee; or the shrub of the earth, and it shall instruct thee; and the fishes of the sea shall declare unto thee: who knoweth not by all these that the hand of the Lord hath wrought this?" (xii. 7-9). Ask, and they shall teach, signifies to observe, study, and judge from these things that the Lord Jehovah created them.

THE FIFTH COMMANDMENT.

THOU SHALT NOT COMMIT MURDER.

309. This commandment, "Thou shalt not commit murder," in the *natural sense*, signifies not to take away a man's life, or to inflict upon him any wound which may cause his death, also not to mutilate his body; and, moreover, not to do deadly injury to his good name; for a good name is held by many in equal estimation with life itself. In a wider natural sense, murder signifies enmity, hatred, and revenge, which look to murder because it lies concealed in them, like fire in wood under ashes. Infernal fire is nothing else, and, therefore, we speak of being inflamed with hatred, and burning with revenge. These are murder in intention, and if fear of the law and of retaliation and revenge were taken away they would break forth into act, especially if treachery and ferocity were in the intention. That hatred is murder, is evident from these words of the Lord, "Ye have heard that it was said by them of old time, thou shalt not kill, and whosoever shall kill shall be in danger of the judgment; but I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment" (Matt. v. 21, 22). This is because whatever belongs to the intention, belongs also to the will, and thus mentally to the act.

310. In the *spiritual sense*, murders mean all methods of killing and destroying the souls of men, and these methods are various and manifold; as turning them from God, from religion, and from Divine worship, by insinuating scandal against these, or by such persuasion as causes aversion, and also abhorrence.

Such murderers are all the devils and satans in hell, with whom are conjoined those in this world who violate and prostitute the holy things of the church. Those who destroy souls by means of falsities, are meant by the king of the abyss, called Abaddon or Apollyon, that is, the destroyer, in the Revelation (chap. ix. 11); and in the prophetic Word they are described under the name of "the slain"; as in these passages: "Thus saith Jehovah God, Feed the sheep of the slaughter, whose possessors slay them" (Zech. xi. 4, 5). "We are slain all the day long; we are counted as a sheep for the slaughter" (Ps. xliv. 22). "Jacob shall cause them that shall come to take root: is he slain according to the slaughter of them that are slain by him?" (Isa. xxvii. 6, 7). "The thief cometh not but to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly" (John x. 10); besides in other places, as in Isa. xiv. 21; xxvi. 21; Jer. iv. 31; xii. 3; Rev. ix. 4; xi. 7. Therefore the devil is called "A murderer from the beginning" (John viii. 44).

311. In the *celestial sense*, to commit murder, means to be rashly angry with the Lord, to hate Him, and to desire to blot out His name. Those who do so are said to crucify Him; which also they would actually do, as the Jews did formerly, were He to come again into the world. This is meant by a Lamb standing "as it had been slain" (Rev. v. 6; xiii. 8); and by "the crucified" (Rev. xi. 8; Heb. vi. 6; Gal. iii. 1).

312. The nature of man's internal, unless it is reformed by the Lord, was made clear to me from the devils and satans in hell; for they continually have in mind to kill the Lord; and as they cannot do this, they are in the effort to kill those who are devoted to the Lord; but as they cannot do this, as men in the world can, they exert all their endeavours to destroy their souls, that is, to destroy their faith and charity. Hatred and revenge appear among them like lurid and ghostly fires, hatred like lurid fire and revenge like ghostly fire; although they are not fires, but appearances. The savagery of their hearts sometimes appears above them in the air, like contests with the angels, and the slaughter and overthrow of them; it is their wrath and hatred against heaven which give birth to such dreadful imagery. Moreover, they themselves appear at a distance like wild beasts of all sorts, as tigers, leopards, wolves, foxes, dogs, crocodiles, and also like serpents of every kind; and when they see gentle and harmless beasts in their representative forms, they, in phantasy, rush upon and attempt to destroy them. They were once presented to my sight in the form of dragons, standing near women, who had infants with them, whom the dragons endeavoured, as it were, to devour, according to what is related in the Revelation (chap. xii.); this appearance was only a representation of their hatred against

the Lord and His New Church. That men in the world, who wish to destroy the Lord's church, are like these, is not indeed apparent to their associates, because their bodies, which serve them for the practice of moral duties, absorb and conceal these things. But still, to angels, who behold not their bodies but their spirits, they appear in forms like those of the devils above described. Who could have known such things, unless the Lord had opened the sight of some one, and enabled him to see into the spiritual world; otherwise, would not these, together with other most important matters, have remained hidden from mankind forever?

THE SIXTH COMMANDMENT.

THOU SHALT NOT COMMIT ADULTERY.

313. In the *natural sense*, this commandment means not only the committing of adultery, but also obscenity of will and conduct, and consequently lubricity of thought and speech, That merely to lust is to commit adultery, is evident from these words of the Lord: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart" (Matt. v. 27, 28). This is because lust, when it is in the will, acquires the nature of an act; for into the understanding enters allurement only, but into the will, intention; and the intention of lust is the deed. More, however, may be seen on this subject in the work entitled *Conjugial love and Scortatory love*, published at Amsterdam in the year 1768, where the following subjects are dealt with: The opposition between conjugial and scortatory love (n. 423-443); fornication (n. 444-460); the several kinds and degrees of adultery (n. 478-499); the lust of deflowering virgins (n. 501-505); the lust of indulging in varieties (n. 506-510); the lust of violation (n. 511, 512); the lust of seducing innocence (n. 513, 514); the imputation of love, both scortatory and conjugial (n. 523-531). All these things are meant by this commandment in its natural sense.

314. In the *spiritual sense*, to commit adultery means to adulterate the goods of the Word, and to falsify its truths. It has been hitherto unknown that this also is meant by committing adultery, because the spiritual sense of the Word has up to this time been hidden; but that this is meant in the Word by committing adultery, fornication, and whoredom, is obvious from these passages: "Run ye to and fro through the streets of Jerusalem, and seek if ye can find a man that executeth judgment, that seeketh the truth: when I had fed them to the full then they *committed adultery*" (Jer. v. 1, 7). "I have seen also in the prophets of Jerusalem a horrible

obstinacy; *they commit adultery, and walk in lies*" (xxiii. 14). "They have wrought folly in Israel, *they have committed adultery*, and have spoken lying words in my name" (xxix. 23). "*They committed whoredom*, because they have forsaken Jehovah" (Hosea iv. 10). "The soul that turneth after such as have familiar spirits, and after wizards, *to go a whoring after them*, him will I cut off from among his people" (Lev. xx. 6). "A covenant must not be made with the inhabitants of the land, lest they *go a whoring after their gods*" (Exod. xxxiv. 15). Because Babylon, above all others, adulterates and falsifies the Word, she is, therefore, called the great whore, and it is said of her in the Revelation, she made all nations drink of the wine of the wrath of her *whoredom* (Rev. xiv. 8). The angel said unto John, "I will show thee the judgment of the great *whore*, with whom the kings of the earth have committed *whoredom*" (xvii. 1, 2). "He hath judged the *great whore* which did corrupt the earth with her *whoredom*" (xix. 2). Because the Jewish nation had falsified the Word, it was, therefore, called by the Lord "*An adulterous generation*" (Matt. xii. 39; xvi. 4; Mark viii. 38); and "*the seed of the adulterer*" (Isa. lvii. 3); not to mention other places in the Word, where by adulteries and whoredoms are meant adulterations and falsifications of the Word (as in Jer. iii. 6, 8; xiii. 27; Ezek. xvi. 15, 16, 26, 28, 29, 32, 33; xxiii. 2, 3, 5, 7, 11, 14, 16, 17; Hos. v. 3; vi. 10; Nah. iii. 4).

315. In the *celestial sense*, to commit adultery means to deny the holiness of the Word, and to profane it. This follows from the spiritual sense, which is to adulterate the goods of the Word, and to falsify its truths. Those deny the holiness of the Word and profane it, who in heart ridicule everything pertaining to the church and religion, which in the Christian world is from the Word.

316. There are various reasons why a man appears chaste, not only to others but also to himself, although he may be wholly unchaste; for he does not know that lust in the will is equivalent to the act, and that it cannot be removed but by the Lord after repentance. Abstinence from act does not make a man chaste, but abstinence of will does, where the act is possible. But if a man abstains from adultery and fornication, only from fear of the civil law and its penalties; from fear of the loss of reputation and, therefore, of honour; from fear of diseases which may be contracted; from fear of domestic quarrels with the wife, and the unquiet state of life which might follow; from fear of the vengeance of husbands and relatives, or of being beaten by the servants; or from avarice; from infirmity arising from disease, abuse, or age, or from any other cause of impotence; nay, more, if he abstains on account of any natural or moral law, and not on account of spiritual law, he is nevertheless inwardly an adulterer and fornicator; for he none the less believes that

adultery and fornication are not sins, and, therefore, does not in his spirit make them unlawful before God, and so he commits them in spirit, even if he does not actually before the world; therefore when he becomes a spirit after death, he declares openly in their favour. Moreover, adulterers may be compared to the violators of covenants, and also to the satyrs and Priapi of the ancients, who wander about in forests, crying out, "Where shall we find virgins, betrothed maidens, and married women to sport with." Adulterers also in the spiritual world actually appear like satyrs and Priapi. They may further be compared to rank goats, and to dogs that run about the streets, looking about and smelling for other dogs to satiate their lasciviousness. Their virility when they become husbands, may be compared to the blossoming of tulips in spring, which in a few weeks drop their flowers and wither away.

THE SEVENTH COMMANDMENT.

THOU SHALT NOT STEAL.

317. In the *natural sense*, this commandment signifies, according to the letter, not to steal or rob, or to play the pirate in time of peace; and in general, not to take away anyone's goods secretly, or under any pretence. It extends also to imposture, and unlawful gain, usury, and exaction; and again to the payment of duties and taxes, and private debts. Workmen transgress this commandment when they do their work insincerely and unjustly; merchants, when they practice deception in trade, in weight, in measure, or in their accounts; officers, when they deprive soldiers of their just wages; judges, when they give judgment for friendship, bribes, relationship, or for any other reason, perverting law and evidence, and so depriving others of the goods which they rightly possess.

318. In the *spiritual sense*, to steal means to deprive others of the truths of their faith, which is done by means of falsities and heretical opinions. Priests, who do the work of their ministry solely for gain and worldly honour, and who teach what they see, or may see, from the Word to be untrue, are spiritual thieves; for they rob the people of the means of salvation, which are the truths of faith. They are also called thieves in the following passages of the Word: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. The thief cometh not but to steal, and to kill, and to destroy" (John x. 1, 10). "Lay not up for yourselves treasures on earth, but in heaven, where thieves do not break through and steal" (Matt. vi. 19, 20). "If thieves come to thee, if robbers by night, how art thou cut off; will they not steal till they have enough?" (Obad. ver. 5). "They shall run to and

fro in the city; they shall run upon the wall; they shall climb up into the houses; they shall enter in at the windows like a thief" (Joel ii. 9). "They have made a lie, and the thief cometh in, and the troop spreadeth itself without" (Hos. vii. 1).

319. In the *celestial sense*, thieves signify those who take away Divine Power from the Lord; and also those who claim to themselves His merit and righteousness. These men, if they worship God, do not trust in Him but in themselves, and, moreover, do not believe in God but in themselves.

320. Those who teach what is false and heretical, and persuade the people that they are true and orthodox, although they read the Word, and from it may know what is true and what is false; and those also who confirm the falsities of religion by delusive things, and mislead others thereby, may be compared to impositions and impostors of every kind. The latter being essentially thieves in the spiritual sense, may be compared to those who coin false money, which they gild over, or by other means give it the colour of gold, and pass it off as such; and also to those who have the art of skilfully cutting and polishing crystals, and hardening them, and pass them off as diamonds; and also to those who lead about on horses or mules through cities, monkeys or apes, clothed like men, with their faces veiled, and proclaim as they go that they are noblemen of ancient stock. They are also like those who conceal their living and true faces under painted masks, thereby hiding all their beauty. They are like those who exhibit selenite and sparkling stones, which shine as from gold and silver, and sell these for precious stones. They may also be likened to those who, by means of theatrical exhibitions, lead people away from the true Divine worship, and draw them away from the church to the play-house. Those who, without any regard for truth, confirm falsities of every kind, and who discharge the duty of priests merely for the sake of gain or reputation, being thus spiritual thieves, may be compared to those thieves who carry keys to open the doors of any house whatever; they may also be compared to leopards and eagles, that with sharp eyes search where the best prey is to be found.

THE EIGHTH COMMANDMENT.

THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR.

321. To bear false witness, in the *natural sense* means, in its most direct application, to bear false witness either before a judge, or before others not in a court of justice, against anyone wrongfully accused of any evil; and to affirm this by the name of God, or by anything else that is holy, or by oneself or one's personal reputation. In a wider natural sense, this commandment forbids all kinds of lies and hypocricies which look to an evil end; and

also all traducing or defaming the neighbour to the injury of his honour, fame, and reputation, on which his whole character depends. In the widest natural sense, it forbids all cunning devices, deceits, and premeditated evils, contrived against any person, arising from various causes, as enmity, hatred, revenge, envy, rivalry, and so forth; for all such evils conceal within them false witness.

322. In the *spiritual sense*, to bear false witness means to persuade people that what is false in faith is true, and that the evil of life is the good of life, and the reverse—but to do this purposely, and not from ignorance, that is, to do so after one knows what is true and good, not before; for the Lord says, "If ye were blind, ye would not have sin; but now ye say, We see; therefore your sin remaineth" (John ix. 41). This kind of falsity is meant in the Word by a lie, and the intentional falsifying by deceit, as in the following passages: "We have made a covenant with death, and with hell have we made a covenant; we have made lies our refuge, and in falsehood have we hid ourselves" (Isa. xxviii. 15). "This is a rebellious people, lying children, children that will not hear the law of Jehovah" (xxx. 9). "From the prophet even unto the priest, every one maketh a lie" (Jer. viii. 10). "The inhabitants thereof have spoken a lie; and as for their tongue, deceit is in their mouths" (Micah vi. 12). "Thou shalt destroy them that speak a lie; Jehovah will abhor the deceitful man" (Ps. v. 6). "They have taught their tongues to speak a lie; their habitation is in the midst of deceit" (Jer. ix. 5, 6). Since falsity is meant by a lie, therefore the Lord says, "the devil, when he speaketh a lie, speaketh from his own" (John viii. 44). A lie also signifies falsity, and false speaking, in these passages (Jer. xxiii. 14, 32; Ezek. xiii. 6-9; xxi. 29; Hos. vii. 1; xii. 1; Nah. iii. 1; Ps. cxx. 2, 3).

323. In the *celestial sense*, to bear false witness means to blaspheme the Lord and the Word, and thus to banish the truth itself from the church; for the Lord is Truth itself, as is also the Word. On the other hand, in this sense, to bear witness means to speak the truth, and testimony means the truth itself; therefore the Decalogue is also called the testimony (Exod. xxv. 16, 21, 22; xxxi. 7, 18; xxxii. 15; xl. 20; Levit. xvi. 13; Num. xvii. 4, 10). And because the Lord is the Truth itself, He says of Himself that He testifieth; that He is the truth (John xiv. 6; Rev. iii. 7. And that He testifieth and is His own witness, may be seen (John iii. 11; viii. 13-19; xv. 26; xviii. 37).

324. Those who utter falsities from deceit or on purpose, and in a tone of voice that seems to proceed from spiritual affection, and particularly if they mingle them with truths from the Word, which are thus falsified, were called by the ancients, enchanters; respecting whom see *The Apocalypse Revealed* (n. 462); also pythons, and serpents of the tree of the knowledge of good and

evil. Such falsifiers, liars, and deceivers, may be likened to those who converse with their enemies in a courteous and friendly manner, and, while talking, hold a dagger behind them to take away their lives. They may also be likened to those who dip their swords in poison, and so engage their enemies; or to those who mix hemlock with water, and poison with sweetmeats. They may also be compared to beautiful and seductive harlots, infected with the foul disease; to stinging plants which, when applied to the nose, hurt the nerves of smell; to sweetened poison and to dung, which, when dried in autumn, emits a fragrant odour. Such are described in the Word as leopards; see *The Apocalypse Revealed* (n. 572).

THE NINTH AND TENTH COMMANDMENTS.

THOU SHALT NOT COVET THY NEIGHBOUR'S HOUSE; THOU SHALT NOT COVET THY NEIGHBOUR'S WIFE, NOR HIS SERVANT, NOR HIS MAID-SERVANT, NOR HIS OX, NOR HIS ASS, NOR ANYTHING THAT IS THY NEIGHBOUR'S.

325. In the catechism now in use, the above is divided into two commandments, one forming the ninth, which is "Thou shalt not covet thy neighbour's house," and the other, the tenth, which is, "Thou shalt not covet they neighbour's wife, nor his servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's." As these two commandments constitute one thing, and in Exodus xx. 17, and Deuteronomy v. 21, form one verse, I have treated them both together, not because I wish them to be joined together as one commandment, but rather that they may be separated into two as before, since the commandments are called the "Ten Words" (Exod. xxxiv. 28; Deut. iv. 13; x. 4).

326. These two commandments relate to all the preceding commandments, teaching and enjoining that evils must not be done, or even lusted after, consequently they refer, not only to the external, but also to the internal; for he who does not commit evils but yet desires to do so, nevertheless does commit them; for the Lord says, "If anyone covets the wife of another, he hath committed adultery with her already in his heart" (Matt. v. 28); and the external man never becomes internal, or acts as one with the internal, until lusts are removed. This also the Lord teaches when he says, "Woe unto you, Scribes and Pharisees! for ye make clean the outside of the cup and the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and the platter, that the outside of them may be clean also" (Matt. xxiii. 25, 26); and He teaches the same throughout the chapter. The internals which are pharisaical, are the lust for those things

which are forbidden in the first, second, fifth, sixth, seventh, and eighth commandments. It is well known that the Lord, when in the world, taught the internal things of the church, which consist in not desiring evils; He so taught in order that the internal and external man might be united, and act in unison, which is to be born again; concerning which the Lord spoke to Nicodemus (John iii.); and none can be born anew, or be regenerated, consequently, none can become internal, except from the Lord. In order that these two commandments might have regard to all those that precede, and so that what they forbid should not even be lusted after, therefore mention is made, first of a house, then of a wife, and afterwards of a servant, a maid-servant, an ox, and an ass, and lastly of everything that is the neighbour's; for the word "house" involves all that follows, as containing the husband, the wife, the servant, the maid-servant, the ox, and the ass. The word "wife," which is next mentioned, involves all the subsequent terms; for she is mistress, as the husband is the master, in the house, and the servant and maid-servant are under them, the oxen and asses under them, after which succeed all things that are below or without, which include everything that is the neighbour's; from this it is evident that all the preceding commandments are regarded in these two, both in general and in particular, in both a broad and a restricted sense.

327. In the *spiritual sense*, these commandments forbid lusts that are contrary to the spirit, thus all that are contrary to the spiritual things of the church, which relate primarily to faith and charity; for unless lusts are subdued, the flesh, in its freedom, will rush into every kind of wickedness. For Paul says, "that the flesh lusteth against the spirit, and the spirit against the flesh" (Galat. v. 17); and James says, "Every man is tempted when he is drawn away of his own lust and enticed: then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death" (i. 14, 15); and Peter, that the Lord reserves "the unjust unto the day of judgment to be punished, but chiefly them that walk after the flesh in the lust of uncleanness" (2 Epist. ii. 9, 10). In short, these two commandments, understood according to the spiritual sense, have regard to whatever is contained in the spiritual sense of the former commandments, and forbid the lusting after them; similarly they have regard to whatever is contained in their celestial sense; but to repeat the particulars is needless.

328. The lusts of the flesh, of the eyes, and of the other senses, when separated from the lusts, that is from the affections, desires, and delights of the spirit, are precisely like the lusts of beasts; they are, therefore, in themselves bestial. But the affections of the spirit are like those of the angels, and may, therefore, be called truly human. As far, therefore, as any one indulges in

the lusts of the flesh, he is a beast and a wild beast; but so far as he delights in the desires of the spirit, he is a man and an angel. The lusts of the flesh may be compared to parched and withered grapes, and also to wild grapes; but the affections of the spirit may be compared to juicy and delicious grapes, and also to the taste of the wine pressed from them. The lusts of the flesh may be compared to stables where there are asses, goats, and swine; but the affections of the spirit may be compared to stables where there are high-bred horses, and also sheep and lambs; they even differ as an ass and a horse, or a goat and a sheep, or as a pig and a lamb; in general as dross differs from gold, limestone from silver, coral from a ruby, and so on. Lust and act cohere like blood and flesh, or like flame and oil; for lust is within the act, as the air from the lungs during respiration or speech, or as the wind in the sails of a ship while the vessel is in motion, or as the water on the wheel, which communicates motion and action to machinery.

THE TEN COMMANDMENTS OF THE DECALOGUE CONTAIN EVERYTHING RELATING TO LOVE TO GOD, AND EVERYTHING RELATING TO LOVE TOWARDS THE NEIGHBOUR.

329. In eight commandments of the Decalogue, the first, the second, the fifth, the sixth, the seventh, the eighth, the ninth, and the tenth, nothing is said of love to God and love towards the neighbour; for it is not said that God is to be loved, or that the name of God is to be hallowed, or that the neighbour is to be loved, or that he should be dealt with sincerely and uprightly, but only, "Thou shalt have no other god before me; thou shalt not take the name of God in vain; thou shalt not commit murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet what is thy neighbour's." Thus it is said in general that evil, whether against God or the neighbour, must not to be willed, thought, or done. But the reason why such things as relate directly to love and charity have not been commanded, but only such things as are opposed to them are forbidden, is because in so far as a man shuns evils as sins, his will favours the goods of love and charity. That the first principle of love to God, and of love towards the neighbour, is to do no evil, and the second is to do good, will be seen in the chapter on Charity. There are two opposite loves, the love of 2
willing and doing good, and the love of willing and doing evil; the latter is infernal, and the former heavenly; for all hell is in the love of doing evil, and all heaven in the love of doing good. Now since a man is born into evils of every kind, and consequently from his birth inclines to such things as belong to hell, and as he cannot enter heaven unless he is born again, that

is, regenerated, evils, which are from hell, must first be removed, before he can will the goods which are from heaven; for no one can be adopted by the Lord before he is separated from the devil. But how evils are removed, and man is led on to good, will be shown in the two chapters on Repentance and
3 Reformation. That evils must first be removed, before the good which a man does becomes good in the sight of God, is thus taught by the Lord in Isaiah: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do good; then, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (i. 16-18). This is similar to the following in Jeremiah: "Stand in the gate of Jehovah's house, and proclaim there this word; Thus saith Jehovah of hosts, the God of Israel: Amend your ways and your doings; trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah (that is, the church) is here. Will ye steal, murder, and commit adultery, and swear falsely; and come and stand before me in this house, which is called by my name, and say, We are delivered, while ye do all these abominations? Is this house, which is called by my name, become a den of robbers? Behold, I have seen it, saith Jehovah"
4 (vii. 2-4, 9-11). That prayer to God is not heard before the soul is washed and purified from evils, is also taught in Isaiah: Jehovah saith, "Ah, sinful nation, a people laden with iniquity! they are gone away backward: when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear" (i. 4, 15). That love and charity follow of course, when a man keeps the commandments of the Decalogue, by shunning evils, is evident from these words of the Lord in John: "Jesus said, He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him, and we will make our abode with him" (John xiv. 21, 23). By commandments in this place are meant, in particular, the commandments of the Decalogue, which are that evils must not be done or lusted after; and that thus the love of man to God and the love of God towards man, follow of course, as good follows the removal of evil.

330. It has been stated, that so far as a man shuns evils, his will favours the good, because evil and good are opposites; for evil is from hell, and good from heaven; therefore, so far as hell, that is, evil, is removed, heaven is approached, and he looks to what is good. That this is so is very clear from the eight commandments above-mentioned, so regarded; as for example; 1. So far as anyone does not worship other gods, he worships the true God. 2. So far as any one does not take the name of God in vain, so far he loves what is from God. 3. So far as any one does not wish

to commit murder, and to act from hatred and revenge, so far he wishes well to the neighbour. 4. So far as any one does not wish to commit adultery, so far he wishes to live in chastity with his wife. 5. So far as any one does not wish to steal, so far he lives sincerely. 6. So far as any one does not wish to bear false witness, so far he wishes to think and speak the truth. 7 and 8. So far as any one does not covet what is his neighbour's, so far he wishes his neighbour well in the enjoyment of his possessions. It is, therefore, obvious that the commandments of the Decalogue contain all that relates to love to God and to love towards the neighbour; therefore Paul says, "He that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet; and if there be any other commandment, it is comprehended in this saying, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law" (Rom. xiii. 8-10). To the above must be added these two canons, for the use of the New Church: 1. No one of himself can shun evils as sins, and do good that is good in the sight of God; but so far as any one shuns evils as sins, so far he does good, not of himself, but from the Lord. 2. A man ought to shun evils as sins, and fight against them as of himself; and if he shuns evils for any other reason than that they are sins, he does not shun them, but only prevents them from appearing before the world.

331. Evil and good cannot exist together, and so far as evil is removed good is regarded and felt as good, because in the spiritual world there exhales from everyone the sphere of his love, which spreads itself round about, affects, and gives rise to sympathies and antipathies; by means of such spheres the good are separated from the evil. That evil must be removed before good can be known, perceived, and loved, may be illustrated by comparison with many things in the natural world; as, for example, no one can visit another who keeps a leopard and a panther in his chamber, and who lives secure from their attacks because he feeds them, until those wild beasts are removed. What person 2
invited to the table of a king and queen, does not wash his face and hands before he approaches them? Who enters into the bridechamber with the bride, after the marriage ceremony, before he has washed himself thoroughly, and put on a wedding garment? Who does not purify metallic ores in the fire, and separate them from dirt and dross, before he can procure pure gold and silver? What husbandman does not separate his wheat from weeds and tares, before he stores it up in his barn, and thresh his barley, to separate the grain from the prickly ears, before he lays it up in his granary? Who does not prepare raw 3
food by cooking to make it eatable, before it is brought to table? Who does not shake the trees of his garden, and clear them from

grubs and insects, in order to save the leaves from being devoured, and the fruit from being spoiled? Who does not dislike to see his house or hall dirty, and does not set about making them clean, particularly when he expects a visit from a prince, or is preparing to receive his bride, the daughter of a prince? Who could be in love with, and intend to marry, a virgin that is full of disease and covered with pimples and blotches, however she may paint her face, dress splendidly, and study to attract admiration
4 by the blandishments of her conversation? A man ought to purify himself from evils, and not wait for the Lord to do this without his own instrumentality; for he would be like a servant with his face and clothes befouled with soot and filth, who should go to his master, and say, "Master, wash me." Would not his master say to him, "You foolish servant, what do you mean? See, there are water, soap, and a towel; have you not hands of your own, and power to use them? Go, and wash yourself." And so the Lord God will say, "The means of purification are from Me, and from Me also you have the will and the power; therefore use these My gifts and endowments as your own, and you will be purified"; and so on. That the external man must be purified, but by means of the internal, is taught by the Lord in the 23rd chapter of Matthew, from beginning to end.

MEMORABILIA.

332. To the above shall be added four Memorabilia.—I. I once heard loud shouts which sounded as if they were bubbling up from the lower regions as though through water; one towards the left crying, "O how just!" another towards the right, "O how learned!" and a third from behind, "O how wise!" And as the thought occurred to me whether there could be in hell, any just, learned, and wise persons, I was strongly affected with a desire to see into the truth of the matter. A voice from heaven then said to me, "You shall see and hear." So in the spirit I left the house, and saw before me an opening, which I approached and looked into; and behold! there was a ladder; by this I descended. When I had got down, I saw a plain covered with shrubs, intermixed with thorns and nettles. I inquired whether this was hell, and was told that it was the lower earth, which is immediately above hell. Then I continued my course in the direction of the shouts; first towards those who cried, "O how just!", and I saw an assembly of those who in the world had been judges, and in their decisions had been influenced by friendship and bribes; and then towards the second who cried; "O how learned!" and I saw an assembly of those who in the world had been reasoners; then to the third cry, "O how wise!" and I saw an assembly of those who in the world had

been confirmers. I left the latter assemblies, however, and went to the first, consisting of judges who had been influenced by friendship and bribes, and who had been proclaimed just. I saw on one side, as it were, an amphitheatre, built of brick, and roofed with black tiles; and it was told me that their tribunal was there. There were three entrances into it on the north side, and three on the west, but none on the south and east, an indication that their decisions were not those of justice, but were arbitrary. In the 2
midst of the amphitheatre a fire-place was seen, into which the servants who attended to the fire were casting pitch-pine dipped in sulphur and bitumen, the light of which, by its flickerings on the plastered walls, formed representations of birds of evening and night. But the fire-place and the flickering of the light in such forms, were the representations of their decisions, as being able to colour the facts connected with any question, and give them whatever appearance they pleased. After half-an-hour, 3
I saw old men and youths enter the amphitheatre, clad in gowns and cloaks, who, laying aside their caps, took their seats at the tables, to proceed to judgment; and I heard and perceived how skilfully and ingeniously they could warp and pervert the right side of the question, with an appearance of justice; and this they did to such an extent that they themselves could not see the difference between injustice and justice. Their persuasions to this effect were evident in their faces and in the sound of their voices.

There was then given me enlightenment from heaven, which enabled me to perceive all the particulars of the case in question, in regard both to right and wrong; and I saw how industriously they veiled over injustice, and gave it the appearance of justice, and selected some particular statute which favoured their own side, and to which they bent the matter in question, and by skilful reasoning put everything else aside. After judgment was given, it was announced to their clients, friends, and partisans outside, who, in return for the favour shown them, kept crying out for a great distance, "O how just! O how just!"

After this I conversed with the angels of heaven, about these 4
judges, and told them some of the things which I had seen and heard, and the angels said, "Such judges seem to others to be gifted with the keenest intellectual vision, although they have not the least perception of what is just and equitable; for if you take from them motives of friendship to others, they sit in judgment like statues, and merely say, 'I grant it; I agree to this or that.' This is because all their decisions are prejudiced, and prejudice with partiality attends the case from beginning to end; consequently they see in it nothing but their friend's interest, and they look askance at whatever is contrary to this, and view it with side glances; and if they take it under consideration, they involve it in the intricacies of argument as a spider entangles his captives in his web, and devours them.

If, therefore, they do not follow the thread of their prejudice, they see nothing of legal right. They have been examined as to whether they could do so, and it was found that they were not able. At this the inhabitants of the world where you live will doubtless wonder; but tell them that this is a truth which the angels of heaven have fully searched out. Since such judges have no discernment of justice, therefore in heaven we regard them not as men, but as monstrous images of men, whose heads are formed of whatever belongs to friendship, their breasts of whatever pertains to injustice, their hands and feet, of whatever has reference to confirmation, and the soles of their feet, of whatever belongs to justice; and if this is unfavourable to their
5 friends they cast it under foot, and trample on it. But you shall see their real nature when viewed according to their true state; for their end is near at hand." And, behold! the ground suddenly opened, the tables fell one upon another, and the men, together with the whole amphitheatre, were swallowed up, cast into caverns and imprisoned.

I was then asked whether I wished to see them there; and lo! they were seen to have faces like polished steel, their bodies, from the neck down to the loins, were like graven images clothed with leopard skins, and their feet like serpents. I also saw their law-books, which had been piled upon the tables, turned into playing cards; and now, instead of sitting in judgment, their business was to make vermilion into paints to bedaub the faces of harlots, and give them the outward appearance of beauty. After seeing these things, I wished to go to the other two assemblies, one of which consisted of mere reasoners and the other of mere confirmers; but it was said to me, "Rest awhile; angels belonging to the society immediately above shall be given you as attendants, by whose means you will receive light from the Lord, and see marvellous things."

333. II. After some time I heard again, from the lower earth, the same exclamations as before, "O how learned! O how learned!" and I looked around to see who were present, and lo! there were angels belonging to the heaven which was immediately above those who uttered the exclamation. I spoke to them about the shouting, and they said to me, "Those learned spirits are such as only reason whether a thing is, or is not, but seldom think that it is so. They are, therefore, like winds which blow and pass away; and like bark about trees which are without pith; and like the outward shells of an almond without the kernel; or like the rind of fruit without any pulp; for their minds are devoid of interior judgment, and attached to the bodily senses only; wherefore, unless the senses themselves decide, they can form no conclusion; in short, they are mere sensualists, and we call them reasoners.

We call them reasoners, because they never come to any definite conclusion about anything, but make whatever they hear a matter of argument, disputing whether it is so or not, and are continually arguing. They love nothing better than to attack truths, and to pull them to pieces by debating about them; yet these are they who in the world lay claim to the title of learned, above all other men."

Having heard this, I asked the angels to conduct me to them; 2
so they led me to a cave, through which, by a flight of steps, we descended to the lower earth, where we followed the sound of the cry, "O how learned!" and lo! there were several hundred persons standing in one place, beating the ground. Surprised at this sight, I inquired the reason of their standing in that manner, beating the ground with their feet; adding, that they would soon beat the ground into a hollow by their trampling. At this the angel smiled, and said, "They appear to stand in that way, because they never think on any subject that it is so, but only whether it is so or not, and dispute about it; and so long as their thought advances no farther than this, they seem merely to stamp upon and tread one spot, without advancing a step forwards." The angels further said, "Those who come from the natural world into this, and hear that they are in another world, form themselves into companies in various places, and ask where heaven is, and where hell is, and also where God is; and after they have been instructed they still begin to reason, to dispute, and cavil about whether there is a God. This they do because in the natural world there are now so many in favour of nature, who, in all companies, when the discourse turns upon religion, make the existence of God a matter of debate, and the discussion seldom terminates in the belief that there is a God; and afterwards these persons associate themselves more and more with the wicked; for no one can do any good from the love of good, except from God."

I was then conducted to the assembly and, behold! there 3
appeared to me men, handsomely attired, and with faces not unbecoming; and the angels said, "This is their appearance when seen in their own light; but if the light of heaven is let in upon them, both their faces and their clothes are changed." The light of heaven was admitted, and then their countenances appeared of a dusky hue, and they seemed to be clothed in coarse black garments; but on the removal of this light they appeared as before. Soon I conversed with some of the congregation, and said, "I heard from the multitude about you the shout, 'O how learned!' permit me then, I pray, to converse with you on a few subjects of the deepest learning." They replied, "Say what you please, and we will give you a satisfactory answer." I then asked, "What kind of religion is necessary for the salvation of men?" To this they replied, "We will

divide this question into several; and we cannot give any reply until we have decided upon them all; therefore, our inquiry must proceed as follows: 1. Is religion anything? 2. Is there such a thing as salvation, or not? 3. Is one religion more efficacious than another? 4. Is there a heaven and a hell? 5. Is there eternal life after death? besides other questions." Then I asked about the first question—Is religion anything? They accordingly began to discuss the subject with abundance of arguments; and I begged them to refer it to the assembly. They did so, and the general answer was, that it was a point which required so much investigation that it could not be finished before evening. Then I asked whether a year would be sufficient; and one of them replied, that a hundred years would not suffice. I rejoined, "In the mean time you are without religion; and since salvation depends upon it, you are without any idea of, faith in, and hope of salvation." He replied, "Ought it not first to be proved whether there is such a thing as religion, and what it is, and whether it is anything? If it is, it must be for the wise; if not, it must be for the common people. It is well known that religion is called a bond, but for whom? If it is only for the common people, it is nothing in itself; but if for the wise, then it is something."

4 Hearing this, I replied, "You are anything but learned, because you can only think whether a thing is so or not, and bandy it from one side to the other. How can a man be learned, unless he knows something for a certainty, and advance in it step by step, as a man advances in walking, till he gradually arrives at wisdom? Otherwise you do not touch truths even with your finger nail, but you remove them further and further out of sight. To reason only whether a thing is so or not, is like reasoning about a cap or a shoe, whether they fit or not, without ever trying them on. What then follows, but that you do not know whether anything is a reality, or is only an idea, thus whether there is such a thing as salvation or eternal life after death, whether one religion is better than another, and whether there are such places as heaven and hell? On these subjects you cannot possibly form any conceptions, so long as you halt at the first step, and stand there beating the sand, and do not set one foot before the other in order to go forwards. Take heed, however, to yourselves, lest your minds, while they stand outside the door of judgment, become hardened and like statues of salt."

With these remarks I left them, while they, from indignation, threw stones after me. They then appeared to me like graven images, in which there is no spark of human reason. So I asked the angels concerning their lot; and they told me that the lowest of them were sent down to a profound depth, to a desert there, and compelled to carry burdens; and then, because they

cannot bring forth anything from reason, they gabble and talk nonsense, and appear there at a distance like asses carrying burdens.

334. III. After this, one of the angels said to me, "Follow me to the place where they cry out, 'O how wise!'" and he added, "You shall see prodigies of men; you shall see faces and bodies that are human, and yet not human." "Are they beasts then?" I asked, and he answered, "No; they are not beasts, but men-beasts; for they are such as cannot discern whether truth is truth or not; and yet they can make whatever they please seem true; such persons we call confirmers." So we followed the cry, and came to a place where there was an assembly of men, and round about the assembly a crowd of people, and in the crowd some of noble blood, who, on hearing whatever they themselves advanced confirmed by the assembly, and their opinions, whatever they might be, so openly assented to, turned round and cried out, "O how wise!"

But the angel said to me, "Let us not go near them, but 2
let us call one of the company to come to us." So we called one, and taking him aside, talked with him on various subjects, and he confirmed everything until it seemed true. We then asked him whether he could prove the contrary side of the question in a similar manner. He said he could as easily as the other side. He then declared to us the real sentiments of his heart, saying, "What is truth? Is anything in the nature of things true, but what a man makes true? State any proposition you please, and I will prove it true." I then said, "Prove this proposition true, that faith is the all in all of the church." This he did so artfully and dexterously, that the learned bystanders applauded. I then desired him to prove this proposition true, that charity is the all in all of the church; and he did so; and afterwards, that charity has nothing to do with the church; and he so clothed and adorned both sides of the question with appearances, that the bystanders looked at one another and said, "Is not this a wise man?" I then said, "Do you not know that charity is to live well, and that faith is to believe well? Does not he who lives well also believe well? and consequently does not faith belong to charity, and charity to faith? Do you not see that this proposition is true?" He replied, "I will prove it true, and then I shall see it;" and having done so, he said, "Now I see it." But soon after he proved the contrary proposition to be true, and then said, "I see that this also is true." At this we smiled and said, "Are they not contrary propositions? How then can they both be true?" To this he replied with warmth, "You are mistaken: both propositions are true; for nothing is true but what a man makes so."

There was a certain person standing near, who in the world 3

had been an ambassador of the first rank; he was surprised at this assertion, and said, "I acknowledge that something like this goes on in the world; but still you are out of your mind. Prove this to be true if you can, that light is darkness, and darkness light." He replied, "I can do this easily; for what are light and darkness but states of the eye? Is not light changed into shade when the eye turns from strong sunlight, or when a man has kept his eyes fixed intently on the sun? Who does not know that the state of the eye is then changed, and that, therefore, light appears as shade, while on the other hand, when the eye recovers its former state, that shade appears like light? Do not owls see the darkness of night as the light of day, and the light of day as the darkness of night, and even the sun itself like an opaque and dusky orb? If a man had eyes like an owl's, which would he call light and which darkness? What then is light but a state of the eye? and if it is only a state of the eye, is not light darkness, and darkness light? therefore both propositions are true."

4 But because this confirmation puzzled some that were present, I said, "I observe that this confirmer is not aware that there is such a thing as true light, and such a thing as false light, and that both kinds appear like light, although false light in reality is not light, but, in respect to true light, darkness. Owls are in false light; for there is within their eyes the lust of pursuing and devouring birds, and this light causes their eyes to see in the night-time, just like those of a cat, whose eyes, when it is on the watch for prey in dark places, appear like lighted candles. It is the false light arising within from the lust of pursuing and devouring mice, that produces this effect. Evidently, therefore, the light of the sun is true light, and the light of lust is false light."

5 After this the ambassador asked the confirmer to prove this proposition true, "That a raven is not black, but white." He replied, "I can do this, too, with ease;" and said, "Take a needle or a sharp knife, and lay open the quills and feathers of a raven; remove also the quills and feathers, and look at the raven's skin; is it not white? What then is the blackness surrounding it but a shade, which by no means determines the true colour of the raven? That black is only shade, consult writers on the science of optics, and they will tell you that if you grind a black stone or a piece of black glass into a fine powder, it will be white." But the ambassador replied, "Does not a raven appear black to the eye?" The confirmer answered, "Do you, who are a man of sense, wish to consider a thing from appearances? You may speak indeed according to appearance, and say that a raven is black; but you cannot imagine that to be really the case. As for example, you may speak according to appearance, and say that the sun rises and sets; but, as a man of sense, you cannot think so, because the sun is motionless, and

the earth moves; the case is the same with a raven. Appearance is but appearance; say what you please, a raven is altogether and entirely white, and it also does become white with age, as I have seen."

After this, the bystanders looked at me. I said, therefore, "It is true that the quills and feathers of a raven are within of a whitish colour, as is the skin also; but this is the case not only with ravens, but also with all birds in the universe; yet every man distinguishes birds by their colours, and if this were not done, we might say that every bird is white, which would be altogether absurd and ridiculous." The ambassador then put 6
this question to him, "Can you prove it true that you are insane?" To which he replied, "I could, but I do not choose; who is not insane?" Finally, they asked him to tell them sincerely, whether he was joking, or whether he believed that nothing is true but what a man makes true; and he replied, "I swear that I believe it."

After this, that universal confirmer was sent to the angels, to be examined as to his true character; and, after examination, they said that he did not possess a single grain of understanding, as all the region above the Rational was closed in him, and only that below the Rational was open. "Spiritual light," they said, "is above the Rational, and natural light below it, and this latter is of such a nature in man that it can confirm whatever it pleases; but if spiritual light does not inflow into natural light, a man cannot discern whether any truth is truth, nor, therefore, whether any falsity is falsity; either must be seen from spiritual light in natural light, and spiritual light is from the God of heaven, who is the Lord. That universal confirmer is, therefore, neither a man nor a beast, but he is a beast-man."

I then asked the angels concerning the lot of such, whether they 7
could be with the living, since a man has life from spiritual light and, from this, understanding. And they said that such persons, when alone, cannot think at all, and, therefore, cannot speak, but stand like dumb automata, and as if in a deep sleep; but that they awake as soon as anything strikes their ears. And they added that those become such who are inwardly evil; into these latter spiritual light from above cannot flow, but only something spiritual through the world, whence they derive their faculty of confirming. After this, I heard a voice from the examining 8
angels, saying, "Form a general conclusion from what you have heard." I accordingly formed this: To be able to confirm whatever he pleases is not an indication of an intelligent man; but to be able to see that to be true which is true, and that to be false which is false.

After this I looked towards the assembly where the confirmers were standing, and the crowd about them crying out, "O how wise!" and behold! a dusky cloud covered them, and in the

cloud were seen owls and bats on the wing. And it was told me that the owls and bats flying in that cloud were correspondents, and consequent appearances of the thoughts of those confirmers; for confirmations of falsities, so as to give them the appearance of truths, are represented in the spiritual world under the forms of birds of night, whose eyes are illuminated within by a false light, enabling them to see objects in the dark as if in the light. Such a false spiritual light those have who so confirm falsities as to give them the appearance of truths, and afterwards believe them as truths. All such may be said to see from behind and not from the front.

335. IV. Once when I awoke out of sleep, I saw, as it were, spectres in various forms floating before my eyes; and, afterwards, when it was morning, I saw false lights in different forms, some like sheets of paper written all over, which, being folded over and over, at last appeared like falling stars, which vanished as they descended in the air; and others like open books, some of which shone like little moons, while some burned like lighted candles. Among the latter were some books which were carried up aloft, and perished when they reached a great height, and others which fell down to the ground, and were there reduced to dust. From these sights I conjectured that, below these meteors, stood some spirits disputing about imaginary matters which they deemed of great importance; for in the spiritual world such phenomena are seen in the atmospheres from the reasonings of those who stand below. Presently my spiritual sight was opened, and I observed a number of spirits whose heads were encompassed with leaves of laurel, and who were clothed in flowered robes, which indicated that they were spirits who in the natural world had been distinguished for their great learning; and as I was in the spirit, I approached and joined their company. I then heard that they were disputing sharply and warmly with one another about connate ideas, as to whether any such were in man from birth as in beasts. Those who were in the negative turned away from those who maintained the affirmative; and at length they separated into two distinct parties, like the ranks of two armies ready to fight sword in hand; but as they had no swords, they carried on the battle with sharp-pointed words. But
2 suddenly a certain angelic spirit stood in the midst, and speaking with a loud voice, said, "I overheard you at a little distance disputing vehemently about connate ideas, whether men have them as well as beasts; but I tell you, that men have no connate ideas, and that beasts have no ideas. You are, therefore, disputing about nothing, or, as they say, about goats' wool or new-born Time's beard." On hearing this they were all enraged and cried, "Put him out; he contradicts all common sense."

But as they were attempting to turn him out, they perceived him encompassed with a heavenly light, which they could not break through; for he was an angelic spirit. They, therefore, retired and removed to a little distance from him; and after the light had been withdrawn, he said to them, "Why are you so angry? Hear me first, and attend to the reasons which I have to offer in support of what I advance, and then form a conclusion from those reasons; I foresee that such of you as excel in judgment will accede to my opinion, and will calm the tempest that has risen in your minds." To this they replied, though still in an indignant tone, "Speak then, and we will listen." Then he 3
began as follows: "You believe that beasts have connate ideas, and this you infer from the fact that their actions seem to proceed from thought; and yet they have no thought, and ideas are only predicable of thought; and, further, it is characteristic of thought to act in such and such a manner, for such and such a purpose. Consider, therefore, whether the spider, which weaves its web with the most perfect art, thinks in its little head, 'I will extend my threads in this order, and connect and tie them together with cross threads, so that my web may not be torn asunder by a rush of air; and at the ends of the threads, which are to form the central point of the web, I will provide a place for myself, where I may notice whatever takes place, and run to the spot; so that if a fly gets in he shall be entangled, and I will rush upon him instantly and bind him fast, and he shall serve me for food.' Or again does a bee think in its little head, and say, 'I will fly abroad, where I know there are fields in bloom, and there I will gather wax and honey from the flowers, and of the wax I will build rows of cells connected together in an orderly manner, that my companions and I may go in and out easily as if by streets; then I will lay up a large stock of honey, sufficient for the coming winter, that we may not die'; not to mention other wonderful things, in which they not only vie with but surpass the political and economical prudence of men? (See above, n. 12.) Again, does the 4
hornet think in its tiny head, 'My companions and I will build ourselves a little house of a thin paper-like substance, whose walls inside we will make after the manner of a labyrinth, and in its inmost recess we will construct a sort of forum, to which there shall be a way in and a way out, and formed with such art that no other living creature but those of our own family will be able to find its way to our secret place of assembly?' Further, does the silk-worm, while it is in its caterpillar state, think with itself, 'Now is the time to prepare myself for the spinning of silk, in order that, when I have done spinning, I may fly abroad, and sport with my companions in the air, into which I shall not be able to ascend before, and may there provide for myself a future progeny?' Or do other caterpillars so think

when they creep along a wall and become nymphs, aurelias, chrysalises, and finally butterflies?

5 "The case is the same with the larger animals as it is with these small ones; as with birds and feathered creatures of every kind, when they pair, build their nests, lay their eggs, sit on them, hatch their young, provide them food, watch over them with care till they are able to fly, and then drive them away from the nest as if they were no longer their offspring, besides many other things. It is the same also with the beasts of the earth, also serpents, and fishes. Which of you cannot see, from what has been said, that the spontaneous acts of these creatures do not flow from any thought, of which alone ideas are predicable? The error that beasts have ideas is based solely on the belief that they think just as men do, and that speech alone
6 makes the difference between them."

After this the angelic spirit looked around, and when he saw them still hesitating whether to believe that beasts have thought or not, he continued his discourse, and said, "I perceive that, from a similarity in the actions of animals and human beings, you still entertain an imaginary idea that animals think; I will, therefore, tell you whence their actions proceed. Every beast, bird, fish, reptile, and insect, has its own natural, sensual, and bodily love, the place of which is the head, and in the brains within the head; by means of the brain the spiritual world enters by influx into their bodily senses directly, and through them determines their actions, this is the reason why their bodily senses are far keener than those of men. It is this influx from the spiritual world which is called instinct, and it is so called because it exists without the medium of thought. There are also some things accessory to instinct derived from habit. But their love, through which from the spiritual world, comes their determination to action, is solely a love for nutrition and propagation, and not for knowledge, intelligence, and wisdom, by means of which love is gradually formed in man."

7 That man also has no connate ideas, is quite evident from the fact that he has no connate thought; and where there is no thought, there are no ideas, for they have a mutual relation to each other. This may be inferred from the case of new-born infants, who can do nothing but suck and breathe. That they are able to suck is not from anything connate, but from continual sucking in the mother's womb; and they are able to breathe because they live, for this is a universal fact. Their very bodily senses also are in a state of the greatest obscurity, out of which they successively emerge, by means of the objects on which they are exercised, as their motions are acquired by repeated habits. And, gradually, as they learn by degrees to utter words, and to pronounce them, at first without ideas, there arises a certain obscure element of fancy, which, as it becomes clearer

and more distinct, gives birth to an obscure element of imagination, and thence of thought. In proportion as they advance in the formation of this state, ideas begin to exist; and ideas, as stated above, are one with the thought, and thought grows and increases from a state of no thought by instruction; therefore men have ideas, yet not connate, but acquired and formed, and from these their speech and actions flow." That nothing is connate in man, except the faculty of acquiring knowledge, intelligence, and wisdom, as also an inclination to love, not only these, but also the neighbour and God, may be seen above in one of the Memorabilia (n. 48), and also in another of the Memorabilia below. After this I looked round and saw, near at hand, Leibnitz and Wolff, who were both very attentive to the arguments advanced by the angelic spirit. Leibnitz then approached, and gave his assent; but Wolff went away, both denying and affirming, for he did not excel in interior judgment, as Leibnitz did.

CHAPTER VI.

FAITH.

336. It was a received tenet of the wisdom of the ancients, that the universe, both in general and in particular, has relation to good and truth, and consequently that everything belonging to the church has relation to love, or charity, and faith; for everything proceeding from love or charity is called good, and everything proceeding from faith is called true. Now, since charity and faith are two things, and yet make one in man, in order that he may be a member of the church, or, in other words, that the church may be in him, therefore it was a matter of controversy and dispute among the ancients which of the two was first, and which should be called its first-born. Some said that truth was first, consequently faith, and some that good was first, consequently charity. For they saw that a man, immediately after birth, learns to speak and think, and is by these perfected in understanding—which is effected by knowledges: thus he becomes able to learn and understand what is true; and by these means, in process of time, he learns and understands what is good; consequently, that he first learns what faith is, and afterwards what charity is. Those who thus understood the matter accordingly supposed that the truth of faith was the first-born, and the good of charity was born after; they attributed, therefore, to faith the honour and prerogative of primogeniture. These, however, so bewildered their understandings with arguments in favour of faith, that they could not perceive that faith is not faith unless united to charity, and similarly that charity is not charity unless united to faith, and thus that they make one, and if not, that neither of them is a constituent of the church. That charity and faith are absolutely one, will be proved in the following pages. In the meantime, by way of preface, I will show briefly how or in what manner they make one, this being of importance to make clear what is to follow. Faith, which also means truth, is first in time; but charity, which also means good, is first in end; and that which is first in end is actually the first, because it is primary and consequently the first-born; whereas that which is first in time is not actually first, but apparently so. But to make this clear, it shall be illustrated by comparisons, as by the building of a temple and a house, the laying out of

a garden, and the cultivation of a field. In the building of a temple, the first thing in time is to lay the foundation, to erect the walls, to cover it with a roof, and afterwards to provide an altar and rear a pulpit; but the first thing in end is the worship of God therein, for the sake of which these things are done. In the building of a house, the first thing in time is to build its exterior parts, and to provide it with all conveniences within; but the first thing in end is a commodious dwelling for the man and his household. In the laying out of a garden, the first thing in time is to level the ground, to prepare the soil, to plant trees, and to sow useful seeds; but the first thing in end is the enjoyment of the fruits produced. In the cultivation of a field, the first thing in time is to make the ground level, to plough and harrow it, and then to sow it; but the first thing in end is the crop; thus again use. From these comparisons anyone may conclude what is first in reality. For in building a temple or a house, and in the preparation of a garden, and the cultivation of a field, who does not look to use in the first place, and keep that ever uppermost in his mind, whilst he provides the means necessary for procuring it? We conclude, therefore, that the truth of faith is first in time, but that the good of charity is first in end, and that the latter, being primary, is actually the first-
3 born in the mind. But it is necessary to ascertain what faith and charity are, each in its own essence, and this can be done only by an orderly arrangement of both under particular propositions or heads. We will begin with the articles of faith, which are as follows: I. *Saving faith is faith in the Lord God the Saviour, Jesus Christ.* II. *The sum and substance of faith is, that he who lives well and believes aright, is saved by the Lord.* III. *A man acquires faith by approaching the Lord, learning truths from the Word, and living according to them.* IV. *A number of truths, cohering as it were as one whole, exalts and perfects faith.* V. *Faith without charity is not faith, and charity without faith is not charity, and neither has any life except from the Lord.* VI. *The Lord, charity, and faith make one, like life, will, and understanding in man; and if they are divided, each perishes like a pearl reduced to powder.* VII. *The Lord is charity and faith in man, and man is charity and faith in the Lord.* VIII. *Charity and faith are together in good works.* IX. *There are a true faith, a spurious faith, and a hypocritical faith.* X. *The wicked have no faith.* These propositions shall now be explained separately.

I. SAVING FAITH IS FAITH IN THE LORD GOD THE SAVIOUR, JESUS CHRIST.

337. Saving faith is faith in God the Saviour, because He is God and Man, and He is in the Father, and the Father in Him, and thus they are one; therefore, those who approach Him approach the Father also, and thus the one and only God; and

no faith can be saving that is directed towards any other. That we ought to believe or to have faith in the Son of God, the Redeemer and Saviour, conceived of Jehovah, and born of the virgin Mary, called Jesus Christ, is evident from the commands so frequently repeated by Him, and afterwards by His apostles. That He Himself enjoined faith in Himself is evident from the following passages: "Jesus said, This is the will of him that sent me, that everyone that seeth the Son and *believeth in him*, may have everlasting life; and I will raise him up at the last day" (John vi. 40). "*He that believeth in the Son* hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (iii. 36). "That whosoever *believeth in him* should not perish, but have everlasting life: for God so loved the world, that he gave his only-begotten Son, that whosoever *believeth in him* should not perish, but have everlasting life" (iii. 15, 16). Jesus said, "I am the resurrection and the life: he that *believeth in me* shall never die" (xi. 25, 26). "Verily, verily, I say unto you, *he that believeth in me* hath everlasting life. I am the bread of life" (vi. 47, 48). "I am the bread of life; *he that cometh to me* shall not hunger, and *he that believeth in me* shall never thirst" (vi. 35). "Jesus cried, saying, If any man thirst, let him *come unto me*, and drink; *he that believeth in me*, as the Scripture hath said, out of his belly shall flow rivers of living water" (vii. 37, 38). "They said unto Jesus, What shall we do that we may work the works of God? Jesus answered and said unto them, This is the work of God, *that ye believe in him whom he hath sent*" (vi. 28, 29). "While ye have the light, *believe in the light*, that ye may be the children of the light" (xii. 36). "*He that believeth in the Son of God* is not condemned; but *he that believeth not* is condemned already, because he *hath not believed* in the name of the only-begotten Son of God" (iii. 17, 18). "These things are written, *that ye may believe* that Jesus is the Son of God, and that *believing* ye may have life in his name" (xx. 31). "If ye *believe not that I am*, ye shall die in your sins" (viii. 24). Jesus said, "When the Comforter is come, he will reprove the world of sin, of righteousness, and of judgment; of sin, *because they believe not in me*" (xvi. 8).

338. That the faith of the apostles was no other than a faith in the Lord Jesus Christ, is evident from many passages in their epistles, of which I will adduce only the following: "I live; no longer I, but Christ liveth in me; that which I now live in the flesh, *I live by faith which is in the Son of God*" (Gal. ii. 20). Paul testified "to the Jews, and also to the Greeks, repentance towards God, and *faith in our Lord Jesus Christ*" (Acts xx. 21). "And he brought Paul out and said, what must I do to be saved? and he said, *Believe in the Lord Jesus Christ*, and thou shalt be saved, and thy house" (xvi. 30, 31).

"He that hath *the Son*, hath life: but he that *hath not the Son of God*, hath not life. These things have I written unto you that *believe in the name of the Son of God*, that ye may know that ye have eternal life, and that ye may *believe in the name of the Son of God*" (1 John v. 12, 13). "We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, *but by the faith of Jesus Christ*, even *we have believed in Jesus Christ*" (Gal. ii. 15, 16). As their faith was directed towards Jesus Christ, and as such faith is also from Him, therefore they called it the faith of Jesus Christ, as above (Gal. ii. 16); as well as in the following passages: "The righteousness of God, which is by *faith of Jesus Christ*, unto all and upon all them that believe; that he might be the justifier of him *who believeth in Jesus*" (Rom. iii. 22, 26). "But having the righteousness, which is *through the faith of Christ*, even the righteousness which is *of God by faith*" (Phil. iii. 9). "These are they that keep the commandments of God, and *the faith of Jesus*" (Rev. xiv. 12). "Through *faith, which is in Christ Jesus*" (2 Tim. iii. 15). "*In Jesus Christ is faith which worketh by love*" (Gal. v. 6). It is, therefore, evident what is meant by faith in that passage of Paul, so often repeated in the church at this time, "*Therefore we conclude that a man is justified by faith without the deeds of the law*" (Rom. iii. 28); that it is not a faith in God the Father, but in His Son; still less is it a faith in three gods in order, as in one from whom, in another, for the sake of whom, and in a third, through whom, comes salvation. It is believed in the church that its tri-personal faith is meant by Paul in this passage, because the church during fourteen centuries, since the Nicene Council, has acknowledged no other faith, and consequently has known no other, believing this to be the only true faith, and that no other was possible; therefore, whenever the word faith occurs in the New Testament that faith is supposed to be meant, and to it everything there has been applied. The consequence is that the only saving faith, which is a faith in God the Saviour, has perished; and as a result so many errors, and so many paradoxes contradictory to common sense and reason, have crept into their doctrines; for every doctrine of the church which teaches and points out the way to heaven, or to salvation, depends on faith; and because so many errors and paradoxes have crept into faith, as just stated, it was therefore necessary to proclaim this dogma that the understanding must be kept in subjection to faith. Now, since "faith" in the quotation from Paul (Rom. iii. 28) given above means faith not in God the Father, but in His Son, and since the works of the law mean not the works of the law of the Decalogue, but those of the Mosaic law intended for the Jews, as is evident from the subsequent part of that epistle, and also from similar passages in the epistle to the Galatians (chap. ii.

14, 15), the foundation-stone of the faith of the present day, and, moreover, the temple built upon it gives way, like a house sinking down into the earth, the summit of whose roof alone is seen above the surface.

339. Men ought to believe, that is, to have faith in God the Saviour Jesus Christ, because that is a faith in a visible God in whom is the invisible, and faith in a visible God, who is at once Man and God, enters into man; for faith is spiritual in its essence, but natural in its form, therefore in man it becomes spiritual-natural, for whatever is spiritual is received in what is natural in order that a man may possess it as a reality. The bare and naked spiritual enters indeed into man, but it is not received by him, being like ether, flowing in and out, without affecting him; since in order to affect him, there must be perception, and consequently reception of it in his mind; and this is not possible to a man, except in his Natural. But on the other hand, a faith merely natural, or deprived of spiritual essence, is not faith, but only persuasion or knowledge. Persuasion emulates faith externally, but being destitute of any spirituality internally, there is nothing saving in it. Such is the faith of all those who deny the Divinity of the Lord's Human; such was the Arian faith, and such also is the Socinian faith, because both reject the Divinity of the Lord. What is faith without an object toward which it is directed? Is it not like gazing into the universe, where the sight of the eye falls, as it were, into an empty void and is lost? It is like a bird flying above the atmosphere into the ether, where it expires as in a vacuum. The permanence of such a faith in the human mind may be compared to that of the winds in the wings of Æolus, and to that of light in a falling star; it rises like a comet with a long tail, but like it passes away and disappears. In short, faith in an invisible 2
God is actually blind, because the human mind does not see its God; and the light of such a faith, because it is not spiritual-natural, is a false light; this light is like that which shines in a glow-worm; or like the light seen in marshy ground, or over sulphurous earth, in the night-time, and like the light from decayed wood. Whatever is seen by this light is mere hallucination, under which the apparent is taken for reality, which it is not.

Such is the light of faith in an invisible God, particularly when God is thought to be spirit, and spirit is conceived to be like ether. What necessarily follows such a conception, but that a man regards God as he does the ether, and, therefore, seeks Him in the universe, and not finding Him there, believes nature to be the God of the universe? This is the source of the prevailing naturalism. Has not the Lord declared, that no one has ever heard the voice of the Father, or seen His shape (John v. 37); and also, that no man hath seen God at any time; and that the

only-begotten Son, who is in the bosom of the Father, hath declared Him (i. 18); that not any man hath seen the Father, save He who is with God, He hath seen the Father (vi. 46). Likewise that no man cometh to the Father, but by Him (xiv. 6). And again, that he sees and acknowledges the Father, who
3 sees and acknowledges Him (xiv. 7-9). But the faith in the Lord God the Saviour is different, who, because He is God and Man, may be both approached and seen in thought. Such a faith is not indeterminate, but has an object from which and to which it proceeds, and being once received, it remains; as when anyone has seen an emperor or a king; whenever he recalls this fact, his image recurs to his mind. The sight of that faith is like that of one who sees a bright cloud, and an angel in the midst of it inviting him to come to him, in order to raise him into heaven. So does the Lord appear to those who have faith in Him; and He draws near to every man, so far as the man knows and acknowledges Him, which is so far as he knows and does His commandments, that is, as he shuns evils, and does good; and at length He comes into his house, and makes His abode with him, together with the Father, who is in Him, according to these words in John: Jesus said, "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him; and we will come unto him, and make our abode with him" (John xiv. 21, 23). The above was written in the presence of the Lord's twelve apostles, who were sent to me by the Lord while I was writing it.

II. THE SUM AND SUBSTANCE OF FAITH IS, THAT HE WHO LIVES WELL AND BELIEVES ARIGHT, IS SAVED BY THE LORD.

340. That man was created to inherit eternal life, and that every man may inherit it, provided that he lives according to the means of salvation prescribed in the Word, every Christian admits, and also every heathen who has religion and sound reason. The means of salvation, however, are manifold, and yet they each and all have relation to living well and believing aright, consequently to charity and faith; for to live well is charity, and to believe aright is faith. These two general means of salvation are not only prescribed to man in the Word, but are also commanded; and since they are commanded, it follows, therefore, that by means of them man can provide life for himself from the power implanted in, and given to him by God, and that so far as he uses this power, and at the same time looks to God, so far God strengthens it, and transfers all that belongs to natural charity to spiritual charity, and all that belongs to natural faith to spiritual faith; thus God causes dead charity and faith to live, and the man also.

2 There are two things which must be united before it can be said that a man lives well and believes aright; these two are

called, in the church, the internal man and the external man. When the internal man wills what is good, and the external does what is good, then both become one, the external acting from the internal, and the internal from the external; thus man from God, and God by means of the man. But on the other hand, if the internal man wills what is evil, and yet the external does what is good, they both notwithstanding act from hell, because the man's will is from hell and his deeds are hypocritical; and in all hypocrisy, the will, which is infernal, lurks within, like a snake in the grass, or a worm in a flower. He who not only knows that there is an internal man and an external man, but also knows what they are, and that they can act as one in reality, and also as one apparently, and moreover that the internal man lives after death, and the external is buried, such a person possesses in potency the mysteries of heaven and also of the world, in abundance. And he who conjoins those two in himself into good, becomes happy to eternity; whilst he who separates them, and, above all, he who conjoins them into evil, becomes unhappy to eternity.

341. Believing that he who lives well and believes aright will not be saved, and that God of His free will and pleasure can save and condemn whomsoever He pleases, the man who is lost may possibly charge God with unmercifulness, inclemency, and even ferocity; nay, may deny God to be God. He may say, moreover, that God in His Word has spoken words without meaning, and has commanded things that are of no importance, or trivial. And again, if the man who lives well and believes aright is not saved he may also charge God with violating His own covenant which He made on Mount Sinai, and inscribed with His own finger on two tables. That God cannot but save those who live according to His commandments, and have faith in Him, is evident from the words of the Lord in John (xvi. 21-24); and everyone who possesses religion and sound reason, may also confirm himself in the same truth, while he considers that God, who is continually with man, and gives him life, together with power to understand and to love, must needs love and, by love, conjoin himself with, the man who lives well and believes aright. Is not this inscribed by God on every man and on every creature? Can a father and mother reject their children, a bird its young, or a beast its cubs? Even tigers, panthers, and serpents, are incapable of such conduct. For God to do otherwise would be contrary to the order in which He is, and according to which He acts, and also contrary to the order into which He has created mankind. Now, as it is impossible for God to condemn anyone who lives well and believes aright, so is it also impossible for Him to save anyone who lives an evil life, and, therefore, believes what is false; for this again is contrary to order, and of course contrary to God's omnipotence,

which cannot proceed except in the way of justice. The laws of justice are truths, which cannot be changed; for the Lord says, "It is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke xvi. 17).

Everyone who knows anything of the essence of God and of man's free-will, can see this; as for example, Adam was at liberty to eat of the tree of life, and also of the tree of the knowledge of good and evil. If he had eaten only of the tree or trees of life, would it have been possible for God to drive him out of the garden? It is my belief that it would not. But after he had eaten of the tree of the knowledge of good and evil, would it have been possible for God to keep him any longer in the garden? Again I believe that it would not. Similarly God cannot cast into hell any angel that has been received into heaven, nor can He introduce into heaven any devil condemned to hell. That from His Divine Omnipotence He cannot do either, may be seen above, in the section on the Divine Omnipotence (n. 49-70).

342. In the preceding article, from n. 337 to 339, it is shown that a saving faith is a faith in the Lord God, the Saviour Jesus Christ. But it may be asked, What is the first principle of a faith in Him? The answer is, it is an acknowledgment that He is the Son of God. This was the first principle of faith which the Lord, when He came into the world, revealed and announced. For unless men had first acknowledged that He was the Son of God, and thus God from God, He Himself, and His apostles after Him, would have preached faith in Him in vain. Now, the case being somewhat similar at this day, so that those who think from their own selfhood, that is, from the external or natural man only, say in themselves, "How could Jehovah God conceive a Son, and how could a man be God?" it is necessary that this first principle of faith should be confirmed and established from the Word; therefore the following passages shall be adduced:—The angel said unto Mary, "Thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name *Jesus*: he shall be great, and shall be called *the Son of the Highest*. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered, The Holy Spirit shall come upon thee, and *the power of the Highest* shall overshadow thee; therefore also *that holy thing* which shall be born of thee shall be called *the Son of God*" (Luke i. 31, 32, 34, 35). When Jesus was baptized there came a voice from heaven, saying, "*This is my beloved Son* in whom I am well pleased" (Matt. iii. 16, 17; Mark i. 10, 11; Luke iii. 21, 22). So again, when Jesus was transfigured, a voice came from heaven, saying, "*This is my beloved Son* in whom I am well pleased; hear
2 ye him" (Matt. xvii. 5; Mark ix. 7; Luke ix. 35). Jesus asked His disciples, "Who do men say that I am? Peter answered,

Thou art the Christ, the Son of the living God. And Jesus said, Blessed art thou, Simon, son of Jonas: I say unto thee, Upon this rock will I build my church" (Matt. xvi. 13, 16-18). The Lord said that upon this rock He would build His church, that is, on the truth and confession that He is the Son of God; for rock signifies truth, and also the Lord as to Divine Truth. Therefore, the church does not exist in him who does not confess this truth; and for this reason it was said above that this is the first principle of a faith in Jesus Christ, consequently faith in its origin. John the Baptist saw and testified that "this is *the Son of God*" (John i. 34). Nathaniel the disciple said unto Jesus, "*Thou art the Son of God; thou art the King of Israel*" (John i. 49). The twelve disciples said, "We believe that *thou art the Christ, the Son of the living God*" (John vi. 69). He is called *the only-begotten of the Father, and the only-begotten Son of God, who is in the bosom of the Father* (John i. 14, 18; iii. 16). Jesus Himself confessed before the high-priest that *He was the Son of God* (Matt. xxvi. 63, 64; xxvii. 43; Mark xiv. 61, 62; Luke xxii. 70). Those who were in the ship came and worshipped Jesus, saying, "*Of a truth thou art the Son of God*" (Matt. xiv. 33). The eunuch, who desired to be baptized, said to Philip, "*I believe that Jesus Christ is the Son of God*" (Acts viii. 37). Paul, after his conversion, straightway preached Christ, *that He was the Son of God* (Acts ix. 20). "Jesus said, The hour shall come when the dead shall hear *the voice of the Son of God*; and they that hear shall live" (John v. 25). "He that believeth not is condemned already, because he hath not believed in the *name of the only-begotten Son of God*" (iii. 18). "These things are written that ye may believe *that Jesus is the Christ, the Son of God*, and that believing ye may have life through his name" (xx. 31). "These things have I written unto you that believe on the *name of the Son of God*, that ye may know that ye have eternal life, and that ye may believe in the *name of the Son of God*" (1 John v. 13). "We know that *the Son of God is come*, and hath given us to know him that is true; and we are in him that is true, in *his Son Jesus Christ:* this is the true God and eternal life" (v. 20). "Whosoever shall confess that *Jesus is the Son of God*, God dwelleth in him, and he in God" (iv. 15). See also other places, as Matt. viii. 29; xxvii. 40, 43, 54; Mark i. 1; iii. 11; xv. 39; Luke viii. 28; John ix. 35; x. 36; xi. 4, 27; xix. 7; Rom. i. 4; 2 Cor. i. 19; Gal. ii. 20; Eph. iv. 13; Heb. iv. 14; vi. 6; vii. 3; x. 29; 1 John iii. 8; v. 10; Rev. ii. 18; and also many other passages, where Jehovah calls Him Son, and where He Himself calls Jehovah His Father, as in the following: "What things soever *the Father* doeth, these doeth *the Son:* as *the Father* raiseth the dead and quickeneth them, so doth *the Son.* As *the Father* hath life in himself, so hath he given to *the Son* to

have life in himself, that all should honour *the Son* as they honour *the Father*" (John v. 19-27). And in several other places; as in David: "I will declare the decree, Jehovah hath said unto me, *Thou art my Son*; this day have I begotten thee. Kiss *the Son*, lest he be angry, and ye perish in the way; for his anger is shortly kindled: *blessed are all they that put their trust in him*" (Ps. ii. 7, 12).

3 From these passages, then, we may conclude that everyone who desires to be truly a Christian, and to be saved by Christ, ought to believe that Jesus is the Son of the Living God. He that does not so believe, but only that He is the son of Mary, implants in his mind various ideas concerning Him that are hurtful and destructive of salvation, as may be seen above (n. 92, 94, 102). Of such it may be said, as of the Jews, that they put on His head a crown of thorns, instead of a royal crown, and also give Him vinegar to drink, and cry, "If thou art the Son of God, come down from the cross"; or, as the tempter, the devil, said, "If thou art the Son of God, command that these stones be made bread"; or, "If thou art the Son of God, cast thyself down" (Matt. iv. 3, 6). Such persons profane His church and temple, and make it a den of thieves. These are they who make the worship of Christ like that of Mohammed, and make no distinction between true Christianity, which is the worship of the Lord, and naturalism. They may be compared to men riding in a carriage or sledge over thin ice, which breaks under them, so that they sink, and they, their horses and vehicle, are covered with the icy water. They may also be compared to those who make a little boat of woven reeds and rushes, which they daub with pitch, to make them stick together, and then put out to sea in it, where, the pitchy cement being dissolved, they are suffocated by the waters of the ocean, swallowed up and buried in its depths.

III. A MAN ACQUIRES FAITH BY APPROACHING THE LORD, LEARNING TRUTHS FROM THE WORD, AND LIVING ACCORDING TO THEM.

343. Before I proceed to show how faith originates, that is, by man's approaching the Lord, learning truths from the Word, and living according to them, it will be necessary to give a summary of faith, from which a general idea may be formed in regard to its particulars; for the reader will thus be enabled to comprehend more clearly not only what is said in this chapter on Faith, but also in those on Charity, Free-Will, Repentance, Reformation, Regeneration, and Imputation; for faith enters into all and every particular part of a theological system, as the blood into the members of the body, and vivifies them. The doctrine of the present church, concerning faith, is generally known throughout the Christian world, and particularly by its ecclesiastical orders; for the libraries of the doctors of the church

are filled only with books on faith, and on faith alone; for at this day anything beyond this is considered as having no relation to theology. But before we take up, examine and consider what the present church teaches respecting its faith (which will be done in an Appendix), the general principles which the New Church teaches respecting its faith shall be presented. They are as follows.

344. *The Esse of the Faith of the New Church is,* 1. Confidence in the Lord God, the Saviour Jesus Christ. 2. A trust that he who lives well, and believes aright, will be saved by Him. *The Essence of the Faith of the New Church* is, Truth from the Word. *The Existence of the Faith of the New Church* is, 1. Spiritual sight. 2. An harmonious agreement of truths. 3. Conviction. 4. Acknowledgment inscribed on the mind.

The States of the Faith of the New Church are, 1. Infantile faith, adolescent faith, adult faith. 2. Faith of genuine truth, and faith of the appearances of truth. 3. Faith of the memory, faith of reason, faith of light. 4. Natural faith, spiritual faith, celestial faith. 5. Living faith, and miraculous faith. 6. Free faith, and compelled faith. The actual form of the Faith of the New Church, in both the general and particular conception of it, may be seen above (n. 2 and 3).

345. As we have given a summary of the constituents of spiritual faith, we shall also give a general view of the constituents of a merely natural faith, which in itself is a persuasion that counterfeits faith, and a persuasion of what is false, and is called heretical faith. Its designations are, 1. Spurious faith, in which falsities are mixed with truths. 2. Meretricious faith, from truths falsified, and adulterous faith, from goods adulterated. 3. Closed or blind faith, which is a faith in things mystical, which are believed without any discernment whether they are true or false, or whether they are above reason or contrary to it. 4. Erratic faith, which is a faith in several gods. 5. Purblind faith, which is a faith in any other than the true God, and, among Christians, in any but the Lord God, the Saviour. 6. Hypocritical or pharisaical faith, which is that of the lips, and not of the heart. 7. Visionary and preposterous faith, which is falsity made to appear like truth by an ingenious confirmation of it.

346. It was stated above that faith, as to its existence in man, is spiritual sight. Now, since spiritual sight, which is that of the understanding, and, therefore, of the mind, and natural sight, which is that of the eye, and, therefore, of the body, mutually correspond, therefore every state of faith may be compared to some state of the eye and its sight,—a state of faith in what is true with every perfect state of eye-sight, and a state of the faith in what is false, with every perverted state of eye-sight. But we will point out the correspondence between these two

kinds of sight, the mental and the bodily, so far as they relate to the perverted state of each. *Spurious faith*, in which falsities are mixed with truths, may be compared to that disease of the eye, and consequently of the sight, called white speck on the cornea, which produces dimness of sight. *Meretricious faith*, arising from truths falsified, and *adulterous faith*, from goods adulterated, may be compared to that disease of the eye, and consequently of the sight, called *glaucoma*, which is a drying up and hardening of the crystalline humour. *Closed or blind faith*, which is a faith in things mystical, without any discernment whether they are true or false, or whether they are above reason or contrary to it, may be compared to that disorder of the eye called *gutta serena*, and *amaurosis*, which is a loss of sight arising from an obstruction of the optic nerve, notwithstanding which the eye appears as if it saw clearly. *Erratic faith*, which is a faith in several gods, may be compared to that disease of the eye called *cataract*, which is a loss of sight arising from an obstruction between the sclerotic coat and the uvea. *Purblind faith*, which is a faith in any other than the true God, and, among Christians, in any but the Lord God, the Saviour, may be compared to that disorder of the eye called *strabismus*, or squinting. *Hypocritical or pharisaical faith*, which is that of the lips and not of the heart, may be compared to atrophy of the eye, and consequent loss of sight. *Visionary and perverted faith*, which is the appearance of falsity as truth by an ingenious confirmation, may be compared to that disorder of the eye called *nyctalopia*, which is vision in darkness, from false light.

347. With regard to the formation of faith, it is effected by man's approaching the Lord, learning truths from the Word, and living according to them. First, *Faith is formed by man's approaching the Lord;* because faith, properly so called, that is, faith profitable to salvation, is from the Lord, and in the Lord. That it is from the Lord, is evident from His words to His disciples; "Abide in me, and I in you; for without me ye can do nothing" (John xv. 4, 5). That it is faith in the Lord, is evident from the passages quoted above (n. 337, 338), to the effect that a man ought to believe in the Son. Now, since faith is from the Lord, and is in Him, it may be said that the Lord is faith itself; for its life and essence are in Him, and consequently from Him.

2 Secondly, *Faith is formed by man's learning truths from the Word;* because faith in its essence is truth; for all those things that go to form faith are truths; faith, therefore, is nothing but an aggregate of truths shining in the human mind; for truths teach not only that we ought to believe, but also in whom we ought to believe, and what we ought to believe. The reason why truths must be taken from the Word, is, because all truths leading to salvation are contained therein, and are effective

because they are given by the Lord, and are, therefore, inscribed on the whole angelic heaven; so that when a man learns truths from the Word, he enters into communion and consociation with angels, beyond what he knows. Faith without truths is like seed deprived of its medullary substance, which when ground yields nothing but bran; whereas faith formed of truths is like the good seed of corn, which when ground yields flour. In a word, truths are the essentials of faith, and if they are not in it and constitute it, faith is merely like the shrill sound of a whistle; but if they are in it and constitute it, faith is like a voice of joy and glad tidings.

Thirdly, *Faith is formed by man's living in conformity to truths*; 3 because spiritual life is a life agreeable to truths, and truths do not begin really to live till they are in deeds. Truths without deeds are matters of thought only; and if they do not become matters of the will, they are only in the entrance to the man, and thus are not inwardly in him; for the will is the real man; and thought is so far the man, in quantity and quality, as it adjoins itself to the will. He who learns truths, and does not do them, is like one who scatters seed in a field, and does not harrow it in; the result being that the grain becomes swollen with the rain, and worthless; but he who learns truths, and does them, is like a wise husbandman, who sows his field with seed, and harrows it in when sown; in consequence of which the seed grows by the rain to a good crop, and is of use for food. The Lord says, "If ye know these things, happy are ye if ye do them" (John xiii. 17); and in another place, "And that which was sown in good ground is he that heareth the Word, and attendeth to it; who also beareth fruit, and doeth" (Matt. xiii. 23); and again, "Whosoever heareth my words, and doeth them, I will liken him unto a wise man, that built his house upon a rock; but everyone that heareth my words, and doeth them not, shall be likened unto a foolish man, that built his house upon the sand" (Matt. vii. 24, 26). All the Lord's words are truths.

348. From what has been said above, it is evident that there are three things by which faith is formed in man; the first by approaching the Lord; the second by learning truths from the Word; and the third by living according to them. Now, these three means being distinct one from another, it follows that they may be separated; as for instance, a man may approach the Lord, and yet not know any but historical truths concerning God and the Lord; another may know truths in abundance from the Word, and yet not live according to them. But with the man in whom these three things are separated, that is, in whom there is one without the other, there is no saving faith; but this faith arises when the three are united, and it becomes such as the union is. Where these three things are separated, faith is like barren seed, which, when sown in the earth, moulders into dust; but where they are united, faith is like a seed in the

ground, which grows up to a tree, yielding fruit in proportion to their union. Again, where those three things are separated, faith is like an egg, in which no prolific principle is contained; but where they are united, faith is like an egg that produces a beautiful bird. Faith, in such as have separated these three, may be likened to the eye of a boiled fish or crab; but faith, in such as have conjoined these three, may be likened to an eye perfectly transparent, from the crystalline humour even to the uvea of the iris, and through it. When these three are separated, faith is like a picture drawn in dark colours on a black stone; but, when united, faith is like a picture drawn in beautiful colours on a transparent crystal. The light of faith, in such a state of separation may be compared to that of a firebrand in the hand of a traveller at night; but the light of faith in such a state of conjunction may be compared to the light of a blazing torch, which, when moved about, shows each step of the way. Faith without truths is like a vine that bears wild grapes; but faith from truths is like a vine that bears grapes productive of generous wine. Faith in the Lord, without truths, may be compared to a new star appearing in the expanse of heaven, which, in time, grows dim; but faith in the Lord, together with truths, may be compared to a fixed star, which endures for ever. Truth is the essence of faith, therefore as the truth is such is the faith, which without truths is wandering faith, but with them it is fixed. Faith also from truths shines in heaven like a star.

IV. A NUMBER OF TRUTHS, COHERING AS IT WERE IN ONE WHOLE, EXALTS AND PERFECTS FAITH.

349. From the idea of faith which prevails at the present day, it is impossible to gather that, considered generally, it is an aggregate of truths, and still less that a man may contribute anything towards its attainment; when, nevertheless, faith in its essence is truth, for it is truth in its own light, and as such truth may be acquired, so also may faith; for who cannot approach the Lord if he is so disposed? Who again, if he so desires, cannot collect truths from the Word? And every truth in and from the Word affords light; and truth in the light is faith. The Lord, who is light itself, enters by influx into every man; and in whom there are truths from the Word, He causes those truths to shine so that they become truths of faith; this is what the Lord says in John, where He teaches that they should abide in the Lord, and His words should abide in them (xv. 7). The words of the Lord are truths. But in order to comprehend rightly how a number of truths, cohering as it were in one whole, exalts and perfects faith, the subject shall be dealt with under the following heads: 1. The truths of faith can be multiplied to infinity. 2. They are arranged in series, and thus as it were into bundles. 3. Faith is perfected according

to their number and coherence. 4. Truths, however numerous, and however different they may seem to be, still make one from the Lord, who is the Word, the God of heaven and earth, the God of all flesh, the God of the vineyard or church, the God of faith, Light itself, Truth, and Life eternal.

350. 1. *The truths of faith can be multiplied to infinity.*

This is evident from the wisdom of the angels of heaven, which increases to eternity. Moreover, the angels say that wisdom has no end or limit, since it is derived solely from Divine truths analytically arranged into forms by the influx of light from the Lord; human intelligence, so far as it is truly intelligence, is from the same source. Divine Truth has the capacity of being multiplied to infinity, because the Lord is Divine Truth itself, or truth in its infinity, and He draws all towards Himself; but angels and men, being finite, can follow the current of the attraction only according to their own capacities, the effort to attract them remaining constant to infinity. The Word of the Lord is an ocean of truths, from which all the wisdom of angels is derived, although in the sight of a man who knows nothing of its spiritual and celestial senses, it seems to be no more than a pitcher of water. The multiplication of the truths of faith to infinity may be compared to the race of men, from one of whom a family may be propagated to endless generations. The prolification of the truths of faith may also be compared to the prolification of seeds in a field or garden, which may be propagated to myriads of myriads and perpetually. Seed in the Word means nothing but truth, a field doctrine, and a garden wisdom. The human mind is like ground, in which spiritual and natural truths are implanted like seeds, and may be multiplied without end. Man derives this from the infinity of God, who is continually present, with His light and heat, and with the power of generation.

351. 2. *The truths of faith are arranged in series, and thus, as it were, into bundles.*

This has been hitherto unknown, because spiritual truths, of which the whole Word is composed, could not be seen, owing to the mystical and enigmatical faith which constitutes the sum and substance of modern theology, but have been placed under ground, like store-houses. In order to show what is meant by series and by bundles, it shall be explained. The first chapter of this book, which treats of God the Creator, is divided into series, the first of these treats of the Unity of God; the second, of the Esse of God, or Jehovah; the third, of the Infinity of God, the fourth, of the Essence of God, which is Divine Love and Divine Wisdom; the fifth, of the Omnipotence of God; and the sixth, of Creation; now, the subdivisions of each subject form series and bind together the contents into groups. These series, in general and in particular, or conjointly and separately, contain

truths, which, according to their number and coherence, exalt
2 and perfect faith. He who does not know that the human mind is organised, or that it is a spiritual organism terminating in a natural organism, in and according to which the mind produces its ideas, or thinks, cannot but suppose that perceptions, thoughts, and ideas, are only so many radiations and variations of light entering by influx into the head, and presenting the forms which a man sees and acknowledges as reasons and arguments. But this is foolishness; for it is universally acknowledged that the head is filled with brains, that the brains are organised, that the mind has its abode in them, and that its ideas are fixed therein, and become permanent according to their reception and confirmation.

The question is, therefore, What is the nature of this organism? The answer is, That it is the arrangement of all things in series, as it were, into bundles, and that the truths of faith have such an arrangement in the human mind. That this is the case may
3 be illustrated as follows: The brain consists of two substances, one of which is glandular, and is called the cortical and cineritious substance, and the other fibrillous, and is called the medullary substance. The first, or glandular substance, is arranged in clusters, like grapes on a vine, which clusters are its series; the other substance, which is called the medullary, consists of continual collections of little fibres proceeding from the little glands of the former substance, which collections are its series. All the nerves which proceed from the brain, and pass down into the body for the performance of various functions, are nothing but groups and bundles of fibres, so are all the muscles, and in general all the viscera and organs of the body. All these are of such a nature, because they correspond
4 to the series in which the mental organism is arranged. Moreover, in all nature, there is nothing which is not formed into series composed of little bundles; every tree, shrub, herb, and plant, in fact every ear of corn and blade of grass, in general and in particular, is so formed. The prevailing cause of this is, that Divine truths have such an arrangement; for it is written that all things were created by the Word, that is, by Divine Truth, and that this world also was made by it (John i. 1, and following verses). It is evident, therefore, that, unless there were such an arrangement of substances in the human mind, no man would possess the power to reason analytically, which everyone enjoys according to such arrangement, thus according to the number of truths cohering together as in a bundle; and such arrangement is according to his use of reason from freedom.

352. 3. *Faith is perfected according to the number and coherence of truths.*

This follows from what was said above, and must be obvious to everyone who takes a rational view of the subject, and considers

what multiplied series effect when they cohere as one; for then one series strengthens and confirms another, and together constitute a form, which, when action takes place, make one act. Now, since faith in its essence is truth, it follows that faith becomes more and more perfectly spiritual in proportion to the number and coherence of truths, and consequently less and less sensual-natural; for it is exalted to a higher region of the mind, from which it sees below it in the natural world numberless facts and proofs that confirm it. True faith, by means of such a number of truths cohering, as it were, in a bundle, becomes more lustrous, more perceptible, more evident, and clearer; it also becomes more capable of conjunction with the goods of charity, and consequently more capable of alienation from evils, and gradually more and more remote from the allurements of the eye and the lusts of the flesh, therefore happier in itself. Especially does it become more powerful against evils and falsities, and thence more and more a living and a saving faith.

353. It was stated above that every truth in heaven is lucid, and, therefore, that lucid truth is faith in its essence; so that the beauty and gracefulness of faith, arising from such lucidity, when the truths which compose it are multiplied, may be compared to various forms, objects, and pictures, composed of different colours, harmoniously combined; also to the precious stones of various colours in Aaron's breast-plate, which together were called Urim and Thummim; similarly to the precious stones of which the foundations of the wall of the New Jersualem are to be built, as mentioned in the Revelation (chap. xxi.). The comparison may also be made to the precious stones of different colours in a king's crown; for precious stones signify the truths of faith. The beauty of such faith may also be compared to the beauty of a rainbow, or to that of a flowery field, or of a garden in bloom in spring. The light and glory of faith formed of harmonious truths may be compared to the illumination of temples by numerous candelabra, of houses by chandeliers, and streets by lamps. The exaltation of faith, by a number of truths, may be illustrated by a comparison with the passing of sound and melody into harmony from many musical instruments played in concert; and also with the increase of fragrance arising from a bunch of sweet-smelling flowers, and so on. The power of faith, resulting from a number of truths, set in array against falsities and evils, may be compared to the firmness of a temple, built of stones well cemented together, with columns built into its walls, and under its fretted roof. It may be compared also to a battalion formed into a square, where the soldiers stand side by side, and so form and act as one body. It may also be compared to the muscles of which the whole body is composed, which, although so numerous and

differently situated, still in action constitute one, and thus act with greater force.

354. 4. *The truths of faith, however numerous, and however different they may appear to be, still make one, from the Lord, who is the Word, the God of heaven and earth, the God of all flesh, the God of the vineyard or church, the God of faith, Light itself, Truth, and Life eternal.*

The truths of faith are various, and to man they seem diverse; as for example, some relate to God the Creator, some to the Lord the Redeemer, some to the Holy Spirit and the Divine Operation, some to faith and charity, and some to free-will, repentance, reformation, and regeneration, imputation, and other subjects; nevertheless they make one in the Lord, and with man from the Lord, like the many branches in one vine (John xv. 1, etc.); for the Lord unites scattered and separate truths into one form, as it were, in which form they appear under a single aspect, and act in unity. This may be illustrated by comparison with the members, viscera, and organs in one body, which, notwithstanding their variety and apparent diversity, nevertheless man—who is their common form—only feels them as one, and when he acts from them all, he acts as if from one. The case is the same with heaven, which, although divided into innumerable societies, yet in the Lord's sight appears as one; that it appears as one has been shown above. It is similar with a kingdom on earth, which, although it is divided into several governments, provinces, and cities, is yet one, under a king who governs from justice and judgment. It is similar with the truths of faith, from which a church is a church from the Lord, because He is the Word, the God of heaven and earth, the God of all flesh, the God of the vineyard or church,
2 the God of faith, Light itself, Truth, and Life eternal. That the Lord is the Word, and, therefore, all the truth of heaven and the church, is plain in John: "The Word was with God, and God was the Word; and the Word became flesh" (i. 1, 14). That the Lord is the God of heaven and earth, is evident from this passage in Matthew: Jesus said, "All power is given unto me in heaven and in earth" (xxviii. 18). That the Lord is the God of all flesh, is shown in John: The Father hath given the Son "power over all flesh" (xvii. 2). That the Lord is the God of the vineyard or church, is shown in Isaiah: "My well-beloved had a vineyard," etc. (v. 1, 2); and in John: "I am the vine, ye are the branches" (xv. 5). That the Lord is the God of faith, is plain from Paul: "Having the righteousness which is through the faith of Christ, which is from the God of faith" (Phil. iii. 9). That the Lord is Light itself, is plain from John: "That was the true light, which lighteth every man that cometh into the world" (i. 9); and in another place: Jesus said, "I am come a light into the world, that whosoever believeth in me

may not abide in darkness" (xii. 46). That the Lord is the Truth itself, is also shown in John: Jesus said, "I am the way, the truth, and the life" (xiv. 6). That the Lord is life eternal, is declared by John: "We know that the Son of God is come, that we may know him that is true, and we are in him that is true, in his Son Jesus Christ: this is the true God and eternal life" (1 Epist. v. 20).

To this we must add that a man, owing to his worldly occupa- 3
tions, can acquire only a few truths of faith; but yet, if he approaches the Lord, and worships Him alone, he receives the power to know all truths, so that every true worshipper of the Lord, as soon as he hears any truth of faith which he had not known before, instantly sees, acknowledges, and accepts it, because the Lord is in him, and he is in the Lord, consequently the light of truth is in him, and he is in the light of truth; for, as said above, the Lord is Light itself and Truth itself. This has been proved by the following experience. There was shown me a certain spirit who, in company with others, appeared to be simple, because he had acknowledged the Lord alone as the God of heaven and earth, and had confirmed this his faith by truths from the Word. He was taken up into heaven among the wiser angels, and I was told that there he was equally as wise as they; indeed, that he uttered truths in abundance entirely as of himself, of which he had before known nothing. Those who shall come 4
into the Lord's New Church will be in a similar state. It is this state which is thus described in Jeremiah: "This shall be the covenant that I will make with the house of Israel; After those days; I will put my law in their inward parts and write it in their hearts. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them" (xxxi. 33, 34). This state will be such as this described by Isaiah: "There shall go forth a rod out of the stem of Jesse; truth shall be the girdle of his reins. Then the wolf shall dwell with the lamb, and the leopard shall lie down with the kid. The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the den of the basilisk; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea. In that day there shall be a root of Jesse; to it shall the Gentiles seek, and his rest shall be glorious" (xi. 1, 5, 6, 8, 10).

V. FAITH WITHOUT CHARITY IS NOT FAITH, AND CHARITY WITHOUT FAITH IS NOT CHARITY, AND NEITHER HAS ANY LIFE EXCEPT FROM THE LORD.

355. That the present church would separate faith from charity, and assert that faith alone justifies and saves without the works of the law, and thus that charity cannot be united with faith, because the latter is from God, and that charity, so far as it is

actually in works, is from man, never entered the mind of any of the apostles, as is evident from their epistles; this separation and division was introduced into the Christian Church when they divided God into three persons, and ascribed to each equal divinity. But that there is no faith without charity, nor any charity without faith, and that neither has life but from the Lord, will be shown in the following article. Here, to clear the way, we will prove, 1. That a man can acquire faith for himself. 2. And also charity. 3. And also the life of both. 4. But that nothing of faith, or of charity, or of the life of either, is from the man, but from the Lord alone.

356. 1. *A man can acquire faith for himself.*

This was shown in the third article above (n. 343 to 348), in proving that faith in its essence is truth, and that everyone can acquire truths from the Word; and as far as he does this for himself, and loves them, so far he initiates himself into faith. To this we will add, that unless a man were able to acquire faith for himself, everything commanded in the Word respecting faith would be useless. We there read, that it is the will of the Father that men should believe on the Son, and that whosoever believeth in Him hath eternal life, and whosoever believeth not shall not see life. We also read, that Jesus would send the Comforter, who should "reprove the world of sin, because they believe not in me"; besides other statements, adduced above (n. 337, 338). To which may be added that all the apostles preached faith, and taught that it should be directed towards the Lord God, the Saviour Jesus Christ. But what would be the use of all this if a man were to stand with his hands hanging down before him, like a carved image with movable joints, and await influx, by which his limbs, without being able to do anything to prepare for receiving such influx, were to be put in motion, and excited to something which has no relation to faith? Yet this is the doctrine of modern orthodoxy, prevailing in that part of the Christian world that has separated from Roman Catholicism, which teaches that man is altogether corrupt and dead to what is good; so that in the nature of man since the fall, before regeneration, there remains not a single spark of spiritual strength, whereby he is capable of preparing himself to receive God's grace, or of apprehending it when offered him, or of retaining it when infused; nor can he of himself, in spiritual things, understand, believe, embrace, think, will, begin, finish, act, operate, co-operate, or apply, or adapt himself to grace, or do anything towards conversion, either wholly, or by halves, or in the smallest degree. And further, that a man, in respect to spiritual things, which regard the salvation of the soul, is like the statue of salt into which Lot's wife was turned, and like a stock or stone, without life, which has not the use of eyes, mouth, or any of the senses; yet still that he has power of motion, or

of governing his external members, of going to public assemblies, and of hearing the Word and the gospel. This is the faith of the Evangelical Protestants, as expressed in their *Formula Concordiae*, in the Leipsic edition of 1756 (pp. 656-658, 661-663, 671-673), to which book, and consequently to which faith, their priests subscribe and take oath at their inauguration. The reformed churches profess a similar faith. But what man possessing reason and religion would not laugh at such opinions as absurd and ridiculous? For he says to himself, "If it is so, what then is the Word, what is religion, or the priesthood and preaching, but mere inanity or sound about nothing?" Tell some pagan, who has any judgment and whom you wish to convert, that he is such with regard to conversion and faith, and would he not look upon Christianity as one would look upon an empty vessel; for if you take away from a man all power of believing as of himself, what else is left? This subject, however, will be placed in a clearer light in the chapter on Free-Will.

357. 2. *A man has power to procure charity for himself.*

With regard to charity, the case is similar to that of faith, for what does the Word teach but faith and charity, since these are the two essentials of salvation? For it is written, "Thou shalt love the Lord with all thy heart, and with all thy soul, and thy neighbour as thyself" (Matt. xxii. 37-39). And Jesus said, "A new commandment I give unto you, that ye love one another: by this shall all men know that ye are my disciples, if ye love one another" (John xiii. 34, 35); and again to the same purport, xv. 9; xvi. 27. It is also said that a man ought to bear good fruit, like a good tree; that he who does good shall be recompensed at the resurrection; with many other expressions of the same kind. But to what end would this be, unless a man had power of himself to practise charity, and in some way to procure it for himself? Has not a man power to give alms, to relieve the needy, and to do good in his home and vocation? Can he not live according to the commandments of the Decalogue? Has he not a soul by which he can practise them, and also a rational mind, by which he can bring himself to practise them for this or that end? Can he not think with himself that he will do certain things because they are commanded in the Word, and are, consequently, from God? There is no man that does not possess this power, because the Lord imparts it to every one; and He gives it to everyone as his own possession; for who is there, when he practises charity, that does not suppose that he does it of himself?

358. 3. *A man can also procure for himself the life of faith and charity.*

This again is similar; for a man procures for himself the life of charity and faith when he approaches the Lord, who is Life itself; and the way to Him is closed to none, for the Lord

continually invites every man to come to Him, saying, "He that cometh to me shall never hunger, and he that believeth in me shall never thirst; and him that cometh to me I will in no wise cast out" (John vi. 35, 37). "Jesus stood and cried, If any man thirst, let him come unto me and drink" (vii. 37). "The kingdom of the heavens is like unto a certain king, who made a marriage for his son, and sent his servants to call them that were bidden"; and at last He said, "Go ye, therefore, into the highways, and as many as ye shall find, bid to the marriage" (Matt. xxii. 2-9). Who does not see that the invitation or call is universal, and also the grace of reception? A man procures life by approaching the Lord, because the Lord is Life itself, not only the life of faith, but also that of charity. The Lord is that life, and man receives life from Him, as is evident from the following passages: "In the beginning was the Word: in Him was *life*, and the *life* was the light of men" (John i. 1, 4). "As the Father raiseth the dead and quickeneth them, so the Son *quickeneth* whom he will" (v. 21). "As the Father hath life in himself, so hath he given to the Son *to have life in himself*" (v. 26). "The bread of God is he that cometh down from heaven, and giveth *life* unto the world" (vi. 33). "The words which I speak unto you, they are spirit and *life*" (vi. 63). Jesus said, "He that followeth me shall have *the light of life*" (viii. 12). "I am come that *they might have life*, and that they might have it more abundantly" (x. 10). "He that believeth in me, though he were dead, yet *shall he live*" (xi. 25). "I am the Way, the Truth, and the *Life*" (xiv. 6). "*Because I live, ye shall live also*" (xiv. 19). "These things are written that ye may have *life in his name*" (xx. 31). He is "*eternal life*" (1 John v. 20). By a life of faith and charity is meant spiritual life, which is given by the Lord to man in his natural life.

359. 4. *Nevertheless nothing of faith, or of charity, or of the life of either, is from the man, but from the Lord alone.*

It is written, "A man can receive nothing, except it be given him from heaven" (John iii. 27); and Jesus said, "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing" (xv. 5). But this passage must be understood in this sense, that a man of himself can procure for himself nothing but natural faith, which is a persuasion that a thing is so because some person of authority has affirmed it, and nothing but natural charity, which is an endeavour to merit favour for the sake of some recompence, in which faith and charity there is the man's selfhood, but no life as yet from the Lord. Still, by both of these, a man prepares himself to become a receptacle of the Lord, and so far as he prepares himself, the Lord enters and causes his natural faith to become spiritual, also his charity, and thus makes both alive. These results are produced when a man approaches the Lord

as the God of heaven and earth. Man, because he was created an image of God, was created a habitation of God; therefore the Lord says, "He that hath my commandments, and keepeth them, he it is that loveth me; and I will love him, and will come unto him, and make my abode with him" (John xiv. 21, 23); and again: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me" (Rev. iii. 20). This conclusion follows, that, as a man prepares himself in a natural way to receive the Lord, so the Lord enters, and makes all things within him spiritual, and thus alive. On the other hand, in proportion as a man does not so prepare himself, he puts away the Lord from himself, and does everything of himself; and whatever a man does of himself has nothing of life in it. But this subject cannot be clearly presented until Charity and Free-Will have been treated of, after which more will be seen on the subject in the chapter on Reformation and Regeneration.

360. It was stated above that faith in its beginning with man is natural, and that it becomes spiritual as man approaches the Lord; a similar statement was made in regard to charity; but as no one has known hitherto the difference between natural and spiritual faith and charity, therefore this important point shall be disclosed. There are two worlds, the natural and the spiritual, and in each world there is a sun, and from each sun there proceed heat and light; but the heat and light of the Sun of the spiritual world have life within them, which life is from the Lord, who is in the midst of that Sun; while the heat and light of the sun of the natural world have no life in them, but serve the heat and light of the spiritual Sun as receptacles, as instrumental always subserve their principal causes, in order to promote their approach to men. It is to be noted, therefore, that it is the heat and light of the Sun of the spiritual world from which all spiritual things come, which heat and light are spiritual, because they have spirit and life in them; while the heat and light of the sun of the natural world, from which all natural things come, considered in themselves, are without spirit and life.

Now, since faith is from light, and charity from heat, it is evident that so far as a man is in the light and heat proceeding from the Sun of the spiritual world, he is in spiritual faith and charity; but that so far as he is in the light and heat proceeding from the sun of the natural world, he is in natural faith and charity. Evidently, therefore, as spiritual light is inwardly in natural light, as in its receptacle or repository, and similarly spiritual heat inwardly in natural heat, so also spiritual faith is inwardly in natural faith, and similarly spiritual charity is inwardly in natural charity; and this is effected in the degree that man progresses from the natural world to the spiritual

world; and this he does as he believes in the Lord, who, as He Himself teaches, is Light itself, the Way, the Truth, and the Life.
3 This being so, it is evident that when a man is in spiritual faith, then also he is in natural faith; for, as was stated, spiritual faith is within natural faith; and since faith relates to light, it follows that by that insertion man's natural becomes as it were transparent, and it acquires a beautiful tint, according to the nature of the conjunction of faith with charity, the reason being that charity is ruddy, and faith white; charity being ruddy from the flame of spiritual fire, and faith white from the splendour of the light issuing therefrom. The reverse takes place if the spiritual is not inwardly in the natural, but the natural is inwardly in the spiritual, as is the case with men who reject faith and charity; with them their internal mind, in which they are when left to their own thoughts, is infernal; moreover, they think from hell, although they are ignorant of it. But their external mind, from which they converse with their companions in the world, is as it were spiritual, although it is filled with the same unclean things as abound in hell; for they are in an inverted state compared with the former.

361. When, therefore, it is known that the spiritual is within the natural, in the case of all those who are in faith in the Lord, and also in charity towards their neighbour, and that consequently their natural is transparent, it follows that a man is proportionately wise in spiritual things, and hence also in natural things; for he sees interiorly in himself when he thinks of, reads, or hears, anything, whether it is truth or not. This he perceives from the Lord, from whom spiritual light and
2 heat flow into the higher sphere of his understanding. So far as a man's faith and charity become spiritual, he is withdrawn from his selfhood, and does not look to himself, to reward and recompence, but only to the delight arising from the perception of the truths of faith, and from the doing of the goods of love; and so far as such spirituality is increased, that delight becomes blessedness; from this comes his salvation, which is called eternal life. This state of a man may be compared to the most beautiful and pleasant objects here on earth, and is so compared in the Word; as, to fruit-bearing trees, and the gardens in which they grow, to fields full of flowers, to precious stones, to delicacies,
3 to marriages, to festivities and rejoicings. But when the reverse is the case, that is, when the natural is inwardly in the spiritual, and a man is consequently in his internals a devil, and in his externals like an angel, he may then be compared to a dead man in a coffin of gilded and costly wood, and also to a skeleton adorned with clothing like a man, and carried about in a magnificent chariot; or to a corpse buried in a sepulchre built like the temple of Diana. In fact, the internal of such a person may be aptly compared to a nest of serpents in a cavern,

and his external to butterflies whose wings are variously coloured, but which nevertheless lay their filthy eggs on the leaves of trees, and so destroy their fruit. Truly, the internal of such a person may be compared to a hawk, and his external to a dove, and the faith and charity in it to a dove endeavouring to escape, while the hawk flies over it, wearies it, and then darts upon and devours it.

VI. THE LORD, CHARITY, AND FAITH, MAKE ONE, LIKE LIFE, WILL, AND UNDERSTANDING IN MAN; AND IF THEY ARE DIVIDED, EACH PERISHES LIKE A PEARL REDUCED TO POWDER.

362. First some things shall be stated which in the learned world, and consequently among the ecclesiastical order, have been hitherto unknown, as much so as things buried in the earth, although they are treasures of wisdom, such as must be dug up and presented to the public, before it is possible for a man to attain any just knowledge of God, faith, charity, and the state of his own life, and as to how he ought to regulate and prepare it for the state of eternal life. These unknown things are as follows: A man is a mere organ of life. Life, with all pertaining to it, enters by influx from the God of heaven, who is the Lord. There are two faculties of life in man, the will and the understanding; the will is the receptacle of love, and the understanding the receptacle of wisdom; and thus also the will is the receptacle of charity, and the understanding the receptacle of faith. Whatever a man wills, and whatever he understands, 2 enters into him by influx from without, the goods of love and charity and the truths of wisdom and faith from the Lord, but everything contrary to them from hell. The Lord has provided that a man shall feel in himself as his own what is thus received by influx from without, and consequently shall bring it forth of himself as his own, although none of it is his; nevertheless, it is imputed to him as his own, on account of his free-will, in which reside his will and thought, and on account of the knowledges of good and truth which are imparted to him, owing to which he can freely choose whatever is conducive to his temporal and eternal life. He who carelessly considers these 3 truths, may draw from them many irrational conclusions; but he who considers them fairly, may draw from them wise conclusions. To promote the latter result, and to guard against the former, it was necessary to begin this work with certain conclusions and tenets that relate to God and the Divine Trinity, and afterwards to establish others that relate to faith and charity, free-will, reformation and regeneration, and also imputation, as well as to repentance, baptism, and the holy supper, as means.

363. But to see and acknowledge the truth of this article of faith, which is that the Lord, charity, and faith, make one,

like life, will, and understanding in man, and that if they are divided, each perishes like a pearl reduced to powder, it will be necessary to consider it under the following heads: 1. The Lord, with all His Divine Love, all His Divine Wisdom, and all His Divine Life, enters by influx into every man. 2. Consequently He enters with the whole essence of faith and charity. 3. But every man receives them according to his form. 4. The man, however, who separates the Lord, charity, and faith, is a form not recipient, but destructive, of them.

364. 1. *The Lord, with all His Divine Love, all His Divine Wisdom, and all His Divine Life, enters by influx into every man.*

In the book of Genesis it is written, God created man in His own image; and breathed into his nostrils the breath of lives (Gen. i. 27; ii. 7); by which is meant that a man is an organ of life, and not life itself. God could not create another being like Himself; had this been possible there would have been as many gods as men: and He could not create life, just as light cannot be created; but He could create man a form receptive of life, as He created the eye a form receptive of light; also God could not and cannot divide His essence, that being one and indivisible. Since, therefore, God alone is life, it follows indisputably that God, from His life, vivifies every man, and that a man, without such vivifying, would be, as to his flesh a mere sponge, and as to his bones a mere skeleton, having no more life in him than a clock, which is set in motion by a pendulum, together with a weight or spring. This, then, being the case, it follows also that God enters by influx into every man, with all His Divine Life, that is, with all His Divine Love and Divine Wisdom, these two constituting the Divine Life itself, as may be seen above
2 (n. 39, 40); for the Divine is indivisible. But how God enters by influx with all His Divine Life may be seen in some measure from what is known as to the sun of this world; for as this sun, with all its essence consisting of heat and light, enters by influx into every tree, fruit, flower, and into every stone, whether common or precious, and as every object takes in its own portion of this general influx, and yet the sun does not divide its heat and light, and distribute a part here and a part there, so it is also with the Sun of heaven, from which Divine Love proceeds as heat, and Divine Wisdom as light. These two enter by influx into human minds, as the heat and light of the sun of this world enter into bodies, and vivify them, according to the quality of the recipient forms, each of which takes as much as it needs from the general influx. To this the words of the Lord may be applied: Your Father "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt.
3 v. 45). The Lord also is omnipresent, and wherever He is present, there He is with His whole essence; and it is impossible for Him to take anything from it, and consequently impossible

to give part of it to one, and part of it to another, but He gives it all, and to man the capacity of taking either little or much. He says also that He makes His abode with those who keep His commandments, and that the faithful are in Him, and He in them. In short, all things are full of God, and everyone takes his portion from that fulness. It is similar with every general thing, as the atmospheres and oceans; the atmosphere has the same qualities in its least parts as in its greatest, nor does it dispense a part of itself for man's respiration, another to birds for flying, another to the sails of a ship, another to the fans of windmills; but each of these takes from the atmosphere its own amount, and applies what is necessary to its own purposes. It is similar also with a granary stored with corn; the granary does not distribute the corn, but the owner daily takes from it sufficient for his wants.

365. 2. *Consequently the Lord enters by influx into every man, with the whole essence of faith and charity.*

This follows from the former theorem; since the life of Divine Wisdom is the essence of faith, and the life of Divine Love is the essence of charity; wherefore, when the Lord is present with those things that are properly His,—Divine Wisdom and Divine Love—He is also present with all the truths of faith, and all the goods of charity; for by faith is meant all the truth which a man perceives, thinks, and speaks from the Lord, and by charity all the good with which he is affected by the Lord, and which he consequently wills and does. It was stated above 2
that the Divine Love which proceeds from the Lord as the Sun, is perceived by the angels as heat, and the Divine Wisdom therefrom as light. But anyone who does not think beyond the appearance, might suppose that heat to be naked heat and that light naked light, like the heat and light of the sun of this world; whereas the heat and light proceeding from the Lord as a Sun contain in their bosoms all the infinities that are in the Lord; the heat all the infinities of His Love, and the light all the infinities of His Wisdom, and thus also in infinity every good of charity and every truth of faith. This is because that Sun itself is present everywhere in its heat and light; it is the sphere most nearly encompassing the Lord, and emanating from His Divine Love and Divine Wisdom together; for, as has been repeatedly stated above, the Lord is in the midst of that Sun. From this it is now clear that nothing is wanting to render 3
man capable of receiving from the Lord, because He is omnipresent, all the good of charity and all the truth of faith. That this is the case, is evident from the love and wisdom of the angels of heaven, which they receive from the Lord, in that they are ineffable and incomprehensible to the natural man, and also capable of being multiplied to eternity. The heat and light which proceed from the Lord contain infinities in them, although

they are perceived simply as heat and light, as may be illustrated by various things in the natural world; as for instance: the sound of a man's voice and speech is heard only as a simple sound, and yet when the angels hear it they perceive therein all the affections of his love, and also show what is their nature. That these things are hidden in sound can in some measure be perceived by one, who, from the sound of the voice of a person conversing with him, can tell whether it implies contempt, sarcasm, and hatred, or love, benevolence, joy, or other affections. Similar things are hidden in the glance of the eye, when
4 one person looks at another. It may be illustrated also by the fragrance arising from a large garden or extended plains covered with flowers; the fragrance which they breathe forth consists of thousands and even myriads of different odours, which still are perceived as one. It is the same with many other things, which, although they outwardly appear as one, are yet inwardly manifold. Sympathies and antipathies are nothing but exhalations of affections from the mind, which affect another according to their similitudes, and cause aversion according to dissimilitudes; these, although innumerable and unperceived by any bodily sense, are still perceived by the senses of the soul as one, and all conjunctions and consociations in the spiritual world are regulated according to them. These instances are adduced, in order to illustrate what was said above concerning the spiritual light which proceeds from the Lord, that it contains in it all things, pertaining to wisdom, and, therefore, all that pertain to faith; and that it is this light by which the understanding sees and perceives rational things analytically, as the eye sees and perceives symmetrically what is natural.

366. 3. *But every man receives them according to his form.*

By form is here meant the man's state as to his love and wisdom together, consequently also with reference to his affections of the goods of charity, together with his perceptions of the truths of faith. It has been shown above, that God is one, indivisible, and the same from eternity to eternity, not the same simply, but infinitely, and that all variation arises from the subject in which He dwells. The form or recipient state is the cause of variations, as is evident from the life of infants, children, young men, adults, and aged persons, in each of whom there is the same life, because the same soul resides in each from infancy to old age, but as his state is varied according to age and circumstances,
2 so also is his view of life. The life of God, in all its fulness, is not only with the good and pious, but also with the wicked and impious, and also with the angels of heaven and the spirits of hell; there is this difference, that the wicked obstruct the way and shut the gate, lest God should enter the lower regions of their minds, whereas the good prepare the way, and open the gate, and also invite God to enter into the lower regions of

their minds, just as He dwells in its highest regions, and thus they form the state of the will for the influx of love and charity, and the state of the understanding for the influx of wisdom and faith, consequently for the reception of God. But the wicked obstruct that influx by various lusts of the flesh and spiritual defilements, which block the way and stop up the passage; yet God with all His essence resides in the highest regions of their minds, and imparts to them the faculty of willing good and understanding truth; every man has this faculty, which he could by no means possess unless life from God were in his soul. That the wicked have this faculty, has been proved to me by abundant experience.

That everyone receives life from God according to his form, 3
may be illustrated by comparisons with plants of all kinds. Every tree, shrub, herb, and blade of grass, receives the influx of heat and light according to its form; thus the influx is received not only by those which have a good, but also by those which have an evil use; the sun with its heat does not change their forms, but the forms change its effects in themselves. It is the same with the subjects of the mineral kingdom, each of which, whether it is of great or little use and value, receives influx according to the organic form of its parts, thus one stone, mineral, and metal, differently from another; some of them are variegated with most beautiful colours, some transmit light without variegation, and some of them blur and absorb it. From these few cases it is evident, that as the sun of this world, with its heat and light, is present in one object equally as in another, but that the recipient forms vary its operations, so the Lord in a similar manner, from the Sun of heaven, in the midst of which He is, is universally present with its heat, which in its essence is love, and with its light, which in its essence is wisdom, but man's form, which is induced by the states of his life, varies its operations; consequently, if a man is not born again and saved, the cause is not in the Lord, but in the man himself.

367. 3. *But the man who separates the Lord, charity, and faith, is a form not recipient, but destructive, of them.*

He who separates the Lord from charity and faith, separates life from them; in which case, charity and faith either cease to exist, or else are abortions; the Lord is Life itself, as may be seen above (n. 358). He who acknowledges the Lord, and yet separates charity from such acknowledgment, acknowledges Him with the lips only; his acknowledgment and confession is cold, within which there is no faith, because it lacks spiritual essence; for charity is the essence of faith. But he who exercises charity, and does not acknowledge the Lord, as the God of heaven and earth, and one with the Father, as He Himself teaches, exercises merely natural charity, in which

there is no eternal life. A member of the church knows that all good, properly so called, is from God, consequently from the Lord, who is "the true God and eternal life" (1 John v. 20). Similarly charity is from Him, because good and charity make
2 one. Faith separate from charity is not faith, because faith is the light, and charity is the heat, of a man's life; if then charity is separated from faith, it is like heat separated from light, the result of which is, that a man's state becomes like that of the earth in winter, when everything dies. Charity and faith, to be real, can no more be separated than will and understanding; for the understanding is nothing without the will, nor the will without the understanding. It is the same with charity and faith, because charity resides in the will, and faith
3 in the understanding. To separate charity from faith is like separating essence from form; and it is well known to the learned, that essence is nothing without form, nor form without essence; for essence has no quality except from form, and form is a thing subsisting only from essence, consequently nothing can be predicated of either separated from the other. Charity also is the essence of faith, and faith is the form of charity, just as good is the essence of truth, and truth is the form of good,
4 as stated above. These two, good and truth, are in all and every particular thing that essentially exists; therefore charity having relation to good, and faith to truth, may be illustrated by comparison with many things in the human body, and many things on the earth. They may be fitly compared to the respiration of the lungs and the systolic motion of the heart; for charity is as incapable of being separated from faith, as the heart is from the lungs; for when the pulse of the heart ceases, the respiration of the lungs immediately ceases; and when the respiration of the lungs ceases, all sensation is suspended, the muscles are deprived of their power of motion, and in a short time the heart ceases to beat also, and dissolution of life results. This is a true comparison, since the heart corresponds to the will, and, therefore, also to charity, and the respiration of the lungs corresponds to the understanding, and therefore also to faith; for, as said above, charity resides in the will, and faith in the understanding; and this is what is meant in the Word by
5 "heart" and "spirit." The separation of charity and faith coincides also with the separation of flesh and blood; for the blood separated from the flesh is gore, and becomes corrupt; and the flesh separated from the blood by degrees grows putrid, and breeds worms; moreover blood, in the spiritual sense, signifies the truth of wisdom and faith, and flesh the good of love and charity, as shown in *The Apocalypse Revealed* (n. 379, and 832).
6 Charity and faith can no more be separated, and yet be something, than meat and drink, or bread and wine; for meat and bread, taken without either water or wine, only distend the

stomach, and destroy it with an undigested mass, and become like so much putrid filth. Water and wine, taken without meat and bread, distend the stomach, with the vessels and pores also, which, being thus deprived of nutrition, emaciate the body even to death. This is also a true comparison; for meat and bread, in the spiritual sense, signify the good of love and charity, and water and wine, the truth of wisdom and faith, as may be seen in *The Apocalypse Revealed* (n. 50, 316, 778, 932). Charity conjoined with faith, and faith again conjoined with 7
charity, may be likened to the face of a fair virgin, beautiful from the intermingling of red and white; this similitude is also correct, since, in the spiritual world, love and charity therefrom are red from the fire of the Sun there, and truth and faith therefrom, are white from the light of the same Sun. Charity, therefore, separated from faith may be compared to a face inflamed with pimples, and faith separated from charity to the pallid face of a corpse. Faith separated from charity may also be compared to a paralysis of one side, which is called *hemiplegia*, from which, when it increases, death ensues. It may also be compared to St Vitus's dance, or the dance of St Guy, occasioned by the bite of a tarantula. The rational faculty becomes like one so bitten; like him it dances furiously, and fancies itself alive, when yet it is no more able to collect reasons into one, and to think about spiritual truths, than a man lying in bed oppressed with the night-mare. What has been said may suffice to prove the two points of this chapter: first, That faith without charity is not faith, and charity without faith is not charity, and that neither of them has any life but from the Lord: and afterwards; That the Lord, charity, and faith, make one, like life, will, and understanding in man; and if they are divided, each perishes like a pearl reduced to powder.

VII. THE LORD IS CHARITY AND FAITH IN MAN, AND MAN IS CHARITY AND FAITH IN THE LORD.

368. Every member of the church is in the Lord, and the Lord is in him, as is evident from these passages in the Word: Jesus said, "*Abide in me, and I in you.* I am the vine, and ye are the branches: *he that abideth in me, and I in him*, the same bringeth forth much fruit" (John xv. 4, 5). "He that eateth my flesh, and drinketh my blood, *abideth in me, and I in him*" (vi. 56). "At that day ye shall know that I am in my Father, and *ye in me, and I in you*" (xiv. 20). "Whosoever shall confess that Jesus Christ is the Son of God, *God abideth in him, and he in God*" (1 John iv. 15). A man himself, however, cannot be in the Lord, but charity and faith can, which are in him from the Lord, by virtue of which two things he is essentially a man. But in order to make this truth somewhat clear to the understanding, it shall be dealt with in the following order: 1. It is by conjunction with God that a man has salvation and

eternal life. 2. Conjunction with God the Father is not possible, but with the Lord, and through Him with God the Father. 3. Conjunction with the Lord is reciprocal, that is, the Lord is in man, and man in the Lord. 4. This reciprocal conjunction is effected by means of charity and faith. The truth of these propositions will be obvious from the following explanation.

369. 1. *It is by conjunction with God that a man has salvation and eternal life.*

Man was created so as to be capable of conjunction with God; for he was created a native of heaven, and also of the world, and so far as he is a native of heaven he is spiritual, but so for as he is a native of the world he is natural; and the spiritual man has power to think of God, and to perceive whatever relates to Him, and also to love God, and to be affected with what proceeds from Him; from which it follows, that he is capable of being conjoined with God. It is beyond all doubt or dispute, that a man has power to think of God, and to perceive whatever relates to Him; for he has power to think of the unity of God; of the Esse of God, which is Jehovah; of the immensity and eternity of God; of the Divine Love and the Divine Wisdom—which constitute His essence; of His omnipotence, omniscience, and omnipresence; of the Lord the Saviour His Son, and of redemption and mediation; also of the Holy Spirit; and lastly, of the Divine Trinity; all of which relate to God, in fact they are God. Moreover, he can think of the operations of God, which are chiefly faith and charity, and of many other things pro-
2 ceeding from these two. A man has not only the power to think of God, but also to love Him, as is evident from the two commandments of God Himself which are thus expressed: "Thou shalt love the Lord thy God from all thy heart, and in all thy soul: this is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbour as thyself" (Matt. xxii. 37, 39; Deut. vi. 5). That a man can do God's commandments, and that this is to love Him, and to be loved by Him, is evident from these words; Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John xiv. 21).
3 Moreover, what is faith but conjunction with God by means of truths, which belong to the understanding, and thence to the thought? And what is love but conjunction with God by means of goods, which belong to the will, and thence to the affections? God's conjunction with man is a spiritual conjunction within the natural, and the man's conjunction with God is a natural conjunction from the spiritual. For the sake of this conjunction as an end, man was created a native both of heaven and the world; as a native of heaven he is spiritual, and as a native of the world he is natural. If, therefore, he becomes spiritual-

rational, and at the same time spiritual-moral, he is indeed conjoined with God, and by means of that conjunction has salvation and eternal life; but if a man is only natural-rational and also natural-moral, in this case God has conjunction with him, but he has no conjunction with God; as a result spiritual death comes to him, which in itself is natural life without spiritual; for the spiritual, wherein is the life of God, is extinct in him.

370. 2. *Conjunction with God the Father is not possible, but with the Lord, and through him with God the Father.*

This, Scripture teaches and reason sees. Scripture teaches that God the Father has never been either seen or heard, and cannot be; consequently, that He cannot operate at all in man of Himself, as He is in His Esse and in His Essence; for the Lord says, "No man hath seen God, save he who is with the Father; he hath seen the Father" (John vi. 46). "Neither knoweth any man the Father, save the Son, and he to whom the Son will reveal him" (Matt. xi. 27). "Ye have neither heard his voice at any time, nor seen his shape" (John v. 37). This is because He is in the primaries and first principles of all things, consequently, in a most eminent degree above the entire sphere of the human mind; for He is in the primaries and first principles of all things relating to wisdom and love, with which a man cannot possibly have conjunction. If, therefore, He should draw near to man, or man to Him, a man would be consumed, and vanish away like a piece of wood in the focus of a powerful burning-glass, or rather like an image cast into the sun itself; when Moses therefore wished to see God, he was told that no man could see God and live (Exod. xxxiii. 20). But that there is conjunction with God the Father by the 2
Lord, is evident from the passages quoted above, that not the Father, but the only-begotten Son, who is in the bosom of the Father, and who has seen the Father, has declared and revealed the things that are of and from God. It is evident also from the following: "In that day ye shall know that I am in my Father, and ye in me, and I in you" (John xiv. 20). "The glory which thou hast given me, I have given them, that they may be one, as we are one; I in them, and thou in me" (xvii. 22, 23, 26). Jesus said, "I am the Way, the Truth, and the Life: no man cometh unto the Father but by me" (John xiv. 6). And then Philip desired to see the Father, and Jesus answered him, "He that seeth me seeth the Father also, and he that knoweth me knoweth the Father also" (xiv. 9). And in another place: "He that seeth me seeth him that sent me" (John xii. 45). And again: Jesus said that He was the door; if any man entered in by Him he should be saved; but he that climbed up some other way, was a thief and a robber (x. 1, 9). And also, "If a man abide not in me, he shall be cast forth, and as a withered branch shall be cast into

3 the fire" (xv. 6). The reason of this is, that the Lord our Saviour is Jehovah the Father Himself in a human form; for Jehovah descended, and became man, that He might be able to draw near to man, and man to Him, and thus conjunction be brought about, and by conjunction man's salvation and eternal life. For when God became man, and thus also became Man-God, being then accommodated to man, He could draw near to and be conjoined to him as God-Man and Man-God. There are three things which follow in order, accommodation, application, and conjunction. There must be accommodation before there can be application, and there must be accommodation and application together before there can be conjunction. Accommodation on the part of God was brought about by His becoming Man; application on the part of God is perpetual, so far as man applies himself in return; and as this takes place, conjunction also results. These three follow one another, and proceed in their order in all things that become one, and co-exist, both in general and particular.

371. 3. *Conjunction with the Lord is reciprocal, that is, the Lord is in man, and man in the Lord.*

That conjunction is reciprocal, Scripture teaches and reason sees. The Lord, speaking of His conjunction with His Father, teaches that it is reciprocal; for He says to Philip, "Believest thou not that I am in the Father, and the Father in me? Believe me that I am in the Father, and the Father in me" (John xiv. 10, 11). "That ye may know and believe that I am in the Father, and the Father in me" (x. 38). Jesus said, "Father, the hour is come: glorify thy Son, that thy Son also may glorify thee" (xvii. 1). Father, "all mine are thine, and all thine are mine" (xvii. 10). The Lord says the same concerning His conjunction with man, that it is reciprocal; for He says, "Abide in me, and I in you. *He that abideth in me, and I in him*, the same bringeth forth much fruit" (John xv. 4, 5). "He that eateth my flesh, and drinketh my blood, *abideth in me, and I in him*" (vi. 56). "At that day ye shall know that I am in the Father, and *ye in me, and I in you*" (xiv. 20). "He that keepeth the commandments" of Christ "*abideth in him, and he in him*" (1 John iii. 24; iv. 13). "Whosoever shall confess that Jesus is the Son of God, *God abideth in him, and he in God*" (iv. 15). "If any man hear my voice, and open the door, I will come in to him, and will *sup with him, and he with me*" (Rev. iii. 20).

2 From these plain expressions it is evident that the conjunction of the Lord and man is reciprocal, and as it is reciprocal, it follows of course that a man ought to conjoin himself with the Lord, in order that the Lord may conjoin Himself to him; and that otherwise there can be no conjunction, but a withdrawal and a consequent separation, yet this not on the Lord's part, but on man's. In order that this reciprocal conjunction may

exist, man is endowed with freedom of choice, so that he can walk in the way that leads to heaven, or in the way to hell. From this freedom with which man is endowed, he derives his power of reciprocation, or his ability to conjoin himself with the Lord, or with the devil. But the nature of that liberty, and why it is given to man, will be explained more fully in the following pages, when we come to treat of Free-Will, Repentance, Reformation and Regeneration, and Imputation. It is mournful 3
that the reciprocal conjunction of the Lord and man, although standing out so clearly in the Word, is unknown in the Christian church; this is because of the prevalent hypotheses respecting faith and free will. These hypotheses are, that faith is bestowed upon man without his contributing at all towards procuring it, and without his adapting and applying himself to receive it, any more than a stock or a stone; and that he does not possess a single grain of free-will in spiritual things. But that this reciprocal conjunction of the Lord and man, on which the salvation of the human race depends, may not remain longer unknown, necessity itself enjoins that it should be explained, which cannot be better done than by illustrative examples.

There are two kinds of reciprocation by which conjunction 4
is brought about; one is alternate, the other mutual. Alternate reciprocation, by which conjunction is brought about, may be illustrated by the action of the lungs in breathing. The air is drawn in, and thus the chest is expanded; presently the inhaled air is emitted, and thus the chest is contracted. This attraction and consequent dilation is effected by means of the pressure of the air proportionate to its height; but the emission and consequent contraction is caused by means of the pressure of the muscles upon the ribs. Such is the reciprocal conjunction of the air and the lungs, on which depends the life of all bodily sense and motion; for when respiration ceases, these also cease. Reciprocal conjunction, which is effected by alternation, 5
may also be illustrated by the conjunction of the heart with the lungs, and of the lungs with the heart. The heart, from its right chamber, pours the blood into the lungs, and the lungs send it back again into the left chamber of the heart; and thus that reciprocal conjunction is effected on which the life of the whole body entirely depends. Similar to this is the conjunction of the blood with the heart, and of the heart with the blood. The blood of the whole body flows through the veins into the heart, and flows out from the heart through the arteries into every part of the body; action and re-action cause this conjunction. There is a similar action and re-action—which cause a constant conjunction—between the embryo and the womb of the mother.

The reciprocal conjunction of the Lord and man is not, however, 6
of this kind, but is a mutual conjunction. not effected by action

and re-action, but by co-operation; for the Lord acts, and the man receives action from Him, operating as if from himself, indeed of himself, from the Lord. This operation of man from the Lord is imputed to him as his own, for he is continually kept in free-will by the Lord. The free-will thence resulting is this, that he has power to will and think from the Lord, that is, from the Word, and also has power to will and think from the devil, that is, contrary to the Lord and the Word. The Lord gives a man this freedom, in order that he may be able to effect a reciprocal conjunction of himself with the Lord, and thereby attain eternal life and happiness, which, without reciprocal conjunction, is
7 not possible. This reciprocal conjunction, which is mutual, may also be illustrated by various things in man and the world. Such is the conjunction of soul and body in every man, such is the conjunction of the will and action, and also of the thought and speech; such also is the mutual conjunction of the two eyes, the two ears, and the two nostrils. The conjunction of the two eyes is reciprocal in its own way, as is evident from the optic nerve, in which fibres from both hemispheres of the cerebrum are interwoven, and in that interwoven state they extend to both eyes. It is the same with the ears and nostrils. There exists a similar reciprocal mutual conjunction between light and the
8 eye, sound and the ear, smell and the nose, taste and the tongue, touch and the body; for the eye is in the light, and the light is in the eye; sound is in the ear, and the ear is in sound; smell is in the nose, and the nose is in smell; taste is in the tongue, and the tongue is in taste; and touch is in the body, and the body is in touch. This reciprocal conjunction may also be compared to the conjunction of a horse and a chariot, an ox and a plough, a wheel and a machine, a sail and the wind, a musical pipe and the air; in short, such is the reciprocal conjunction of the end and the cause, and such also that of the cause and the effect. But there is not time to explain these in detail, for it would require a volume.

372. 4. *This reciprocal conjunction of the Lord and man is effected by means of charity and faith.*

It is known at the present day, that the church constitutes the body of Christ, and that every person in whom the church is, is in some member or other of that body, according to what is said by Paul, Ephes. i. 23; 1 Cor. xii. 27; Rom. xii. 4, 5. But what is the body of Christ but Divine Good and Truth? This is meant by the Lord's words in John: "He that eateth my flesh, and drinketh my blood, abideth in me, and I in him" (John vi. 56). The Lord's flesh, and also bread, mean Divine Good, and His blood, and also wine, mean Divine Truth. This is their true meaning, as will be shown in the chapter on the Holy Supper. It, therefore, follows, that so far as a man is in the goods of charity and the truths of faith, so far he is in the

Lord, and the Lord in him; for conjunction with the Lord is spiritual conjunction, and spiritual conjunction is brought about exclusively by charity and faith. That there is a conjunction of the Lord and the church, and consequently of good and truth, in all things of the Word, was shown in the chapter on the Sacred Scripture (n. 248-253). And because charity is good, and faith is truth, there is in every part of the Word a conjunction of charity and faith. From what has been said, it now follows that the Lord is charity and faith in man, and man is charity and faith in the Lord; for the Lord is spiritual charity and faith in man's natural charity and faith, and man is natural charity and faith from the Spiritual of the Lord, which, when united, produce spiritual-natural charity and faith.

VIII. Charity and faith are together in good works.

373. In every work that proceeds from man, there is the whole man as to his disposition, or essentially. By his disposition is meant the affection of his love, and thought therefrom; these form his nature, and, in general, his life. Works viewed in this light are like mirrors, reflecting the man. This may be illustrated by what is similar in brutes and wild animals; a brute is a brute, and a wild animal is a wild animal in all their actions; a wolf is a wolf, a tiger a tiger, a fox a fox, and a lion a lion in all their actions. The same is true of a sheep and a kid in all their actions. It is similar with a man, but he is such as he is in his internal man; if in this he is like a wolf or a fox, all his works will be interiorly wolfish and fox-like; but the contrary, if he is like a sheep or a lamb. But that the man's true nature is thus in all his works, is not obvious in his external man, for this is changeable in relation to the internal; still it is concealed within the latter. The Lord says, "A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil" (Luke vi. 45). And again: "Every tree is known by its own fruit; for of thorns men do not gather figs, nor of a bramble-bush gather they grapes" (vi. 44). That a man in all that proceeds from him, both in general and particular, is such as he is in his internal man, he manifests in himself after death to the life, for then he lives an internal, and no longer an external man. That good is in man, and that every work which proceeds from him is good, when the Lord, charity, and faith reside in his internal man, will be shown in the following order:—1. Charity is to will well, and good works are to do well from willing well. 2. Charity and faith are mere mental and perishable things, unless they terminate in works, and coexist in them, whenever it is possible. 3. Charity alone does not produce good works, still less faith alone; but charity and faith together produce them. But these points shall be separately examined.

374. 1. *Charity is to will well, and good works are to do well from willing well.*

Charity and works are distinct, like will and action, and like an affection of the mind and an operation of the body; consequently, also, like the internal man and the external; and these are distinct from each other like cause and effect; for the causes of all things are formed in the internal man, and the effects thence resulting are produced in and by means of the external. Therefore charity, because it belongs to the internal man, consists in willing what is good, and works, as they have relation to the external man, consist in doing good from willing
2 well. Still, there is an infinite diversity between the willing well in different persons; for whatever is done by any one in favour of another is supposed or appears to flow from willing well or benevolence; still it is not known whether such action is from charity, and still less whether from genuine or spurious charity. This infinite diversity between the willing well of different persons arises from the end, intention, and consequent purpose from which they act, and which lie concealed in the will to do good; from this is the character of every one's will. The will also seeks out in the understanding the means and methods of attaining its ends, which are effects, and there it betakes itself to the light, in order that it may discern not only the reasons why, but also the opportunities, for determining itself to action in the proper time and manner, and thus producing its effects, which are works; and at the same time, in the understanding, it puts itself into the power to act. From this it follows that works belong essentially to the will; to the understanding in respect to form; and in respect to act, to the body; and thus charity descends into good works.

3 This may be illustrated by the case of a tree. A man himself, as to every part of him, is like a tree; in its seed there lie hidden, as it were, end, intention, and purpose of producing fruits, in which respect the seed corresponds to the man's will which, as stated, contains these three things. Again, the seed from its interiors shoots up from the earth, clothes itself with branches, twigs, and leaves, and thus provides itself with means adapted to its end, which is the fruit; in this a tree corresponds to the man's understanding. Lastly, when the proper season arrives for full life, it blossoms and produces fruits; and in this it corresponds to the man's good works. That they belong to the seed essentially; in respect to form, to the branches and leaves; and in respect
4 to act, to the wood of the tree, is evident. This may also be illustrated by the case of a temple; a man is a temple of God, according to Paul (1 Cor. iii. 16, 17; 2 Cor. vi. 16; Eph. ii. 21, 22). Salvation and eternal life are the end, intention, and purpose of man, as a temple of God; and in these there is a correspondence with the will which contains those three things.

Afterwards he learns the doctrinals of faith and charity from his parents, masters, and preachers, and when he comes to an age of judgment he acquires them from the Word, and other books of instruction, all of which are means conducive to the end; and in these there is a correspondence with the understanding. Lastly, he is directed and determined to the performance of uses, according to the doctrinals as means; and this is effected by the acts of the body, which are called good works. Thus the end, by mediate causes, produces effects, which belong essentially to the end; in regard to their form, to the doctrinals of the church; and in regard to act, to use. Thus does a man become a temple of God.

375. 2. *Charity and faith are merely mental and perishable things, unless they terminate in works, and co-exist in them, whenever it is possible.*

Has not a man a head and a body, joined together by means of the neck? And is there not a mind in the head, which wills and thinks, and power in the body, which performs and executes? If, therefore, a man only willed well, or thought from charity, and yet never did good, or performed uses therefrom, would he not, in such a case, be like a head only, thus like a mind only, which without a body could not possibly subsist? Who cannot see then from this, that charity and faith are not charity and faith while they are merely in the head and mind, and not in the body? For they would then be like birds flying in the air, without any resting-place on the ground; and also like birds about to lay, which, having no nests, must drop their eggs in the air, or on the branch of some tree, from which they would fall to the ground and be broken. There is nothing in the mind which has not something in the body corresponding to it, and that which corresponds to it may be called its embodiment; therefore charity and faith, while they are merely in the mind, are not embodied in the man, and may be likened to an aerial being called a spectre, such as Fame was painted by the ancients, with laurel about her head, and a horn in her hand. Such phantoms of men, however, retaining still the capacity of thinking, must needs be disturbed by fanciful ideas, as indeed they are by reasonings from various kinds of sophistry, just as marsh weeds are shaken by the wind, while shells lie at the bottom of the pond, and frogs croak on the surface. How plain is it to see that such things come to pass in all those who merely know something about charity and faith from the Word, and do not practise them. Moreover, the Lord says: "*Whosoever heareth my words, and doeth them,* I will liken him to a prudent man who built his house upon a rock; and *every one that heareth my words, and doeth them not,* shall be likened to a foolish man who built his house upon the sand," or upon the ground, without a foundation (Matt. vii. 24, 26; Luke vi. 47-49). Charity and faith,

with all their factitious ideas, when they are unpractised by man, may also be compared to butterflies in the air, which a sparrow no sooner sees, than he darts upon and devours them. The Lord also says, "A sower went forth to sow; and some fell on the hard way, and the fowls came and devoured them up" (Matt. xiii. 3, 4).

376. That charity and faith do not profit a man while they remain merely in one part of his body, that is, in his head, and are not established in works, is evident from a thousand passages in the Word, of which I shall quote only the following: "*Every tree that bringeth not forth good fruit*, is hewn down, and cast into the fire" (Matt. vii. 19-21). "He that received seed into the good ground is he that heareth the Word, and understandeth it, *who also beareth fruit, and doeth.*" When Jesus had said these things He cried, saying, "Who hath ears to hear, let him hear" (xiii. 23, 43). Jesus said, "My mother and my brethren are these who hear the Word of God, and *do it*" (Luke viii. 21). "We know that God heareth not sinners; but if any man is a worshipper of God, and *doeth his will*, him he heareth" (John ix. 31). "If ye know these things, happy are ye *if ye do them*" (xiii. 17). "He that hath my commandments, and *doeth them*, he it is that loveth me; and I will love him, and will manifest myself to him, and make my abode with him" (xiv. 21-23). "Herein is my Father glorified, *that ye bear much fruit*" (John xv. 8). "Not the hearers of the law are just before God, *but the doers of the law*" (Rom. ii. 13; James i. 22). "In the day of wrath and of just judgment, God will render to every man *according to his works*" (Rom. ii. 5, 6). "For we must all appear before the judgment-seat of Christ, that every one may receive *the things done in his body, according to what he hath done*, whether it be good or bad" (2 Cor. v. 10). "The Son of Man will come in the glory of his Father, and then shall he render unto every man *according to his deeds*" (Matt. xvi. 27). "I heard a voice from heaven, saying unto me, Write, Blessed are the dead who die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labours, *and their works do follow with them*" (Rev. xiv. 13). "A book was opened, which is the book of life, and the dead were judged according to those things which were written in the books, *according to their works*" (xx. 12). "Behold, I come quickly, and my reward is with me, to give every man *as his works shall be*" (xxii. 12). "Jehovah, whose eyes are open upon all the ways of the sons of men, to give every one according to his ways, and *according to the fruit of his works*" (Jer. xxxii. 19). "I will punish them for their ways, *and reward them for their works*" (Hos. iv. 9). "According to our ways, and *according to our works*, so hath he dealt with us" (Zech. i. 6). So also in a thousand other passages. From all this it is evident that charity and faith are not charity and faith before they exist in works, and that

if they merely exist above works, or in the mind, they are like forms of a tabernacle or temple in the air, which are nothing but a mirage, and vanish away of themselves; or they are like pictures on a piece of paper eaten by moths, or like an abode on the house-top, where there is no bed-chamber, instead of in the house. From this it can be seen that charity and faith are perishable things, as long as they are merely in the mind, and do not end in works, and co-exist in them, whenever it is possible.

377. 3. *Charity alone does not produce good works, still less does faith alone, but charity and faith together produce them.*

This is because charity without faith is not charity, and faith without charity is not faith, as shown above (n. 355 to 358); therefore charity cannot exist by itself, or faith by itself; it cannot be said, therefore, that either charity or faith by itself produces any good works. In this respect the case is similar to that of the will and the understanding. For the will cannot be isolated, consequently it cannot produce anything by itself; nor can the understanding be isolated, or produce anything by itself; but all production results from both acting together, and is effected by the understanding from the will. The ground of this similarity is, that the will is the dwelling-place of charity, and the understanding of faith. The latter part of the proposition, that still less can faith alone produce good works, is true, because faith is truth, and its operation is to produce truths, and these throw light upon charity and its exercises: this the Lord teaches when he says, "*He that doeth truth, cometh to the light*, that his works may be made manifest, that they are wrought in God" (John iii. 21). So long, therefore, as a man does good works according to truths, he does them in the light, that is, intelligently and wisely. The conjunction of charity and faith is like the marriage of a husband and wife; from the husband as a father, and the wife as a mother, all natural offspring are born. Similarly, all spiritual offspring, which are the knowledges of good and truth, are from charity as a father, and faith as a mother. From this the generation of spiritual families may be understood. In the Word also, according to its spiritual sense, husband and father signify the good of charity, and wife and mother, the truth of faith. From these things also it is clear that neither charity alone, nor faith alone, can produce good works, any more than a husband alone, or a wife alone, can produce offspring. The truths of faith not only throw light upon charity, but also give it its quality, and moreover, nourish it; a man, therefore, who has charity, and not the truths of faith, is like one walking in a garden at night, who plucks fruit from the trees, without knowing whether it is good or bad. Since the truths of faith not only throw light upon charity, but also give it its quality, it follows, that charity without the truths of faith is like fruit without juice, or like a parched fig, or like

a grape after the wine has been pressed from it. And since, as just stated, truths also nourish charity, it follows that if charity is without the truths of faith, it has no other nourishment than what a man would receive by eating burnt bread, and drinking at the same time dirty water drawn from a stagnant pool.

IX. True faith, spurious faith, and hypocritical faith

378. The Christian Church from its earliest infancy began to be infested and rent asunder by schisms and heresies, and in process of time was torn and mangled, much like the man we read of, that went down from Jerusalem to Jericho, and fell among thieves, who stripped and wounded him, and left him half dead (Luke x. 30). Hence, what is written of that church in Daniel has come to pass: "At length upon the bird of abominations shall be desolation, and even until the consummation and the decision, it shall drop upon the devastation" (ix. 27). And according to the Lord's words; "Then shall the end come, when ye shall see the abomination of desolation spoken of by Daniel the prophet" (Matt. xxiv. 14, 15). The fate of the church in this respect may be compared to that of a ship laden with precious merchandise, which has no sooner weighed anchor, and left the harbour, than it begins to be tossed with storms, and presently becomes a wreck, and sinks to the bottom of the sea, and then its rich cargo is partly ruined by the water, and partly torn
2 to pieces by fishes. That the Christian Church from its infancy has been thus harassed and torn, is plain from ecclesiastical history, which relates that, even in the Apostles' time, it began to be disturbed by Simon, who was a Samaritan by birth, and by profession a sorcerer (Acts viii. 9-24); and also by Hymenaeus and Philetus, mentioned by Paul in his Epistle to Timothy; and again by Nicholas, who gave name to the Nicolaitans, mentioned in Revelation (chap. ii. 6; and Acts vi. 5); and, moreover, by Cerinthus. After the time of the Apostles, several other heretical sects made their appearance, as the Marcionites, Noetians, Valentinians, Encratites, Cataphrygians, Quarto-Decimans, Alogians, Catharians, Origenists or Adamites, Sabellians, Samosatenes, Manichæans, Meletians, and lastly the Arians. After these, whole troops of heresiarchs invaded the church, as the Donatists, Photinians, Acacians or Semiarians, the Eunomians, Macedonians, Nestorians, Predestinarians, the Papists, Zwinglians, Anabaptists, Schwenckfeldians, the Synergists, Socinians, Anti-Trinitarians, Quakers, Moravians, and many others. Over all these Luther, Melancthon, and Calvin, finally prevailed, whose
3 doctrines are dominant to this day. The causes of so many divisions and separations in the church are chiefly these three: First, The Divine Trinity has not been understood. Second, There has been no correct knowledge of the Lord. Third, The passion of the cross has been regarded as redemption itself. So long as these three points are misunderstood, which,

nevertheless, are the very essentials of that faith from which the church exists, and from which it is called a church, it cannot but come to pass, that all things relating to the church will be diverted from their right course, and at last be turned in a contrary direction; the church still believing that it possesses true faith in God, and in all the truths relating to God. Men in this case are like persons who bandage their eyes, and walk, as they fancy, in a straight line, when nevertheless they are deviating from it at every step, and at length go in a direction opposite to that in which they set out, till they fall headlong into some pit or cavern. But it is impossible for a member of the church to be brought back from his wanderings into the right way, unless he knows what true faith, spurious faith, and hypocritical faith are; therefore the following shall be proved. 1. There is only one true faith, which is a faith in the Lord God, the Saviour Jesus Christ, and is possessed by those who believe Him to be the Son of God, the God of heaven and earth, and one with the Father. 2. Spurious faith is every faith that departs from the one true faith, and is held by those who climb up some other way, and regard the Lord, not as God, but as a mere man. 3. Hypocritical faith is not faith.

379. 1. *There is only one true faith, which is a faith in the Lord God the Saviour Jesus Christ, and is possessed by those who believe Him to be the Son of God, the God of heaven and earth, and one with the Father.*

There is only one true faith, because faith is truth, and truth cannot be broken up and divided, so that one part may look to the left hand, and another to the right, and yet remain truth. Faith, in a general sense, consists of innumerable truths, being the aggregate of these, but these innumerable truths constitute as it were one body, the several members of which are formed of various truths; thus some truths form the members that are dependent on the breast, as the arms and hands; some that are dependent on the loins, as the legs and feet; but interior truths form the head, and the truths primarily proceeding from them, form the sensories of the face. Interior truths form the head, because the term interior implies also what is higher; for in the spiritual world whatever is interior is also higher; this is the case with the three heavens. The soul and life of this body, and all its members, is the Lord God, the Saviour; hence the church is called by Paul the body of Christ, and all who belong to the church, according to the states of their charity and faith, constitute its members. That there is only one true faith, is also taught by Paul in these words: "There is one body and one spirit, one Lord, *one faith*, one baptism, one God." And he gave some for the work of the ministry, "For the edifying of *the body of Christ*, till we all come to *the unity of the faith*, and the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of

2 Christ" (Ephes. iv. 4-6, 11-13). That the one true faith is a faith in the Lord God, the Saviour, has been fully shown above (n. 337-339). But the reason why a true faith abides with those who believe the Lord to be the Son of God is, that they also believe Him to be God; and faith is not faith, unless it is directed towards God. That this characteristic of faith is the chief of all the truths that enter into its composition, is evident from the Lord's words to Peter, when he said, "*Thou art the Christ, the son of the living God*: Blessed art thou, Simon; I say unto thee, upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. xvi. 16-18). By a rock here, as in other parts of the Word, is meant the Lord as to Divine Truth, and also Divine Truth from the Lord. That this truth is primary, and like a diadem on the head, and a sceptre in the hand, of the body of Christ, is clear from the Lord's saying, that upon that rock He would build His church, and that the gates of hell should not prevail against it. It is evident also from these words in John, that this characteristic of faith is of primary importance: "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God" (1 Epist. iv. 15).

3 Besides this indication of their being in the one only true faith, there is another, which is, that they believe that the Lord is God of heaven and earth. This follows from the former, that He is the Son of God, and from the declaration that in Him dwelleth all the fulness of the Godhead (Col. ii, 9), that He is God of heaven and earth (Matt. xxviii. 18), and that All that the Father hath are His (John iii. 35; xvi. 15). The third indication that those who believe in the Lord are interiorly in faith towards Him, thus that they are in the one only true faith, is, that they believe that the Lord is one with the Father. That He is one with the Father, and is the Father Himself in the Human, was fully proved in the chapter on the Lord and on Redemption, and is evident from the Lord's words that the Father and He are one (John x. 30); that the Father is in Him, and He in the Father (x. 38; xiv. 10, 11); and from the fact that He said to His disciples, that henceforth they had seen and known the Father; and He regarded Philip, and said, that he then saw
4 and knew the Father (John xiv. 7, 9). These three are clear indications that men have faith in the Lord, thus the one only true faith; because not all who approach the Lord have faith in Him; for true faith is internal, and at the same time external. Those only who possess these three precious marks of faith are in both its internals and its externals, so that it is at once a treasure in their hearts and a precious thing in their mouths. But it is different with those who do not acknowledge the Lord to be the God of heaven and earth, or one with the Father; for these interiorly look to the other gods, who have similar power, which yet must be exercised by the Son, either as a deputy or as one who, on account

of the redemption wrought by Him, deserves to reign over those whom He has redeemed. But such persons break in pieces the true faith by dividing the unity of God; and when broken it is no longer faith, but merely the ghost of faith, which, when considered naturally, appears as a kind of image of faith, but when looked at spiritually, is a mere delusion. Who can deny that a true faith is faith in one God, who is the God of heaven and earth, consequently in God the Father in a human form, that is the Lord? These three characteristics, evidences, and indications, 5 that a man's faith in the Lord is a real faith, are like the touchstones by which gold and silver are tested; they are also like stones and finger-posts on the road, which point the way to the temple where the one true God is worshipped; and they are like light-houses on rocks at sea, which in the night inform the sailor where he is, and in what direction to steer his ship. This first mark of faith, that the Lord is the Son of the living God, is like the morning star to all who enter into His church.

380. 2. *Spurious faith is every faith that departs from the one true faith, and is possessed by those who climb up some other way, and regard the Lord, not as God, but as a mere man.*

That spurious faith is every faith that departs from the one true faith, is self-evident; for since there is but one true faith, it follows that what departs from it is not true. All the good and the truth of the church are propagated by the marriage of the Lord and the church, consequently all that is essentially charity and all that is essentially faith are from that marriage; but on the other hand, all charity and faith not from that marriage, are not lawfully begotten, but are an illegitimate issue, consequently the fruit either of polygamy or of adultery. All faith that acknowledges the Lord, and yet adopts falsities or heresies, is the issue of polygamy; and all faith that acknowledges three Lords of one church, is the issue of adultery; for it is either like a harlot, or like a woman married to one husband, who spends her nights with two others, and calls each of them by turns her husband, when sleeping with him; such faith, therefore, is called spurious. The Lord in many places calls those who profess such faith adulterers, and they are also meant by thieves and robbers; as in John: "Verily, I say unto you, He that entereth not by the door into the sheep-fold, *but climbeth up some other way*, the same is a *thief* and a *robber*. I am the door; by me if any man enter in, he shall be saved" (x. 1, 9). To enter into the sheep-fold is to enter into the church, and also into heaven; it is also to enter into heaven, because heaven and the church make one, and nothing constitutes heaven but the church there. As the Lord, therefore, is the Bridegroom and Husband of the church, so also is He the Bridegroom and Husband of heaven. The legitimacy or illegitimacy of faith may be discovered and known by the three indications mentioned above which are, the acknowledgement of the Lord as the Son

of God, the acknowledgement of Him as the God of heaven and earth, and the acknowledgement that He is one with the Father; so far as any faith departs from these essentials it is spurious.

2 A spurious and, at the same time, an adulterous faith, is held by those who regard the Lord, not as God, but merely as man. This is very clear from the two wicked heresies, Arianism and Socinianism, anathematised in and excommunicated from the Christian church, because they deny the Lord's Divinity, and climb up some other way. But I fear that those abominations lie concealed at this day in the common thought of the men of the church. One thing is very extraordinary, that the more anyone considers himself superior to others in learning and judgment, the more apt is he to seize upon and appropriate to himself the idea that the Lord is a man and not God, and to conclude that since He is a man, He cannot be God; yet everyone who appropriates to himself these ideas, introduces himself into the society of those Arians and Socinians,
3 who, in the spiritual world, are in hell. The members of the church at the present day entertain such notions in their common thought, because there is with every man an associate spirit; were not this the case, a man would be incapable of thinking analytically, rationally, and spiritually, consequently he would not be a man, but a brute; and every man draws into association with himself a spirit similar to the affection of his own will, and the consequent perception of his understanding. He who enters into good affections, by means of truths from the Word and by a life according to them, has an angel from heaven as his associate; but he who enters into evil affections, by confirming falsities and by an evil life, has a spirit from hell as his associate; and as a result of this, he enters more and more into companionship with satans, and then confirms himself more and more in falsities against the truths of the Word, and in the Arian and Socinian abominations against the Lord. This is because no satan can bear to hear any truth from the Word, or even the name Jesus; for if they do hear, they become like furies, run to and fro, and utter blasphemies; and then if light from heaven enters, they cast themselves headlong into caverns, and into their own thick darkness, where the light is to them like that which owls see at night, and like that which cats have when they are hunting for mice. Such do all those become after death who, in heart and belief, deny the Divinity of the Lord and the holiness of the Word; their internal man is of such a nature, however the external may play the hypocrite, and pretend to be Christian; and this I know to be true, because I have both seen and heard it.

4 With all who honour the Lord as the Redeemer and Saviour with the mouth and lips only, while in heart and spirit they regard Him as a mere man, when they thus speak and teach, their mouths are like a bag of honey, but their hearts are like a bag of gall; their

words also are like cakes of sugar, and their thoughts like infusions of poison; or they are like pies, in the hollow of which deadly serpents lie concealed. If they are priests, they are like pirates at sea, who hang out the flag of a friendly state, but when a neighbouring ship approaches them as friends, they hang out their piratical flag instead of the former, capture the ship and lead the prisoners into captivity. They are also like serpents of the tree of the knowledge of good and evil, which draw near like angels of light, holding in their hands apples gathered from that tree, but painted of a golden colour, as if gathered from the tree of life, which they present with these words: "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. iii. 5); and when they have eaten, they follow the serpent to the lower world, and dwell with him. Around that abode are all those satans who have eaten of the apples of Arius and Socinus. They are also meant by the man, who came to the wedding, not clothed with a wedding-garment, who was cast into outer-darkness (Matt. xxii. 11, 12, 13). The wedding garment is faith in the Lord, as the Son of God, the God of heaven and earth, and one with the Father. If those who honour the Lord with their mouths and lips only, but in heart and spirit regard Him as a mere man, disclose their thoughts, and persuade others to think like themselves, they are spiritual murderers, and the worst of them are spiritual cannibals. For the life of man is from love to the Lord and faith in Him; but if this essential of faith and love, that the Lord is God-Man and Man-God, is taken away, his life becomes death; thus the man is slain and devoured, as a lamb by a wolf.

381. 3. *Hypocritical faith is not faith.*

A man becomes a hypocrite, when he thinks much about himself, and prefers himself to others; for in this way he directs the thoughts and affections of his mind to his body, immerses them in it, and associates them with its senses. He, therefore, becomes natural, sensual, and corporeal; and then his mind cannot be withdrawn from the flesh with which it coheres, be elevated to God, and see anything of Him, that is, anything spiritual in the light of heaven. And because he is a carnal man, the spiritual things that enter the understanding by the sense of hearing appear to him merely as something spectral, or as down floating in the air, in fact, as flies about the head of a running and sweating horse; therefore in his heart he ridicules them; for it is well known that the natural man regards the things of the spirit, or spiritual things, as foolishness. A hypocrite is the 2
lowest among natural men, because he is sensual; for his mind is so closely bound to the bodily senses, that he does not desire to see any thing but what his senses suggest; and these being in the sphere of nature, compel his mind to think from nature on all subjects, and consequently on matters of faith. If such a

hypocrite becomes a preacher, he retains in his memory such things as he had been taught respecting faith in his childhood and youth; but because in these there is nothing spiritual within, but only what is natural, in his public discourses they are nothing but lifeless words. Their sounding as if they had life in them arises solely from the delight of the love of self and the world, from which he trumpets them forth with all his eloquence; and this soothes the ear much like the sound of an harmonious
3 song. A hypocritical preacher, when he leaves the pulpit and returns to his own home, laughs within himself at all that he had said before the congregation about faith, and at all that he had adduced from the Word; and possibly he says to himself, "I have cast a net into the water, and have caught flat-fish and shell-fish"; for all those who are in a true faith appear in his imagination to be such.

A hypocrite is like a carved image with two heads, one within the other, the inner cohering with the trunk or body, and the outer being movable about the inner, and painted in front with suitable colours like a human face, not unlike the wooden heads displayed in a barber's shop. He is also like a little boat, which the sailor by a proper management of the sail, can direct at pleasure, either with the wind or against it; his favouring everything that indulges the flesh and its senses answering to the
4 management of the sail. Hypocritical ministers are finished comedians, mimics, and actors, who can play the part of kings, dukes, primates, and bishops, and as soon as they have put off their theatrical dresses, they visit brothels and associate with harlots. They are also like gates hung on hinges that allow them to open both ways at pleasure. Such is the state of their minds; they can open towards hell and towards heaven; and when they are open towards the one they are closed towards the other. For what is very surprising, at the time they are engaged in their holy ministration, and teaching truths from the Word, they imagine that they believe them, because the door towards hell is then closed; but soon, when they return home, they do not believe anything, because then the door is
5 closed towards heaven. Consummate hypocrites are intensely hostile to truly spiritual men, their hostility is like that of satans against the angels of heaven. They are not sensible of this while living in this world, but it manifests itself after death, when their external, by which they could assume an appearance of being spiritual men, is removed; it is their internal man that is of such a satanic nature. But I will tell how spiritual hypocrites, who are such as walk "in sheep's clothing, but inwardly are ravening wolves" (Matt. vii. 15), appear to the angels of heaven. They appear like mountebanks, walking on the palms of their hands and praying, who from their hearts cry out to devils, and kiss them, while with their shoes

they make a clapping noise in the air, and so make a sound to God; but when they stand on their feet the appearance of their eyes is like that of a leopard, they walk like wolves, their mouths are fox-like, their teeth like those of crocodiles, and in faith they are like vultures.

X. THE EVIL HAVE NO FAITH.

382. All those who deny that the world was created by God, and consequently deny God, are evil; for they are atheistic naturalists. They are all evil, because all good, which is not only naturally but also spiritually good, is from God; therefore those who deny God will not, and, therefore, cannot receive any good from any other source but their own selfhood; and man's selfhood is the lust of his flesh; and whatever proceeds therefrom is spiritually evil, however good it may appear to be naturally. These are theoretically evil; but the practically wicked are those who have no regard for the Divine commandments, which are summarised in the Decalogue, and live like outlaws. These also deny God in heart, although many of them confess Him with their lips, because God and His commandments are one; for which reason the ten commandments of the Decalogue are called "Jehovah there" (Num. x. 35, 36; Ps. cxxxii. 7, 8). But to make it clearer that the evil have no faith, we will treat it under the two following propositions:—1. The evil have no faith, because evil is of hell, and faith is of heaven. 2. Those in Christendom have no faith who reject the Lord and the Word, although they live morally and speak, teach, and write rationally, even about faith. But of each proposition separately.

383. 1. *The evil have no faith, because evil is of hell, and faith is of heaven.*

Evil is of hell, because all evil comes therefrom; and faith is of heaven, because all the truth of faith is from heaven. A man, while in the world, walks and is kept midway between heaven and hell, and thus he is in spiritual equilibrium, which is his free-will. Hell is under his feet, and heaven over his head; whatever ascends from hell is evil and false, and whatever descends from heaven is good and true. A man being midway between these two opposites, and at the same time in spiritual equilibrium, can choose, adopt, and appropriate to himself either the one or the other from freedom. If he chooses evil and falsity, he connects himself with hell, but if goodness and truth, he connects himself with heaven. From this it is plain not only that evil is from hell, and faith is from heaven, but also that the two cannot be together in one subject or man. For if they were together the man would be drawn in different directions, as if tied about the body with two ropes, by one of which he is pulled upwards, and by the other downwards; the consequence of which is that he remains suspended in mid-air. It would be as if he flew like a blackbird, now upwards now downwards, in the former case

adoring God, in the latter the devil. Every one can see that this would be profanation. That no man can serve two masters, but will rather hate the one, and love the other, the Lord teaches in Matthew vi. 24. That where evil is, there faith is not, may be illustrated by various comparisons; for instance, evil is like fire (infernal fire being nothing but the love of evil), and consumes faith like stubble, reducing it, and all that belongs to it, to ashes. Evil dwells in darkness, and faith in light; and evil, by means of falsities, extinguishes faith, as darkness does light. Evil is black like ink, and faith white like snow, and clear like water; and evil blackens faith, as ink does snow and water. Moreover, evil and the truth of faith cannot be united except as what is putrid may be mixed with what is aromatic, or urine with well-flavoured wine; and they can no more be together than a putrid carcase in the same bed as a living man, or than a wolf can dwell in a sheep-fold, a hawk in a dove-cote, or a fox in a hen-roost.

384. 2. *Those in Christendom have no faith who reject the Lord and the Word, although they live morally and speak, teach, and write rationally, even about faith.*

This follows as a result from all that precedes; for it has been shown that the true and only faith is faith in the Lord and from Him; that which is not faith in Him and from Him is not spiritual faith, but natural faith; and merely natural faith has not the essence of faith in it. Moreover, faith is derived from the Word, and can have no other source; for it is from the Lord, and consequently the Lord Himself is in the Word; therefore, He says that He is the Word (John i. 1, 2). Hence it follows, that those who reject the Word, reject the Lord also, because they cohere together as one; and further, that those who reject either the Lord or the Word, reject also the church, which exists from the Lord by means of the Word; and again, that those who reject the church, shut themselves out of heaven, because the church introduces to heaven; and those who are shut out of heaven are among the damned, and these have no faith. Those who reject the Lord and the Word have no faith, although their lives are moral, and they speak, teach, and write rationally about faith, because their moral life is not spiritual, but natural, and their rational mind is not spiritual but natural; and merely natural morality and rationality are in themselves dead; consequently, as dead men, they have no faith. The merely natural man, who as to faith is dead, can indeed talk about faith, charity, and God, and teach them, but not from faith, charity, and God. That they alone have faith who believe in the Lord, and that others have not, is evident from the following passages: "He that believeth in the Son is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God" (John iii. 18). "He that believeth in

the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (iii. 36). Jesus said, when the Spirit of truth is come "he will reprove the world of sin, because they believe not in me" (xvi. 8, 9); and to the Jews, "Except ye believe that I am, ye shall die in your sins" (viii. 24); David, therefore, says, "I will declare the decree: Jehovah hath said, Thou art my Son; this day have I begotten thee. Kiss the Son, lest he be angry, and ye perish in the way. Blessed are all those that put their trust in him" (Ps. ii. 7, 12). That in the consummation of the age, which is the last time of the church, there will be no faith, because no faith in the Lord, as the Son of God, the God of heaven and earth, and one with the Father, the Lord foretold, where He says in the Evangelist, "There shall be the abomination of desolation, and affliction, such as was not since the beginning of the world, and never shall be; and the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven" (Matt. xxiv. 15, 21, 29); and in the Revelation, "Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four corners of the earth, the number of whom is as the sand of the sea" (xx. 7, 8). As the Lord foresaw this would be the case, He also said, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" (Luke xviii. 8).

MEMORABILIA.

385. To the above I shall add the following Memorabilia. —I. A certain angel once said to me, "If you desire to see clearly the nature of faith and charity, and thus what faith is when separated from charity, and what it is when united to charity, I will give you ocular proof." I replied, "Do so." Then he said. "Instead of faith and charity, think of light and heat, and you will see clearly; faith in its essence is the truth of wisdom, and charity in its essence, the affection of love; in heaven the truth of wisdom is light, and the affection of love is heat; the light and heat in which the angels dwell are essentially nothing else. From this you may clearly see what faith separated from charity is, and what faith united to charity is. Faith separated from charity is like light in winter, and faith united to charity is like light in spring. The light of winter, which is light without heat, because united to cold, makes the trees bare of their leaves, kills the grass, hardens the ground, and freezes the water; but the light of spring, which is light united to heat, causes the trees to put forth, first leaves, then flowers, and finally fruit; it opens and softens the ground, so that it produces grasses, herbs, flowers, and shrubs; it also melts the ice, so that the waters flow from their sources. The 2
case is exactly similar with faith and charity; faith separated

from charity brings death to all things, and faith united to charity imparts life to all things. This quickening and this deadening effect, may be seen to the life in our spiritual world, because here faith is light, and charity, heat; for where faith is united to charity, there are beautiful gardens, flower-beds, and shrubberies, delightful in proportion to such conjunction; but where faith is separated from charity, there not even grass grows, or any green thing, except it is of the nature of thorns and briars."

There were standing at a little distance from us some of the clergy, whom the angel called justifiers and sanctifiers of men by faith alone, and also dealers in mysteries. We said to them the same things concerning charity and faith, and also gave them ocular proof of their truth; but when we asked them if it was not so they turned away, and said, "We did not hear you." We then cried out, "Hear us once more;" but then they put both hands to their ears, and exclaimed, "We will not hear."

3 After this I talked with the angel concerning faith alone, and said that it had been granted me to know, by living experience, that such faith is like light in winter. And I related that, for several years, spirits of various beliefs had passed before me, and that whenever those drew near who had separated faith from charity, such a coldness seized my feet, gradually ascending to my loins and breast, that I almost fancied my whole bodily life would depart from me; and indeed this would have happened, had not the Lord driven them away, and thus liberated me. It appeared surprising to me, that those very spirits did not feel any sensation of cold in themselves. This they confessed; therefore I compared them to fish under ice, which do not feel the cold, as their life, and thus their nature, are in themselves cold. I then perceived that this cold flowed from the imaginary light of their faith, just as the fatuous and cold light, frequently seen by travellers, arises from marshy and sulphureous ground in the depth of winter after sunset. Such spirits may be compared also to icebergs torn from their places in northern climates, and carried about by the ocean; of which I have heard it said, that when they approach a ship, all who are on board shiver with the cold. A company of those spirits, who are in faith separated from charity, may, therefore, be compared to such icebergs, and, if you please, may be so designated. It is known from the Word that faith without charity is dead; but I will explain the cause of its death. That faith dies from cold, like a bird in a severe frost; whose eyesight first fails, and at the same time its power of flying, then its respiration, and at length it falls down headlong from the tree into the snow, and is buried.

386. II. On awaking one morning from sleep, I saw two angels descending from heaven, one from the southern and the other from the eastern quarter, both in chariots to which

white horses were harnessed. The chariot of the angel from the southern quarter shone like silver, and that of the angel from the eastern quarter like gold, while the reins, which they held in their hands, gleamed like the flaming light of the morning. So did these two angels appear to me at a distance; but when they came near they did not appear in chariots, but in their own angelic form, which is human. The one from the eastern quarter of heaven was clad in a resplendent crimson garment, and the one from the southern quarter in a purple garment. When they reached the lower regions beneath the heavens, they ran to meet each other, as if striving which should be first, and embraced and kissed each other. I heard that these two angels, during their abode on earth, had been conjoined in the bond of an interior friendship; but that now one was in the eastern, and the other in the southern heaven. In the eastern heaven are those who are in love from the Lord, but in the southern those who are in wisdom from the Lord. When they had talked together some time about the magnificent things in their respective heavens, their conversation turned upon this, Whether heaven, in its essence, is love or wisdom. They agreed in this, that the one pertains to the other; but disputed as to which was the primary. The angel from the heaven of wisdom then asked the other, 2
"What is love?" to which he replied, "Love from the Lord, as the Sun, is the heat of the life of angels and men, consequently the being of their life; the derivations of love are called affections, and by them perceptions, and thus thoughts are produced; whence it follows that wisdom in its origin is love, consequently that thought in its origin is the affection of that love; and it is evident from these derivations examined in their order, that thought is only the form of affection. This is not known because thoughts are in light, but affections in heat; therefore men reflect upon their thoughts, but not on their affections. That thought is nothing but the form of the affection of anyone's love, may also be illustrated by speech, which is only the form of sound; this is a suitable illustration, because tone corresponds to affection, and speech to thought; therefore affection gives tone, and thought speaks. This will become obvious if it is asked, what remains of speech if tone is taken away? or of thought if affection is taken away? Hence then it is plain that love is the all of wisdom; consequently that the essence of the heavens is love, and their existence wisdom; or, what is the same thing, that the heavens are from the Divine Love, and exist from the Divine Love by means of the Divine Wisdom; therefore, as was stated above, the one pertains to the other." There was with me 3
at that time a novitiate spirit, who, hearing these remarks, inquired whether the case was similar in regard to charity and faith, since charity pertains to affection, and faith to thought. The angel replied, "The case is entirely similar, faith is nothing

else but the form of charity, just as speech is the form of sound; faith is also formed by charity, as speech is by sound. We in heaven know also how it is formed, but there is no leisure to explain it now. "By faith, however," he added, "I mean spiritual faith, which alone has in it life and spirit from the Lord by means of charity; for charity is spiritual, and by its means faith becomes spiritual; therefore faith without charity is a merely natural faith, and this faith is dead, for it is united with merely natural
4 affection, which is nothing but lust." The angels conversed on these subjects spiritually; and spiritual discourse embraces thousands of things, which natural language cannot express, and, what is wonderful, which cannot even come within the compass of natural thought. After conversing together for some time on these and similar subjects, the angels went away; and as they retired each to his own heaven, stars appeared around their heads; and when they had gone some distance from me, they were again seen in chariots as before.

387. III. After those two angels were out of sight, I noticed a garden on my right hand, in which there were olives, fig-trees, laurels, and palms, planted in order according to correspondences. I looked in that direction, and saw angels and spirits walking among the trees, and conversing together. Then an angelic spirit observed me (they are called angelic spirits who in the world of spirits are being prepared for heaven); he came out of the garden to me and said, "Will you come with me into our garden and hear and see wonderful things." So I went with him, and then he said to me, "Those whom you see (for there were many there) are all in the love of truth, and are consequently in the light of wisdom. Here is a palace which we call the Temple of Wisdom; but no one can see it who fancies himself to be very wise, much less he who fancies himself wise enough, and least of all he who imagines that his wisdom is from himself. The reason of this is, that they are not in a state to receive light from heaven from the love of genuine wisdom. Genuine wisdom consists in a man's seeing by the light of heaven, that what he knows, understands, and is wise in, is so little compared with what he does not know and understand, and in which he is not wise, that it is like a drop to the ocean, and consequently scarcely anything. Every one who is in this beautiful garden, and who, in consequence of a clear perception and interior sight, acknowledges that his wisdom is comparatively so little, sees that Temple of Wisdom; for interior light in the mind enables a man to see it, but not exterior light alone."

2 Now, as I had often thought that such must be the case, and first from knowledge, afterwards from perception, and lastly from interior light, had acknowledged that man's wisdom is so insignificant, I was permitted to see that Temple. Its form was wonderful; it was elevated considerably from the ground, was

four square, with walls of crystal; its roof was of transparent jasper gracefully arched, and it had a foundation of various precious stones; the steps leading up to its entrance were of polished alabaster; at the sides of the steps were figures of lions with cubs. I then asked whether I might be allowed to enter; and being informed that I might, I ascended the steps; and when I had entered, I saw cherubs flying, as it were, beneath the roof, but instantly vanishing. The floor under our feet was of cedar, and the whole temple, owing to the transparence of the roof and walls, was built to be a form of light.

An angelic spirit went in with me, to whom I related what I had 3
heard from the two angels concerning love and wisdom, and also charity and faith. He then said to me, "Did they not speak also of a third?" "What third?" I asked. He replied, "The good of use. Love and wisdom without the good of use are nothing; they are only ideal entities, and are without reality, until they exist in use. Love, wisdom and use, are three things which cannot be separated; if separated they are nothing. Love is nothing without wisdom; but in wisdom it becomes something, which something is use; therefore when love by means of wisdom is in use, then it really is, because then it actually exists. The case in this respect is exactly like that of end, cause, and effect, the end is nothing unless in the effect through the cause; if one of the three is destroyed, the whole is destroyed, and becomes nothing, as it were. The case is the same also with charity, 4
faith, and works; charity without faith is nothing, so faith without charity, and so charity and faith without works; but in works they become something, the nature of which is according to the use of those works. It is the same with affection, thought, and operation; and with will, understanding and action; for will without understanding is like the eye without sight, and both without action are like the mind without the body. That this is the case, may be clearly seen in this temple, because the light in which we are here is a light that lightens the interiors of the mind. Geometry also teaches that nothing can be complete or 5
perfect, unless it is a trine; for a line is nothing, unless it becomes an area, and an area nothing unless it becomes a solid, therefore the one must be multiplied into the other in order to give them existence, and in the third they co-exist. As it is in this, so is it also in all created things both in general and particular; they are completed in a third form. This now is why the number three in the Word signifies what is complete and perfect. This being the case, I could not but wonder that some believe in faith alone, some in charity alone, and some in works alone, although one without the other, or any two of them without the third, are nothing."

But then I asked "Is it not possible for a man to have charity 6
and faith, and yet not to have works? may he not be inclined

towards something, both in love and thought, and yet not do it?" The angel answered, "Only ideally, but not really; and even then he must be in the endeavour or will to act; and will or endeavour is in itself an act, because it is a continual striving towards action, which becomes action externally when determined thereto. Endeavour and will, therefore, being the interior act are accepted by every wise man, because they are accepted by God, altogether as the external act, provided that when opportunity offers there is no failure."

388. IV. I have conversed with some of those meant by the dragon in the Revelation; and one of them said, "Come with me, and I will show you the delights of our eyes and hearts." And he led me through a gloomy wood to the top of a hill, whence I could behold the delights of the dragons. I saw an amphitheatre built in the form of a circus, with rows of benches one above another, on which the spectators were seated; those on the lowest seats, at a distance, seemed to me to be like satyrs and gross forms, some with such clothing as decency requires, and some naked. On the higher seats were whoremongers and harlots; for such they appeared to me to be from their gestures and behaviour. Then the dragon said to me, "Now you shall see our pastime." I saw as it were bullocks, rams, sheep, kids, and lambs, driven into the area of the circus; and when they were inside, a door was opened, and there rushed in, as it were, young lions, panthers, tigers, and wolves, which with great fury attacked the flock, tore them in pieces, and killed them. After the bloody slaughter, the satyrs scattered sand over the place where the animals had been killed.
2 The dragon then said to me, "These are our sports, which give pleasure to our minds." I replied, "Be gone, demon; in a short time you will see this amphitheatre turned into a lake of fire and brimstone." At this he laughed and went away.

Afterwards I thought to myself, why are such things permitted by the Lord; and I received in my heart, the response that they are permitted so long as such dragons are in the world of spirits; but when the time of their continuance in that world is at an end, such theatrical scenes are turned into infernal
3 horrors. Everything seen was an appearance induced by the dragon by means of phantasies; thus the bullocks, rams, sheep, kids, and lambs, were not real, but the dragons caused the genuine goods and truths of the church, which are the objects of their hatred, so to appear; the lions, panthers, tigers, and wolves, were appearances of the lusts ruling in those who seemed to be like satyrs and gross forms; those who were unclothed, were such as believed that evils do not appear in the sight of God; and those whose secret parts were clothed, were such as believe that evils do indeed appear in His sight, but do not condemn, provided they have faith. The whoremongers and harlots

were falsifiers of the truths of the Word; for whoredom signifies the falsification of truth. In the spiritual world all things, at a distance, appear according to correspondences, and when they appear in forms, they are called representations of spiritual things in objects similar to natural ones.

After this I saw them going out of the wood; the dragon 4
appeared in the midst of the satyrs and gross forms, and the drudges and followers—who were whoremongers and harlots—came after them. Their company increased as they went along, and then I heard their conversation. They said that they saw in a meadow a flock of sheep with lambs, and this was a token that one of the Jerusalemitic cities, where charity is the chief thing, was not far off. And they said, "Let us go and take that city, cast out its inhabitants, and plunder their possessions." They accordingly drew near, but the city was encompassed with a wall guarded by angels. Then they said, "Let us take it by stratagem; let us send some one skilled in quibbling, who can make black appear white, and white black, and can give to everything whatever colour he pleases." So they found one who was expert in metaphysics, who could change ideas of things into ideas of terms, concealing the things themselves under technical formulæ, and thus flying away with them, like a hawk with his prey under his wings. He was instructed to say to the citizens that they were of the same religion, and wished to be admitted within the walls. So he ascended to the gate and knocked, and when it was opened he said, that he wished to speak with the wisest man in the city. He entered, and was conducted to a certain person, whom he thus addressed: "My brethren are outside the gates of the city and beg to be admitted. They are of the same religion as yourselves; both you and we, make faith and charity the two essentials of religion; the sole difference is, that you call charity the primary, and faith the derivative, whereas we say that faith is the primary and charity the derivative; but what does it matter which is called the primary or which the derivative, provided both are
believed?" The wise man of the city replied, "Let us not 5
talk on this subject alone, but in the presence of several, who may act as arbiters and judges between us, otherwise we shall come to no decision." Presently some approached to whom the draconic spirit addressed words similar to those he had before spoken. The wise man of the city replied, "You have stated that it is the same thing whether charity or faith is taken as the first essential of the church, provided it is agreed that each constitutes the church and its religion; and yet the difference is the same as between prior and posterior, cause and effect, the principal and the instrumental, the essential and the formal. I speak in this way, because I observe that you are skilled in the art of metaphysics, which we call quibbling, and some call

sorcery; but let us drop the terms; the difference is like that between what is above and what is below; nay, if you are disposed to believe it, it is like the difference between the minds of those who dwell in the higher regions and the minds of those who dwell in the lower regions in this world; for that which is primary constitutes the head and the breast, and that which is derived from it, the feet and the soles of the feet. But let us in the first place determine and be agreed about the meaning of charity and faith; charity is the affection of the love of doing good to the neighbour, for the sake of God, salvation, and eternal life; while faith is thought, arising from confidence concerning
6 God, salvation, and eternal life." But the emissary said, "I grant that this is faith, and I grant also that charity is the affection of the love of doing good for the sake of God, because He has commanded it, but not for the sake of salvation and eternal life."

When he had thus drawn the line of agreement and disagreement, the wise man of the city said, "Is not affection or loving the primary, and thought the derivative?" But the dragon's emissary said, "I deny that." The other answered, "It is impossible to deny it. Does not a man think from some love? Take away love and could he think at all? It would be just as if you were to remove sound from speech; in which case could you speak at all? Sound also has relation to the affection of some love, and speech to thought, for love gives tone, and thought speaks. The case is also like that of flame and light; for if flame is taken away does not the light cease? It is similar with charity and faith, because charity has relation to love, and faith to thought. Can you not then comprehend that the primary is the all in all in the secondary, just as is the case with flame and light? From which it is evident, that unless you make that primary which is primary, you are not in the other. If, therefore, you put faith in the first place, which in reality is in the second, you will appear in heaven only as an inverted man, with his feet upward, and his head downward, or like a mountebank walking on his hands with his feet in the air; and if such be your appearance in heaven, of what sort must your good works be, which are charity in act, but like those which the mountebank would perform with his feet, because he cannot use his hands? It is for this reason that your charity is natural, and not spiritual,
7 because it is inverted." The emissary understood this; for every devil can understand truth when he hears it, but he cannot retain it; for the affection of evil, which is the lust of the flesh, when it returns, banishes the thought of truth.

After this, the wise man of the city explained at large the nature of faith when it is regarded as the chief thing of religion, showing that it is merely natural faith, and a mere persuasion, without any spiritual life, consequently that it is not faith; and

he said, "I might almost say, that in your faith there is no more real spirituality than there is in thinking about the Mogul's dominions, the diamond mines there, or the wealth and grandeur of that potentate."

On hearing this, the draconic spirit went away angry, and related all that had passed to his companions outside the gates; and when they heard that it had been stated, that charity was the affection of the love of doing good to the neighbour for the sake of salvation and eternal life, they all exclaimed, "It is a lie"; and the dragon himself cried out, "How criminal! Are not all the works of charity done for the sake of salvation, merit-seeking works?" Then they said to one another, "Let us call together more of our companions, and let us besiege this city, and cast out those charities." But while they were proceeding to put their threats into execution, lo! there appeared, as it were, fire from heaven, which consumed them; but the fire from heaven was an appearance of their anger and hatred against the inhabitants of the city, because they had relegated faith from the first to the second place, in fact to the lowest place, beneath charity; for they had said that it was not faith. The reason why they appeared to be consumed as if by fire, was, because hell opened under their feet, and they were swallowed up. Similar things to these happened in many places at the time of the Last Judgment, which are meant by this passage in the Revelation: The dragon "shall go out to deceive the nations, which are in the four corners of the earth, to gather them together to battle; and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them" (xx. 8, 9).

389. V. Once a sheet of paper was seen sent down from heaven to a certain society in the world of spirits, where there were two prelates of the church, with subordinate canons and elders. The paper contained an exhortation to them to acknowledge the Lord Jesus Christ as the God of heaven and earth, as He Himself had taught (Matt. xxviii. 18); and to renounce their doctrine concerning a faith which justifies without the works of the law, because it is erroneous. The paper was read and copied by several, and many thought and spoke of its contents with judgment. But after they had received it, they said to one another, "Let us hear the prelates." They were heard, but they contradicted and disapproved of it. For the prelates of that society were hardened in heart by the falsities which they had imbibed in the former world, so that after a short consultation with one another, they sent the paper back to heaven whence it came. Upon this, after some murmuring, most of the laity withdrew their previous assent, and then the light of their judgment in spiritual things, which had before shone brightly, was suddenly extinguished. After they had been

again admonished, but in vain, I saw that society sink under ground, how deep I could not see; it was thus removed from the sight of those who worship the Lord only, and hold in aversion the doctrine of justification by faith alone.

2 But some days afterwards I saw nearly a hundred persons ascending from the lower earth, whither that little society had sunk; they came to me, and one of them said, "Listen, I will tell you something wonderful. While we were sinking down, the place appeared to us to be like a swamp, but immediately afterwards like dry ground, and then like a small city, in which many have their dwellings allotted them. The next day we consulted among ourselves what should be done. Many said that the two prelates ought to be approached and mildly censured, because they had sent the paper back to heaven from whence it came down, and caused this to come upon us. They even selected a certain number to go to the prelates" (and the one who talked with me said that he was one of these), "and then one of us who surpassed the others in wisdom spoke to the prelates as follows:—'We have believed that the church and religion existed with us more than others, because we have heard it said that we enjoyed the greatest Gospel light; but some of us have been gifted with enlightenment from heaven, and, with the enlightenment, a perception that at this day there is no longer any church in the Christian
3 world, because there is no religion.' The prelates said, 'What are you saying? does not the church exist where the Word is read, where Christ the Saviour is acknowledged, and the sacraments are administered?'

"To this our friend answered, 'These indeed belong to the church, for they constitute it; but they do not constitute the church outside man, but within him.' He said further, 'Can the church be where three gods are worshipped? Can the church be where the whole doctrine is founded on a single, misunderstood statement of Paul's, consequently not on the Word? Can the church exist, so long as the Saviour of the world, who is the true God of the church, is not approached? Who can deny that religion consists in shunning evil and doing good? Is there religion where it is taught that faith alone saves? Is there religion where it is taught that the charity which proceeds from man is moral and civil charity? Who cannot see that in such charity there is no religion? Is there in faith alone anything of deed or work, when yet religion consists in doing? Is there any nation throughout the world, which does not allow the goods of charity, which are good works, to be of a saving nature, since the all of religion consists in good, and the all of the church in that doctrine which teaches truths, and by truths, goods? What glory should we have had if we had received
4 that which the paper sent us from heaven contained!' Then the prelates said, 'You speak in too high a strain; does not faith

in act, which is faith fully justifying and saving, constitute the church? And does not faith in state, which is faith proceeding and perfecting, constitute religion? Apprehend this, my children.' But our wise friend said, 'Hear, fathers! Does not a man, according to your dogma, consider faith in act to be like a stock or stone? Can a stock or stone be so vivified, as to become a church? And according to your idea, is not faith in state the continuation and progression of faith in act? Since, therefore, according to your belief, faith has all saving power, and the good of charity which a man does has no saving efficacy, where, in such case, is religion to be found?'

"Then the prelates said, 'You talk in this manner, friend, because you do not know the mysteries of justification by faith alone; and he who does not know these has no interior knowledge of the way of salvation. Your way is external and common; walk in it if you like; only know this that all good is from God, and none from man, and, therefore, in spiritual things a man has no power to do anything of himself, and how then can he of himself do such good as is spiritual?' To this our friend answered, 5 with great indignation, 'I know your mysteries of justification better than you do yourselves, and I tell you plainly that I can see nothing within these mysteries but mere spectres. Does not religion consist in an acknowledgment of God, and in fleeing from and hating the devil? Is not God goodness itself, and the devil evil itself? Who is there in the whole world, of any religion, who does not know this? And does not the acknowledgment and love of God consist in doing good, because this is of and from God? And does not fleeing from and hating the devil consist in not doing evil, because evil is of and from the devil? Or, what is the same thing, does your faith in act, which you call faith fully justifying and saving, or, what is again the same thing, does your act of justification by faith alone teach men to do any good which is of and from God, or to shun any evil which is of and from the devil? Not in the least; because you have laid it down that there is nothing of salvation either in doing good or in shunning evil. Further, what is your faith in state, which you call faith proceeding and perfecting, but the same as faith in act? How can this be perfected, when you exclude all good that comes from man as of himself, by saying in your mysteries, How can a man be saved by any good from himself, since salvation is a free gift? And what good can come from man, except such as is merit-seeking? yet all merit belongs to Christ alone. Wherefore to do good for the sake of salvation, would be to attribute to one's-self what belongs to Christ alone, and would thus be to desire to justify and save oneself. Again you say, How can anyone do good, when the Holy Ghost performs all things, without receiving any aid from man? What need then is there of any accessory good on man's part, if none of the

good that comes from man is in itself good? Are not these your mysteries? But in my eyes, they are mere cavils and artifices, contrived for the purpose of removing good works, which are the goods of charity, in order to establish your faith alone.
6 And. in consequence of doing this, you regard a man with respect to faith, and in general as to all the spiritual things of the church and religion, as a stock, or a lifeless image, and not as a man created to be an image of God, to whom has been given, and continually is given, the power to understand, to will, to believe, to love, to speak and to act entirely as of himself, particularly in spiritual things; because by these a man is a man. If a man in spiritual things did not think and act as of himself, what then would be the use of the Word, the church, religion, and worship? You know that to do good to the neighbour from love is charity; but you do not know what charity is, when nevertheless it is the soul and essence of faith; and because charity is both of these, what then is faith separated from charity but dead? and dead faith is nothing but a mere spectre. I call it a spectre because the apostle James calls faith without good works, not only dead,
7 but diabolical.' Then one of the prelates, when he heard his faith called dead, diabolical, and a spectre, became so angry, that he tore the mitre from his head, and threw it down on the table, saying, 'I will not take it up again until I have avenged myself on the enemies of the faith of our church'; and he shook his head, muttering and exclaiming, 'That James! That James!' On the front of his cap was a thin plate, on which were engraved the words, 'Faith alone justifies.' Then suddenly there appeared a monster rising out of the earth, with seven heads, with feet like a bear's, a body like a leopard's, and a mouth like a lion's, exactly like the beast described in Revelation (xiii. 1, 2), whose image was made and worshipped (14, 15). This spectre took the mitre off the table, and widening it below, placed it on his seven heads, and then the earth opened under his feet, and sinking down, he disappeared. At this sight the prelate exclaimed, 'Violence! Violence!' Then we left them, and lo! there appeared steps before us, by which we ascended, and returned above ground, and to the sight of heaven, where we had been before." This was related to me by the spirit who had ascended, with a hundred others, from the lower earth.

390. VI. Hearing in the northern quarter of the spiritual world a roaring of waters, as it were, I walked towards the sound. As I approached the roaring ceased, and I heard a noise like the distant hum of a congregation; and then there appeared a house full of holes, surrounded with a wall, from whence that humming sound was heard. I went up to it, and seeing the porter, I asked him who were within those walls? He said, "The wisest of the wise, who are now debating on supernatural subjects"; he spoke so from his

simple faith, and I said to him, "May I be permitted to enter?" He answered, "You may, provided you say nothing; for I have leave to admit gentiles to stand with me at the door." So I went in, and lo! it was an amphitheatre, and in the centre of it was a pulpit and a number of wise men,—so called,—discussing the mysteries of their faith. The subject or proposition then under discussion was, "Whether the good a man does, in a state of justification by faith, or in its progress after the act, is the good of religion or not?" They were unanimous in defining the good of religion to be that which contributes to salvation. The discussion was bitter, but those prevailed who said that 2
the good which a man does in the state or progression of faith is only moral good, which conduces indeed to his prosperity in the world, but contributes nothing to salvation; only faith does this. This opinion they confirmed as follows: "How," said they, "can any voluntary good be conjoined with gratuitous good? And is not salvation free? How again can any good coming from man be united to Christ's merit? Does not salvation come through this merit only? And how can man's operation be conjoined with that of the Holy Spirit? Does not the Holy Spirit do everything without man's aid? Are not these three things—free grace, the merit of Christ, and the operation of the Holy Ghost—alone conducive to salvation in the act of justification by faith? And do not they remain alone conducive to salvation in the state or progress of faith? Wherefore, accessory good on man's part can in no wise be called the good of religion, which, as stated before, contributes to salvation, but ought rather to be called the evil of religion, whenever it is done with a view to salvation, since man's will is in it, which must needs regard its own good as merit-seeking." Two gentiles 3
heard all this reasoning, as they stood with the door-keeper in the porch, and one said to the other, "These people have no religion at all; for who does not see that what is called religion consists in doing good to the neighbour for the sake of God, consequently with and from God?" and the other said, "Their faith has infatuated them." Then they asked the door-keeper, "Who are these people?" On his replying, "They are wise Christians," they said, "Nonsense! you are imposing on us; they are actors, talking as they do in this way." I then departed. It was under the Lord's Divine auspices that I went to this building, and that they were then debating on the above subjects, with the other things that occurred as described.

391. VII. How great is the desolation of truth, and the theological destitution at this day in the Christian world, has been made known to me by conversation with many of the laity and the clergy, in the spiritual world. Among the latter, there is such spiritual poverty that they hardly know anything except that there is the Trinity of Father,

Son, and Holy Spirit, and that faith alone saves, together with some historical facts related by the Evangelists of the Lord Christ. But all else which the Word of the Old and New Testaments teaches respecting the Lord, as that the Father and He are one; that He is in the Father, and the Father in Him; that He has all power in heaven and in earth; that it is the will of the Father that men should believe in the Son; and that all who believe in Him have eternal life; with many other things—these truths are as much unknown to them and remote, as things that lie at the bottom of the ocean, or in the centre of the earth; and when they are produced from the Word, and read, they stand like people that hear and yet do not hear; nor does it enter more deeply into their ears than the whispering of the wind, or the beating of a drum. The angels, who are sent by the Lord, at particular times, to visit the Christian societies in the world of spirits, thus under heaven, are much grieved, saying that dullness and darkness prevail on subjects pertaining to salvation, almost like that of talking parrots. The learned among them say that they have no more understanding in spiritual and Divine things than so many statues.

2 An angel once told me that he had spoken with two of the clergy, one of whom was in faith separated from charity, and the other in faith not separated. "Friend," said he to the first, "who are you?" He replied, "I am a Christian of the Reformed Church." "And what is your doctrine, and your religion based on that doctrine?" He replied, "Faith." "And what," said the angel, "is your faith?" He answered, "My faith is, that God the Father sent His Son, to take upon Him the curse entailed on all mankind, and that in consequence of this we are saved." The angel further asked, "What more do you know respecting salvation?" He replied, "Salvation is effected by that faith alone." He then asked, "What do you know of redemption?" He answered, "It was wrought by the passion on the cross, and the merit thereof is imputed by means of that faith." "And what," said he, "do you know of regeneration?" He answered, "This also is effected by that faith." "What," said he, "do you know of love and charity?" "These also are involved in that faith." "What is your opinion on the commandments of the Decalogue, and on the other contents of the Word?" He replied, "They are all included in the above faith." "Then," said the angel, "you do not think it necessary to do anything?" He answered, "What am I to do? I cannot do good, which is really good, of myself." "But," said the angel, "can you have faith of yourself?" He replied, "That is a matter I never inquire into; I must have faith." Lastly, he said, "Do you know anything further concerning salvation?" He answered, "What more should I know, when salvation comes through that faith alone?" Then said the angel, "Your

answer is like a man who plays but one note of a flute. I hear nothing but 'faith'; but if this is all you know, you know nothing at all. Go and look for your companions." He went, and found them in a desert place, where there was no grass; he asked the reason, and was informed that it was because they had nothing of the church among them.

With him who had faith united to charity, he spoke as follows: "Friend," said he, "who are you?" He replied "I am a Christian of the Reformed Church." "What is your doctrine and your religion derived from it?" He answered, "Faith and charity." "These," said the angel, "are two?" He answered, "They cannot be separated." "What," said the angel, "is faith?" He replied, "To believe what the Word teaches." "And what is charity?" "To do what the Word teaches." The angel then said, "Have you merely believed what you have read in the Word, or have you also done and practised it?" He replied, "I have also done it." The angel of heaven then looked at him, and said, "My friend, come with me, and dwell with us."

CHAPTER VII.

CHARITY, OR LOVE TOWARDS THE NEIGHBOUR, AND GOOD WORKS.

392. Having treated of faith, we next proceed to deal with charity; for faith and charity are conjoined like truth and good, or like light and heat in the time of spring. We use this similitude because spiritual light, which is the light that proceeds from the Sun of the spiritual world, is in its essence truth, therefore truth in that world, wherever it appears, shines with a splendour according to its purity; and spiritual heat, which also proceeds from the same Sun, in its essence is good. These things are said because it is the same with charity and faith, as with good and truth; for charity is the aggregate of all things that belong to the good which a man does to the neighbour, and faith the aggregate of all things that belong to the truth which he thinks concerning God and Divine things. Since then the truth of faith is spiritual light, and the good of charity spiritual heat, it follows that it is the same with these two as with the two things that have the same name in the natural world; that is to say, that as by their conjunction all things on earth flourish, so by the conjunction of the former the human mind bears fruit; but with this difference, that natural heat and light cause the earth to blossom forth, whereas spiritual heat and light cause the human mind to blossom forth, and, therefore, this latter result being spiritual, consists in wisdom and intelligence. There is also a correspondence between these, and, therefore, the mind, in which charity is conjoined with faith, and faith with charity, is compared, in the Word, to a garden, and is also understood and signified by the garden of Eden; a point fully proved in the work entitled *Arcana Cœlestia*, published in London. It must be known, however, that unless the doctrine of charity is treated of after faith, what faith is cannot be understood; for it has been stated and proved, in the preceding chapter, that faith without charity is not faith, and that charity without faith is not charity, and that neither of them lives but from the Lord (n. 355-361); also that the Lord, charity, and faith, make one, like life, will, and understanding; and that if they are divided, all perish, and are destroyed like a pearl bruised to powder (n. 362-367); and further, that charity and faith are together in good works (n. 373).

393. It is an unalterable truth that faith and charity cannot be separated, if a man is to enjoy spiritual life and be saved. This is self-evident to everyone's understanding, even if he is not learned. When it is said that he who leads a good life, and believes aright, will be saved, who does not acknowledge the truth of the assertion, by a kind of interior perception, and a consequent assent of the understanding? And when it is said that, he who believes aright, and does not lead a good life, will also be saved who does not reject the assertion, it being just as offensive to the understanding as dirt is to the eye into which it falls? Every one in such a case, from an interior perception, thinks in this way, How can any one believe aright, who does not lead a good life? And what is believing then, but like a painted figure of faith, and not its living image? Similarly, when the statement is made that he who leads a good life, although he does not believe, will be saved, does not the understanding see clearly, and think, while considering this proposition, that it is without coherence, since to lead a good life is to live from God; for all good, which is really so, is from God? What then is to live well and not to believe, but like clay in the hand of the potter, which cannot be formed into any useful vessel in the spiritual kingdom, but only in the natural kingdom? Moreover, who does not see the contradiction in these two statements, that he who believes, but does not live well, will be saved, and that he that leads a good life, and does not believe, will be saved? Now because the nature of a good life, which is the life of charity, is at this day understood and yet not understood, it being understood naturally but not spiritually, this, therefore, shall be treated of, for it refers to charity.

I. THERE ARE THREE UNIVERSAL LOVES, THE LOVE OF HEAVEN, THE LOVE OF THE WORLD, AND THE LOVE OF SELF.

394. We commence with these three kinds, since they are the universal and fundamental of all, and charity has something in common with each of them. For the love of heaven means love to the Lord and love towards the neighbour; and because each of these has regard to use as its end, it may be called the love of uses. The love of the world is the love not only of riches and property, but also of everything that the world affords for the delight of the bodily senses; as beauty that pleases the eye, harmony the ear, fragrance the smell, softness the skin, delicacies that please the tongue; also becoming dress, convenient dwellings, and society; consequently all the enjoyments resulting from these and many other things. The love of self is the love not only of honour, glory, fame, and distinction, but also that of meriting and seeking office, and thus of ruling over others. Charity has something in common with each of these three kinds of love, because, in itself, it is the love of uses; for charity wishes to do good to the neighbour, and good is the same thing as use; and each of these loves regards uses as its ends,—the love of heaven

spiritual uses; the love of the world, natural uses, which may be designated civil uses; and the love of self, uses for the body, which may also be designated domestic, performed for itself, and for its own.

395. That these three loves are in every man from creation, and, therefore, from birth, and that they tend to perfect him, when rightly subordinate to one another, but to his destruction when such is not the case, will be proved in the next article. At present we shall merely remark, that those three loves are in right subordination when the love of heaven is the head, the love of the world the breast and abdomen, and the love of self the feet and soles of the feet. The human mind, as frequently stated above, is divided into three regions, from the highest of which a man regards God, from the second or middle the world, and from the third or lowest himself. Since this is the nature of the mind, it can be raised, and can raise itself, to God and heaven; it is also capable of extension in every direction laterally, because into the world, and its nature; and it is capable of being let downward, and of letting itself downward, to earth and to hell. In these respects mental vision is like that of the body, for the latter can look either upwards, round about, or downwards. The human mind is like a house 2 with three stories which communicate one with another by stairs; in the highest of these stories dwell angels from heaven, in the middle, men from the world, and in the lowest, genii. Where these three loves are rightly subordinated, a man can ascend or descend at pleasure; when he ascends to the highest story, he is in company with angels as an angel; when from this he goes down to the middle story, he is in company with men as a man-angel; and when from this he descends further, he is there in company with genii as a man of the world, and instructs, reproves, and subdues them. In the man in whom those three loves 3 are in due subordination, they are also so co-ordinated, that the highest love, which is the love of heaven, is inwardly in the second love, the love of the world, and thence in the third or lowest love, the love of self; and the love which is within directs at its pleasure that which is without. If, then, the love of heaven is inwardly in the love of the world, and by this, in the love of self, the man performs uses in each love, from the God of heaven. Those three loves in operation are like will, understanding, and action; the will enters by influx into the understanding, and there provides itself means by which action results. But more will be said on this subject in the following article, where it will be shown that those three loves, when they are rightly subordinated, perfect a man, but when not rightly subordinated to one another, they pervert and destroy him.

396. In order, however, that the contents of the present chapter, and of those that follow on the subjects of Free-Will, Reformation,

Regeneration, and so forth, may be presented clearly in the light of reason, it will be necessary to state some particulars concerning the will and the understanding; good and truth; love in general; the love of the world and the love of self, in particular; the external and internal man; the merely natural and sensual man. These subjects shall be expounded lest the rational sight of man, in the apprehension of what is to follow, should be, as it were, in a thick fog, and so should wander as through the streets of a city, till it cannot find the way home. For what is theology without the understanding, and if the latter is not enlightened when the Word is read, but as an unlit lamp in the hand, such as the five foolish virgins carried, who had no oil? We now proceed to the consideration of each subject in its order.

397. 1. "*The will and the understanding.*

1. A man is endowed with two faculties, which constitute his life; the one is called will, and the other understanding: they are distinct from each other, but so formed as to be one, and when they are one they are called the mind. These, therefore, constitute the human mind, and the whole life of man is there in its beginnings, and thence in the body. 2. As all things in the universe which are according to order have relation to good and truth, so all things in a man have relation to the will and the understanding, since good in him belongs to his will, and truth to his understanding; for these two faculties, or these two lives of man, are their receptacles and subjects, the will the receptacle and subject of all things pertaining to good, and the understanding of all things pertaining to truth. Goods and truths in a man have no other place of existence; the same is the case with love and faith; since love pertains to good, and good to love, faith is of truth, and truth of faith. 3. The will and the understanding also constitute man's spirit, for his wisdom and intelligence, his love and charity, and also his life in general, reside in these; the body is entirely subject to them. 4. Nothing is of more importance than to know clearly how the will and the understanding form one mind; for there is a marriage between them like that between good and truth. The nature of this marriage will be evident from what will be presently stated concerning good and truth, that as good is the very being of a thing, and truth its manifestation, so a man's will is the very being of his life, and the understanding is the manifestation of life derived from that being; for good, which is of the will, forms itself in the understanding, and so renders itself visible.

398. 2. "*Good and truth.*

1. All things in the universe that are in Divine Order, have relation to good and truth. There is nothing in heaven, or in the world, that does not relate to these two; this is because they both
2 proceed from God, from whom are all things. 2. From this it is evident how necessary it is for a man to know what good and

truth are, and how the one regards the other, and how the one is conjoined to the other. This knowledge is most necessary for the member of the church; for as all things of heaven have relation to good and truth, so also have all things of the church, because the good and truth of heaven are also the good and truth of the church. 3. It is according to Divine order for good and 3
truth to be conjoined, and not separated, in order that they may be one, and not two; for they proceed from God, and are conjoined in heaven, and, therefore, they must be conjoined in the church. The conjunction of good and truth in heaven is called the heavenly marriage, for all there are in this marriage. It is for this reason that heaven in the Word is compared to a marriage, and the Lord is called a Bridegroom and Husband, while heaven and the church are called the Bride and Wife. Heaven and the church are so called because those who are therein receive Divine good in truths. 4. The angels in heaven derive all their in- 4
telligence and wisdom from this marriage, but not from good separate from truth. It is the same with the members of the church. 5. Since the conjunction of good and truth is like 5
a marriage, it is evident that good loves truth, and that truth in return loves good, and that the one desires to be conjoined to the other. A member of the church, therefore, who has no such love and desire, is not in the heavenly marriage; consequently the church is not as yet in him; for the conjunction of good and truth constitutes the church. 6. There are many kinds of good; 6
in general there are spiritual and natural good; and these are both united in genuine moral good. As it is with goods, so it is with truths; because truths belong to good, and are the forms of good. 7. As it is with good and truth, so it is in the opposite 7
sense with evil and falsity; for as all things in the universe, that are according to Divine order, have relation to good and truth, so all things which are contrary to Divine order have relation to evil and falsity; and as good loves to be conjoined with truth, and truth with good, so evil loves to be conjoined with falsity, and falsity with evil; and also as all intelligence and wisdom have their birth from the conjunction of good and truth, so all insanity and foolishness spring from the union of evil and falsity. The conjunction of evil and falsity, interiorly considered, is not a marriage, but adultery. 8. Since evil and falsity are the 8
opposites of good and truth, it is plain that truth cannot be conjoined with evil, nor good with the falsity of evil. If truth is adjoined to evil, it becomes no longer truth, but falsity, for it is falsified; and if good is adjoined to the falsity of evil, it becomes no longer good, but evil, for it is adulterated. Nevertheless, falsity not of evil, can be conjoined with good. 9. No one who 9
from confirmation and life is in evil and its falsity, can know what good and truth are, because he believes his evil to be good and his falsity to be truth; but those who from confirmation

and life are in good and truth, are capable of knowing what evil and falsity are; because all good and its truth are heavenly, as to their essence, but all evil and its falsity are infernal, as to their essence; and every thing heavenly is in the light, while every thing infernal is in darkness.

399. 3. "*Love in general.*

1. A man's very life is his love, and such as is the love, such is the life; in fact such is the whole man. But it is the dominant or ruling love only, which makes the man. This love has many others subordinate to it, which are its derivatives. These appear under another form; but still they are all in the dominant love, and with it form one kingdom. This dominant love is as it were their king and head; it directs them; and, by them as mediate ends, it regards and intends its own end, which is the primary and ultimate of all; and this both directly and
2 indirectly. 2. The object of the dominant love is what a man loves above all things. What a man loves above all things is continually present in his thought, because it is in his will, and constitutes his veriest life. As for example; he who loves riches above all things, whether money or possessions, is continually turning over in his mind how he may get them; he rejoices greatly when he acquires them, and grieves deeply at their loss; for his heart is in them. He who loves himself above all things, considers himself in every thing; he thinks of himself, talks of himself, acts for the sake of himself; for his life is the life of self.

3 3. What a man loves supremely, this he regards in all things, even the minutest; it is latent in his will like the silent current of a river, sweeping and bearing him on even when he is acting in some other way; for it is that which animates him. It is this which one man seeks to discover, and also sees in another;
4 and by it he either leads him, or acts with him. 4. A man is wholly such as is the dominant principle of his life; by this he is distinguished from others; according to this his heaven is formed, if he is good, and his hell, if he is bad; it is, in short, his very will, his self-hood, and his nature; for it is the very being of his life. This cannot be changed after death, because
5 it is the man himself. 5. Everything that affords pleasure, satisfaction, and happiness, is from his dominant love, and is qualified by it; for what a man loves, that he calls delightful, because he feels it; but what he only thinks and does not love, he may also call delightful, but it is not the delight of his life. The delight of a man's love constitutes his good; and whatever is
6 undelightful is to him evil. 6. There are two kinds of love, from which, as from their very fountains, all the varieties of good and truth exist; and there are two kinds of love, from which all the varieties of evil and falsity exist. The two kinds of love from which all the varieties of good and truth exist,

are love to the Lord and love towards the neighbour; and the two kinds of love from which all the varieties of evil and falsity exist, are the love of self and the love of the world. The latter loves, when they predominate, are wholly opposed to the former. 7. The two kinds of love from which all the varieties 7
of good and truth exist, and which, as just stated, are love to the Lord and love towards the neighbour, constitute heaven in man, for they reign in heaven; and as they constitute heaven in him, they also constitute the church in him. The two kinds of love from which all the varieties of evil and falsity exist, and which, as just stated, are the love of self and the love of the world, make hell in man, for they reign in hell; and consequently they destroy the church in him. 8. The two kinds of love 8
from which are all the varieties of good and truth, and which, as just stated, are the loves of heaven, open and form the internal spiritual man, for they reside there; but the two kinds of love from which all the varieties of evil and falsity exist, and which, as just stated, are the loves of hell, when they are predominant, close up and destroy the internal spiritual man, and render a man natural and sensual, according to the extent and nature of their domination.

400. 4. "*The love of self and the love of the world in particular.*

1. The love of self consists in wishing well to oneself alone, and to no others except for the sake of self; not even to the church, one's country, any human society, or to a fellow-citizen. It will also do good only for the sake of reputation, honour, and glory; and unless these are seen in the good which is done to others, it is said in the heart, 'What does it matter? Why should I do this? What good will it be to me?' and so it is passed by. Whence it is evident that he who is in the love of self does not love the church, his country, society, his fellow-citizens, or anything truly good, but only himself and what relates to himself. 2. A man is in the love of self, when in what 2
he thinks and does he has no regard for the neighbour, thus none for the public, and still less for the Lord, but only for himself and those who belong to him. Consequently, when he does everything for the sake of himself and those who belong to him, and nothing for the public, except for the sake of appearance, or for the neighbour, except with a view to secure his favour, it is a sure indication of the love of self. 3. We use the 3
terms 'himself' and 'those who belong to him,' because he who loves himself, also loves those who belong to himself, particularly his children and grand-children, and in general all who act with him, whom he calls his friends; but his love for these is nothing but the love of himself, for he regards them as it were in himself, and himself in them. Among those whom he calls his friends, are also included all those who praise, honour, and pay court to him; others he looks upon as men, but with the eyes of his

4 spirit he regards them as little better than spectres. 4. A man is in the love of self who despises his neighbour in comparison with himself, and holds him as an enemy if he does not show him marks of favour, and pay him respect and attention. He is still more in the love of self who on that account hates and persecutes the neighbour; and still more, he who burns with revenge against him, and desires his destruction. Such at
5 length delight in cruelty. 5. The nature of the love of self may be plainly seen by a comparison with heavenly love. It is the nature of heavenly love, to love uses for the sake of uses, or the good for the sake of the good which a man does for the church, his country, society, or his fellow-citizens; but he who loves such things for the sake of himself, loves them just as he would his servants, because they serve him. It, therefore, follows that he who is in the love of self would have the church, his country, society, and his fellow-citizens serve him, rather than that he should serve them; he places himself above them, and them beneath himself.

6 6. Moreover, as far as a man is in heavenly love, which is to love uses and goods, and to have heartfelt enjoyment in the performance of them, so far he is led by the Lord; for it is this love in which the Lord is, and which is from Him. But so far as a man is in the love of self, he is led by himself, so far also he is led by his proprium, which is nothing but evil; for it is his hereditary evil which consists in loving one's self more than God
7 and the world in preference to heaven. 7. The love of self is also of such a nature, that in proportion as the reins are given to it, that is, so far as external restraints are removed—the fear of the law and its penalties, the loss of reputation, honour, gain, office, or life, it rushes on to such a degree as to desire universal dominion, not only over the world, but also over heaven, and in fact over God Himself. It knows neither bound nor end. Such a tendency lurks in every man who is in the love of self, although it may not be evident to the world, where it is held in check by the ties and restraints that have been named, and if an insuperable obstacle stands in its way, it remains quiescent till it is removed. It is owing to these things that those who are in this love, do not know that such a mad unbounded lust lies lurking within them. That this is the case, however, no one can help seeing in potentates and kings, who, not being subject to such checks, restraints, and insuperable obstacles, over-run, and as far as success attends them, subjugate, provinces and kingdoms, and aspire after unlimited power and glory. It is still more evident in the case of those who extend their dominion even to heaven, and transfer to themselves all the Lord's Divine power; these continually desire to possess more power.

8 8. There are two kinds of dominion, one that of love towards the neighbour, and the other that of the love of self. These two

kinds of dominion are direct opposites. He who rules from love towards the neighbour, desires the good of all, and loves nothing more than the performance of uses, and serving others—to serve others is to do good to them from good-will, and to perform uses—this is his love, and the joy of his heart. Such a person rejoices the more when he is raised to dignities, not on account of the dignities but because of the uses which he can more fully and more efficiently perform. Such is dominion in the heavens. But he who exercises dominion from the love of self, wishes good to none but himself and those who belong to him; while the uses which he performs are done merely for the sake of his own honour and glory, which he regards as the only uses; he serves others, in order that he may himself be served, honoured, and permitted to exercise dominion; he solicits dignities, not for the sake of the good which he may do, but that he may possess eminence and distinction, and thence be in the joy of his heart. 9. The love of dominion remains also 9
with every man after his life in the world; those who have exercised it from love towards the neighbour are then entrusted with dominion in the heavens; but then it is not they who rule, but the uses and goods which they love; and when these rule, it is the Lord who rules. On the contrary, those who have exercised dominion from the love of self, after life in the world, are made to abdicate, and are reduced to a state of servitude. From what has been said, it can now be understood who are in the love of self. It matters not how they appear externally, whether lifted up or humble; for the distinctions here noted are in the internal man, which the majority of men conceal, while they train the external to assume the appearance of love for the public good and the neighbour, and thus take on a false character. This also they do for the sake of self, knowing that the love of the public good and the neighbour affects all men interiorly, and that they will be esteemed accordingly. This love influences men, because heaven flows into it. 10. The evils which prevail 10
with those who are in the love of self are in general contempt of others, envy, enmity against those who do not favour their designs, hostility, hatred of various kinds, revenge, cunning, deceit, unmercifulness, and cruelty. And where there are such evils, there is also contempt of God and of Divine things, which are the truths and goods of the church; if they honour these, it is with the lips only, and not with the heart. As such evils result from the love of self, there are also similar falsities; for falsities are from evils.

11. The love of the world consists in the desire to appropriate 11
to ourselves, by any means whatever, the wealth of others, also in setting the heart on riches, and suffering the world to lead one away from spiritual love, which is love towards the neighbour, and thus from heaven. Those are in the love of the world who

wish to appropriate to their own use the goods of others by various means, especially those who use cunning and deceit, esteeming the neighbour's good as of no account whatever. Those who are in this love covet the goods of others, and, so far as the fear of the laws, or the loss of reputation on account of gain does not restrain them, they deprive them of their possessions,
12 in fact, they prey upon them. 12. The love of the world, however, is not opposed to heavenly love to such a degree as the
13 love of self; for the evils concealed in it are not so great. 13. The love of the world is manifold. There are the love of wealth for the sake of position, the love of position and dignities with a view to gain wealth, the love of wealth for various purposes of worldly pleasure, the love of wealth for its own sake only, which is the love of misers; and so forth. The end for which wealth is desired is called its use; and it is the end or use from which the love derives its character; for as is the love, such is the end
14 which it regards; other things serve it as means. 14. In a word, the love of self and the love of the world, are in direct opposition to the love of the Lord and the love of the neighbour; therefore the love of self and the love of the world, as described above, are infernal loves; they reign in hell, and also constitute hell with man. But love to the Lord and love towards the neighbour are heavenly loves; they also reign in heaven, and also constitute heaven with man.

401. 5. "*The internal and external man.*

1. Man has been so created that he can be, at one and the same time, in both the spiritual and the natural world. The spiritual world is where angels are, and the natural world is where men are. And because man has been so created, he possesses an internal and an external, the internal being that by which he is in the spiritual world, and the external that by which he is in the natural world. His internal is called the internal man, and his
2 external is called the external man. 2. Every man has both an internal and an external; but with a difference in the case of the good and the evil. With the good, the internal is in heaven and its light, and the external in the world and its light; this light is with them illuminated by the light of heaven, so that the internal and external act in unity, like cause and effect, or like prior and posterior; but with the evil the internal is in hell and its light, which light, compared with that of heaven, is thick darkness, while their external may be in light similar to that which the good enjoy. This case is, therefore, the reverse of the other. This is the reason why the evil, just as the good, can speak and teach about faith, charity, and God, but not, like the good,
3 from faith, charity, and God. 3. The internal is what is called the spiritual man, because it is in the light of heaven, and this light is spiritual; while the external is what is called the natural man, because it is in the light of the world, and this light is

natural. The man whose internal is in the light of heaven, and his external in the light of the world, is a spiritual man as to both; for spiritual light from the interior illuminates the natural light, and makes it its own; the case is the reverse with the wicked.
4. The internal spiritual man, considered in itself, is an angel of 4
heaven, and while living in the body, is also associated with angels, and, after its release from the body, comes among them. But the internal man, with the evil, is a satan, and also while in the body is associated with satans, and after separation from the body comes among them. 5. The interiors of the mind of those 5
who are spiritual men are actually raised towards heaven, for they look primarily to that; but the interiors of the mind of those who are merely natural are turned away from heaven, towards the world, because they look to that.

6. Those who have only a general idea of the internal and 6
external man, believe that it is the internal man that thinks and wills, and the external that speaks and acts, because thinking and willing are internal, while speaking and acting are external. But it must be understood, that when a man thinks and wills well concerning the Lord and the things which are the Lord's, and concerning the neighbour and the things that are the neighbour's, he then thinks and wills from a spiritual internal, because from the faith of truth and the love of good; but when a man thinks ill concerning them and wills ill to them, he then thinks and wills from an infernal internal, because from the faith of falsity and the love of evil. In a word, so far as a man is in love to the Lord and in love towards the neighbour, he is in a spiritual internal, and thinks and wills from it, and also speaks and acts from it; but so far as a man is in the love of self and the love of the world, he thinks and wills from hell, let his words and actions be what they may. 7. It is so provided 7
and ordered by the Lord, that so far as a man thinks and wills from heaven, the spiritual man is in process of being opened and formed; this opening is into heaven, even to the Lord, and this formation is according to those things that pertain to heaven. On the contrary, so far as a man thinks and wills, not from heaven, but from the world, the internal spiritual man is in process of being closed, and the external in that of being opened and formed; this opening is into the world, and this formation is according to those things that pertain to hell. 8. Those with whom the internal spiritual 8
man is opened to heaven and to the Lord, are in the light of heaven, and in enlightenment from the Lord, and consequently in intelligence and wisdom. These see truth from the light of truth, and have a perception of good from the love of it. But those with whom the internal spiritual man is closed, do not know what the internal man is, neither do they believe the Word, nor in a life after death, nor in the things that pertain to heaven and

the church; and as they are only in natural light, they believe nature to be from itself, and not from God; they see
9 falsity as truth, and perceive evil as good. 9. The internal and external here treated of, are the internal and external of man's spirit; his body is only a superadded external, within which the others exist; for the body does nothing from itself, but from the spirit which is in it. It must be understood that a man's spirit, after its separation from the body, retains the same capacity to think and will, speak and act, as before; thought and will are its internal, and speech and action are then its external.

402. 6. "*The merely natural and sensual man.*

Since few people know who are meant by sensual men, and what their character is, and yet it is important that this should be known, they shall, therefore, be described. 1. He is called a sensual man who judges all things by his bodily senses, and who believes nothing but what he can see with his eyes and touch with his hands, saying that such things are real, and denying this to all others; a sensual man, therefore, is in the
2 lowest degree a natural man. 2. The interiors of his mind, which see from the light of heaven, are closed, so that he there sees nothing of the truth pertaining to heaven and the church, because he thinks externally, and not interiorly from any
3 spiritual light. 3. And as he is in gross natural light, he is interiorly opposed to all things pertaining to heaven and the church, and yet exteriorly he can argue in favour of them, and that with a degree of ardour according to the authority obtain-
4 able by means of them. 4. Sensual men reason keenly and ingeniously, because their thought is so near their speech as to be almost in it, and as it were on their very lips; and also because they make all intelligence consist in speaking from the
5 memory only. 5. Some of them can confirm anything they please, and falsities with much ingenuity, which afterwards they believe to be truths; but their reasonings and confirmations are drawn from the illusions of the senses, by which the common people are captivated and persuaded.

6, 7 6. Sensual men are shrewd and crafty above all others. 7. The interiors of their minds are corrupt and filthy, because by
8 means of such things they communicate with the hells. 8. Those who are in the hells are sensual, and the deeper the hells in which they are, so much the more sensual are they; also the sphere of infernal spirits conjoins itself with man's sensuals from behind.
9 9. Since sensual men do not see any genuine truth in light, but reason and dispute about everything whether it is so; and as these disputes are heard at a distance like the gnashing of teeth, which is nothing but the collision of falsities one with another, and also of the falsity with truth, it is evident what is signified in the Word by 'gnashing of teeth.' The reason of this is, that reasoning from the illusions of the senses

corresponds to the teeth. 10. Learned and scholarly men, who 10
have deeply confirmed themselves in falsities, especially those
who have confirmed themselves against the truths of the Word,
are more sensual than others, though they do not appear so to
the world. Heresies have largely originated with such as were
sensual. 11. The hypocritical, the deceitful, the voluptuous, 11
the adulterous, the avaricious are, for the most part, sensual.
12. Those who reasoned from sensual things only, and argued 12
against the genuine truths of the Word, and thus of the church,
were called by the ancients serpents of the tree of the knowledge
of good and evil. Since sensual things are those that affect the
bodily senses, and are imbibed by means of the senses, it follows,
13. A man, by sensual things, communicates with the world, 13
and by rational things with heaven. 14. Sensual things
furnish those things from the natural world that are of ser- 14
vice to the interiors of the mind in the spiritual world. 15.
There are sensual things that minister to the understanding, 15
and these are the various things that are called physical; and
there are sensual things that minister to the will, and these
are the pleasures of the senses and of the body. 16. A
man has but little wisdom, unless his thought is raised above 16
sensual things. A wise man thinks above sensual things, and
when this is the case, he comes into clearer light (*lumen*),
and at length into the light (*lux*) of heaven, whence he has a
perception of truth, which constitutes true intelligence. 17.
This elevation of the mind above sensual things, and its with- 17
drawal from them, was known to the ancients. 18. If sensual
things are in the last place, a way is opened by their means 18
for the understanding, and truths are eliminated by a kind of
extraction; but if sensual things are put in the first place, that
way is closed by them, and the man does not see truths except
as in a mist, or as in the night. 19. Sensual things, with a wise
man, are in the last place, and are subject to more interior 19
things, but with an unwise man they are in the first place, and
rule. These are properly called sensual men. 20. A man has
sensual things in common with the beasts, and also such as they 20
have not. So far as any one thinks above sensual things, so
far he is a man; but no one can think in this way, and see the
truths of the church, unless he acknowledges God, and lives
according to His commandments; for it is God that elevates
and enlightens."

II. THOSE THREE LOVES, WHEN THEY ARE RIGHTLY SUBORDINATED, MAKE A MAN PERFECT; BUT WHEN NOT RIGHTLY SUBORDINATED, THEY PERVERT AND INVERT HIM.

403. Something shall first be said concerning the subordination of these three universal loves—the love of heaven, the love of the world, and the love of self; then concerning the influx and insertion of one into another; and lastly, concerning man's

state according to their subordination. These three loves are, in relation to each other, like the divisions of the body, the highest of which is the head; the middle, the breast with the abdomen; while the knees, the feet, and the soles of the feet form the third division. When the love of heaven makes the head, the love of the world, the breast with the abdomen, and the love of self, the feet with the soles of the feet, then man is in a perfect state according to creation; for then the two lower loves subserve the highest, just as the body and all its parts subserve the head. When, therefore, the love of heaven makes the head, it descends by influx into the love of the world, which consists chiefly in the love of riches, and by their means it performs uses; then by means of this love it descends into the love of self, which is chiefly the love of honours, and by means of these also it performs uses. Thus these three loves breathe uses by the influx of the one into the other. Who does not see
2 that when a man, from spiritual love—which is from the Lord, and is meant by the love of heaven—desires to perform uses, the natural man performs them by means of riches and other possessions, and the sensual man assists in its own function, and finds honour in producing them? Who cannot understand, also, that all a man's bodily works are done according to the state of his mind in the head, and that if the mind is in the love of uses, the body by means of its members performs them? And the reason of this is, that the will and understanding, in their beginnings are in the head, and in their derivatives in the body, just as a man's will is in his deeds, and his thought in his speech; and, comparatively, as the prolific principle of the seed is in all the parts of a tree, by means of which it produces fruits, which are its uses; or as fire and light, in a crystalline vase, which thereby becomes warm and shows the light through it. Moreover, the spiritual sight of the mind, and also the natural sight of the body, with him in whom these three loves are justly and rightly subordinated, from the light which flows in through heaven from the Lord, may be compared to an African fruit, which is transparent quite to its centre, where its seeds are stored. Something similar is meant by these words of the Lord: "The light of the body is the eye; if the eye be single (that is, good), the whole body is full of light" (Matt. vi.
3 22; Luke xi. 34). No man of sound reason can condemn riches or wealth, for, in the general body, they are like the blood in man; nor can he condemn the honours attached to offices, because they are the hands of a king, and the pillars of society, provided their natural and sensual loves are subordinated to spiritual love. There are also administrative offices in heaven, and dignities attached to them; but those who fill them, love nothing more than to perform uses because they are spiritual.

404. A man, however, puts on an entirely different state if the love of the world, or of riches, forms the head, that is, if it is the reigning love; for then the love of heaven is banished from the head, and takes up its abode in the body. The man who is in this case prefers the world to heaven; he worships God, indeed, but from merely natural love, which places merit in all worship; he also does good to the neighbour, but with a view to receive recompense. To such persons the things of heaven are like garments, which make them appear bright and shining before the eyes of men, but dusky before the eyes of angels; for when the love of the world possesses the internal man, and the love of heaven the external, then the former love obscures all things of the church, and hides them as under a veil. There is, however, much variety in this love; it is worse as it verges towards avarice; in this the love of heaven grows black; so, too, it verges towards pride and pre-eminence over others from the love of self. But it is different if it inclines to prodigality; it is less hurtful if it looks to the world's attractions, such as palaces, luxurious surroundings, rich clothing, servants, horses and carriages, with pompous display and so on; for the nature of any love is determined by the end which it intends and regards. This love may be compared to a crystal of a blackish hue, which absorbs the light, and variegates it only into dusky and faint colours. It is also like a mist or a cloud which intercepts the rays of the sun; or like new unfermented wine, which is pleasant to the taste, but disturbs the stomach. A person under the influence of this love, when viewed from heaven, appears like a hunch-back walking with his head inclined and looking on the ground, and who, if he lifts his head towards heaven, strains the muscles of his back, and presently relapses into a stooping posture. Such persons were called by the ancients in the church Mammons, and by the Greeks Plutos.

405. But if the love of self or the love of ruling forms the head, then the love of heaven passes through the body to the feet; and thus, as that love increases, the love of heaven descends through the ankles to the soles of the feet; and if it increases still further, it then passes through the shoes, and is trampled under foot. There is a love of ruling arising from the love of the neighbour, and there is a love of ruling from the love of self. Those who are in the former love, seek dominion for the purpose of promoting public and private uses; to these, therefore, authority is also entrusted in the heavens. Emperors, kings, dukes, and all such [2] as are born and educated for positions of authority, if they humble themselves before God, are sometimes less in the love of ruling from the love of self than those of low origin, and who from pride seek pre-eminence. But with those who are in the love of dominion arising from the love of self, the love of heaven is like a bench, on which, on account of the common people, they

rest their feet, which, however, when such are not present, they throw into a corner, or cast out of doors. The reason of this is, that they love themselves alone, and consequently immerse their wills and thoughts in their proprium, which, in itself, is hereditary evil, and this is diametrically opposite to the love of heaven.
3 The evils which pertain to those who are in the love of ruling from the love of self are in general these: contempt of others, envy, enmity against those who do not favour them, hostility on that account, hatred, revenge, unmercifulness, harshness, and cruelty; and where there are such evils, there also is contempt of God and of Divine things, which are the truths and goods of the church; if they esteem these, it is with their lips only, lest they should be denounced by the ecclesiastical order and censured by the rest.
4 But this love is one thing with the clergy and another with the laity. With the clergy, this love climbs upwards when the opportunity is given it, until they desire to be gods; but with the laity it increases until they seek to be kings; thus does the
5 phantasy of this love carry away their minds. Since the love of heaven, with a perfect man, holds the highest place, and forms, as it were, the head of the loves that follow, while the love of the world is below it, and is like the breast below the head, and the love of self is beneath this like the feet, it follows, that if the love of self were to form the head, it would totally invert the man, in which case he would appear to angels like a person lying with his head bent towards the ground, and his back towards heaven; and, in the act of worship, he would appear to be on his hands and feet, and to dance like a panther's cub. Moreover, such persons would appear like beasts of various forms with two heads, one above being the face of a wild animal, another, below, a human face, the latter of which would be continually thrust forward by the upper one, and forced to kiss the ground. All these are sensual men, and are such as have been described above (402).

III. EVERY MAN INDIVIDUALLY IS THE NEIGHBOUR WHO OUGHT TO BE LOVED, BUT ACCORDING TO THE NATURE OF HIS GOOD.

406. Man is born not for himself, but for others, that is, not to live for himself alone, but for others; otherwise, society could not be held together, and no good could exist in it. It is a common saying that every man is neighbour to himself; but the doctrine of charity teaches how this is to be understood. Every one must provide himself with the necessaries of life, as food, clothing, a dwelling, and other things, which civil life demands; and this not only for himself, but also for his family; and not only for the time present, but also for the future; for otherwise, being in want of all things, he would not be in a state to exercise charity. But in what way a man ought to be a neighbour to himself, may be evident from the following. Every man ought to provide proper food and clothing for his body; this must be the first object of his care: but to the end that there

may be a sound mind in a sound body, every one ought to provide the mind with its food, that is such things as belong to intelligence and judgment, and this in order that he may be in a state to serve his fellow-citizens, his country, the church, and thus the Lord. He who does this provides for himself to eternity. Hence it is plain what is first in time, and what is first in end; and that the first in end is that to which all things look. This case is like that of one who is building a house; he first lays the foundation; but the foundation is laid for the purpose of a house; and the house is built for residence. He who believes that he is neighbour to himself in the first place or primarily, is like a man who regards the foundation as the end, and not the house itself as a place of abode; whereas a place of abode is the first and ultimate end, while the house with its foundation is only the means to that end.

407. We will now say what is meant by loving the neighbour. To love the neighbour is not only to will and do good to a relative, a friend, and a good man, but also to a stranger, an enemy, and a bad man. Charity, however, is exercised in a different way towards the former from what it is towards the latter. Towards a relative and a friend it is shown in the form of direct benefits; but towards an enemy and a wicked person, by indirect benefits, as by exhortation, discipline, and punishment, and thus by correction. This can be illustrated as follows:—A judge, who according to law and justice punishes an evil-doer, loves the neighbour; for so he subjects him to discipline, and consults the welfare of the citizens, by securing them against harm from him in the future. Every one knows that a father shows his love towards his children by correcting them when they do wrong; on the other hand, if he does not correct them he loves their faults; and such love cannot be called charity. So again, if anyone resists an insulting enemy, and in self-defence either beats him, or delivers him to the judge so as to prevent injury to himself, yet with a disposition to befriend the man, in this case he acts from charity. Wars, which have for their end the defence of one's country and the church, are not inconsistent with charity; the end for which they are undertaken will show whether they are attended with charity or not.

408. Since then charity, in its origin, consists in good-will, and good-will has its seat in the internal man, it is plain that when anyone who has charity resists an enemy, punishes the guilty, and chastises the wicked, he does so by means of the external man, and consequently, when he has done it, he returns into the charity which is in the internal man, and then as far as he can, or as far as it is useful, he wishes him well, and, from good-will, does good to him. But those who have real charity have zeal for what is good; and zeal in the external man may seem like anger and flaming fire, yet on the repentance of the

adversary, it is instantly extinguished and appeased. It is otherwise with those who have no charity; their zeal is anger and hatred, for their internal man is heated and set on fire by these evil passions.

409. Before the Lord came into the world, scarcely anyone knew what the internal man and charity were. This is why He so frequently inculcated brotherly love or charity; and this makes the difference between the Old Testament or Covenant and the New. That good ought to be done to an adversary and an enemy, the Lord taught in Matthew: "Ye have heard that it hath been said, to them of old time, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father who is in heaven" (Matt. v. 43-45). And when Peter asked Him, "How often shall my brother sin against me, and I forgive him? Until seven times? Jesus saith unto him, I say not unto thee, Until seven times, but until seventy times seven" (xviii. 21, 22). I have also heard from heaven, that the Lord forgives every man his sins, and never punishes for them, and does not even impute them, because He is Love itself and Good itself; but that nevertheless sins are not on this account wiped out: for that can only be done by repentance. For since the Lord said to Peter, that he should forgive until seventy times seven, what will not the Lord do?

410. Since charity itself resides in the internal man, where it is good-will, and thence passes into the external man, where it manifests itself in good deeds, it follows that the internal man ought to be the object of love, and from that the external; consequently, that a man ought to be loved according to the quality of the good which is in him; therefore good itself is essentially our neighbour. This may be illustrated thus:—when anyone selects a steward for his house, or a servant from three or four, does he not examine the internal of the man, and choose a sincere and faithful person, and love him accordingly? So, too, a king or a magistrate, from three or four persons, would select one qualified for an office, and reject one not competent, whatever his looks might be, although his words and his
2 deeds might be in his favour. Since, therefore, every man is the neighbour, and there is an infinite variety of men, and every one ought to be loved as a neighbour according to his good, it is evident that there are genera and species, and also degrees, of love towards the neighbour. Now, since the Lord ought to be loved above all things, it follows, that the degrees of love towards the neighbour ought to be estimated by love towards the Lord, consequently by the proportion in which the Lord is received by our neighbour, or in which he possesses anything from

the Lord; for in that same proportion he is in the possession of good, all good being from the Lord. As, however, these 3 degrees are in the internal man, and this seldom manifests itself in the world, it is enough that the neighbour be loved according to the degrees with which one is cognisant. But these degrees are clearly perceived after death; for there the affections of the will, and the thoughts of the understanding therefrom, make about all a spiritual sphere, which is made sensible in various ways. That spiritual sphere, however, in the world, is absorbed by the material body, and incloses itself within the natural sphere, which then flows out from man. There are degrees of love towards the neighbour, as is evident from the Lord's parable concerning the Samaritan, who showed mercy to the man that was wounded by thieves, whom the priest and Levite saw, and passed by; and when the Lord inquired which of the three seemed to have been neighbour, it was answered, "He that showed mercy" (Luke x. 37).

411. It is written, "Thou shalt love the Lord above all things, and the neighbour as thyself" (Luke x. 27). To love the neighbour as oneself, is, not to despise him in comparison with oneself, and to deal justly with him, not judging evil of him. The law of charity laid down and given by the Lord is this: "Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets" (Matt. vii. 12; Luke vi. 31, 32). Thus do they love the neighbour, who are in the love of heaven; while those who are in the love of the world, love him from worldly motives, and for the sake of the world; and those who are in the love of self love the neighbour from self, and for the sake of self.

IV. MAN, COLLECTIVELY, OR AS A SMALLER OR LARGER SOCIETY, AND MAN FORMED OF SOCIETIES, THAT IS, ONE'S COUNTRY, IS THE NEIGHBOUR THAT OUGHT TO BE LOVED.

412. Those who do not know what the word neighbour means in its true sense, suppose that man individually only is the neighbour, and that to confer benefits upon him is to love him. But the term neighbour, and love to him, have a wider meaning, for this meaning grows in proportion to the number of men covered by the term. Who cannot see that to love a body of men, consisting of many individuals, is to love the neighbour more than to love a single individual of that body? Therefore a smaller or greater society is the neighbour, because it is man collectively. From this it follows that he who loves a society, loves those of whom the society consists; therefore, he who wishes well to, and does good to, a society, consults the good of the individuals in it. A society is like one man; and the individuals that compose it form, as it were, one body, and are distinct one from another like the members in one body. The Lord, and from Him the angels, when they look down upon the

earth, see a whole society as one man, and its form as resulting from the character of the members that compose it. I have also been permitted to see a particular society in heaven altogether as one man, in stature like that of a man in the world.
2 That love towards a society is a fuller love to the neighbour than love towards a single or individual man, is evident from this, that positions of dignity are assigned to governors in proportion to the number of societies subject to their government, and honours are attached to them according to the extent of the uses they perform. For there are in the world higher and lower offices, subordinated according to the more or less general government of societies; he whose authority is the most general is the king; and every one has remuneration, glory, and the love of the community, in proportion to the extent of his
3 duties and the goods of use which he performs. But the rulers of the present age can perform uses, and consult the good of society, and yet not love the neighbour; as is the case with those who perform uses and consult the good of society on account of themselves and the world, for the sake of appearances, or that they may be deemed worthy to be raised to higher dignities. Such persons, although they are not discerned in the world, are yet discerned in heaven; wherefore, while those who have promoted use from love to the neighbour are exalted as rulers over heavenly societies, and enjoy honour and glory, yet they do not set their hearts on these. But those who have performed uses from the love of the world and of self are rejected.

413. Love towards the neighbour exercised towards man individually, differs from the same love when shown to mankind collectively or a society, as the function of a private citizen differs from that of a public magistrate, or that of a magistrate from that of a duke. The difference also is the same as between him who traded with two talents and him who traded with five (Matt. xxv. 15-31); or that between the value of a shekel and that of a talent; or that between the profit from a single vine compared with that from a whole vineyard, or from a single olive-tree compared with that from a whole oliveyard, or from a single fruit tree compared with that from a whole orchard. Love towards the neighbour also ascends in man to a sphere more and more interior, and as it ascends he loves a society more than an individual man, and his country more than a society. Now, since charity consists in wishing well and thence in doing well, it follows, that it is to be exercised towards a society almost in the same manner as towards an individual; but in one way towards a society of good men, and in another towards a society of wicked men. Towards the latter charity is to be exercised according to natural equity; towards the former according to spiritual equity; but of these two kinds of equity we shall speak elsewhere.

414. One's country is the neighbour more than a society, because it consists of many societies, consequently the love towards it is of a more extensive and higher kind: moreover, to love one's country is to love the public welfare. A man's country is the neighbour, because it is like a parent; for there he was born; it has nourished and still nourishes him; it has protected, and still protects him from injury. Men are bound from love to do good to their country according to its needs, some of which are natural and some spiritual. Natural needs regard civil life and order; and spiritual needs regard spiritual life and order. That every man is bound to love his country, not as he loves himself, but more than himself, is a law inscribed on the human heart; whence the universal saying, to which every upright man subscribes, that if ruin threatens one's country from an enemy or any other source, it is noble to die for it, and it is glorious for a soldier to shed his blood in her defence; this is a common saying, because to such a degree ought one's country to be loved. It is to be noted that those who love their country, and render it good services from good-will, after death, love the Lord's kingdom, for that is their country there, and those who love His kingdom, love the Lord, because the Lord is the all in all of His kingdom.

V. THE CHURCH IS THE NEIGHBOUR THAT IS TO BE LOVED IN A HIGHER DEGREE, AND THE LORD'S KINGDOM IN THE HIGHEST DEGREE.

415. As a man is born for eternal life, and is introduced into it by the church, therefore he is to love the church as the neighbour in a higher degree; for it teaches the means that lead to eternal life, and introduces him into it, leading him to it by means of the truths of doctrine, and introducing him into it by means of the goods of life. It is not meant that the priesthood is to be loved in a higher degree, and from it the church, but that the good and truth of the church is to be loved, and the priesthood on their account, since this only serves, and should be honoured according to its service. The church is the neighbour that ought to be loved in a higher degree, thus even above one's country, because a man is initiated by his country into civil life, and by the church into spiritual life, which distinguishes a man from mere animal life. Moreover, civil life is temporal, and comes to an end, and is then as if it had never existed; whereas spiritual life is eternal, for it has no end and may, therefore, be said to have real being, but the former may be designated non-being. The difference is like that between finite and infinite, between which there is no comparison, for what is eternal is infinite in respect to time.

416. The Lord's kingdom is the neighbour, that ought to be loved in the highest degree, because by the Lord's kingdom is meant the church throughout the earth, called the communion

of saints, and heaven is also meant by it. He, then, who loves the Lord's kingdom, loves all those throughout the whole world who acknowledge the Lord, and live in faith towards Him and in charity towards the neighbour; and he loves also all who are in heaven. Those who love the Lord's kingdom love the Lord above all things, and are thus in love to God more than others; for the church in the heavens and on earth is the Lord's body, the members thereof being in the Lord, and the Lord in them. Love, therefore, towards the Lord's kingdom is love towards the neighbour in all its fulness; for those who love His kingdom not only love the Lord above all things, but also the neighbour as themselves. For love to the Lord is a universal love, and is, therefore, in everything that belongs to spiritual life, as well as in everything that belongs to natural life generally and particularly. For this love has its seat in the highest things in man, and the highest descend by influx into the lower, and vivify them; just as the will enters into everything of the intention, and of action therefrom, and as the understanding enters into the whole of thought, and into speech therefrom, therefore the Lord says, "Seek ye first the kingdom of the heavens, and its righteousness, then all things shall be added unto you" (Matt. vi. 33). The kingdom of the heavens is the Lord's kingdom, as is plain from this passage in Daniel: "Behold, one as the Son of man coming with the clouds of the heavens; and there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (vii. 13, 14).

VI. To love the neighbour is, strictly, not to love the person, but the good that is in the person.

417. Who does not know that a man is not a man because he has a human face and body, but from the wisdom of his understanding, and the goodness of his will, the quality of which, in proportion to its elevation, causes him to be the more a man? A man at his birth is more a brute than any animal, but he becomes a man by instruction of various kinds, by the reception of which his mind is formed; and a man is what his mind is. There are some beasts whose faces resemble man's, but have not the faculty of understanding, or of acting from understanding, for they act from the instinct which is excited by their natural love. There is a difference too in this respect, that the beast expresses the affections of its love only by sounds, whereas man expresses his affections when formed into thought, by means of speech. Again, a beast looks with its face to the ground, but a man with his face upwards towards heaven, and in all directions round about him. From which we conclude that a man is a man only so far as his speech proceeds from sound reason, and he looks to his abode in heaven; and that

he is not a man so far as he speaks from perverted reason, and looks only to his abode in the world. Yet even such are men, not actually, but potentially; for every one has the power to understand what is true, and to will what is good; but so far as he is not willing to do good, and to understand truth, he can in externals counterfeit and ape a man.

418. Good is the neighbour because good belongs to the will, and the will is the esse of a man's life. Truth in the understanding is also the neighbour, but only so far as it proceeds from good in the will; for good in the will forms itself in the understanding, and there renders itself visible in the light of reason. That good is the neighbour is evident from common experience. Who loves a person except from the quality of his will and understanding, that is, according to what is good and just in him? As for example, who loves a king, a prince, a duke, a governor, a consul, or any magistrate, or any judge, except from justice and the judgment shown in their speech and actions? Who loves a prelate, a minister of the church, or a canon, except for their learning, integrity of life, and zeal for the salvation of souls? Who loves the general of an army, or any officer under him, but for his courage, united with prudence? Who loves a merchant but for his honesty? Who loves a workman and servant, but for their fidelity? Nay, who cares for a tree except for its fruit, the soil but for its fertility, a stone but for its precious character, and so on? And, what is remarkable, not only does an upright man love what is good and just in another, but a man who is not upright does so too, because he is in no fear in his dealings with one of such a character, of losing his reputation, honour, or wealth. But the love of good with one who is not upright is not love of the neighbour; for he does not love another interiorly, except so far as he is of service to him. But to love the good in another from good in oneself is genuine love towards the neighbour; for in this case the goods embrace and are conjoined.

419. He who loves good because it is good, and truth because it is true, loves the neighbour pre-eminently; for he loves the Lord, who is good itself and truth itself. The love of good and thence of truth, and so of the neighbour, is from no other source; thus love towards the neighbour is formed from a heavenly origin. Whether we speak of use or of good, it is the same thing; therefore to perform uses is to do goods; and according to the quantity and quality of the use in the goods, so far goods are goods in quantity and quality.

VII. CHARITY AND GOOD WORKS ARE TWO DISTINCT THINGS, LIKE WILLING WHAT IS GOOD AND DOING WHAT IS GOOD.

420. With every man there is an internal and an external. His internal is what is called the internal man, and his external what is called the external man. He who does not know what the internal man is and what the external, may suppose that

it is the internal man which thinks and wills, and the external which speaks and acts. It is true, indeed, that speech and action belong to the external man, and thought and will to the internal; but yet these are not what essentially constitute the external and internal man. According to the common idea man's mind is the internal man. But the mind is divided into two regions; one, which is higher and more interior, is the spiritual region; and the other, which is lower and more exterior, is the natural region. The spiritual mind looks principally into the spiritual world, and has for its objects such things as are therein, whether they are such as are in heaven or such as are in hell; for both are in the spiritual world. But the natural mind is chiefly concerned with the natural world, and has for its objects such things as are in that world, whether they are good or evil. All man's action and speech proceeds from the lower region of the mind directly, and indirectly from its higher region, since the lower region of the mind is nearer to the bodily senses, and the higher more remote from them. Man's mind is thus divided, because he was created to be spiritual and at the same time natural, and thus a man, and not a beast. From this it is evident that the man who primarily regards the world and himself is an external man, because he is natural, not only in body, but also in mind; and that the man who primarily regards the things of heaven and the church, is an internal man, because he is spiritual, both in mind and body. He is spiritual even as to the body, because his actions and speech proceed from the higher mind which is spiritual, through the lower which is natural; for it is well known that effects proceed from the body, and the causes which produce them from the mind, and that the cause is altogether in the effect. That the human mind is thus divided is clear from this fact, that man has the power to play the part of a dissembler, a flatterer, a hypocrite, or an actor, and that while assenting to what another says he may hold it in ridicule. The one he does from the higher mind, the other from the lower.

421. From this it may be seen how it is to be understood that charity and good works are distinct, like willing what is good and doing what is good; that is, they are formally distinct, like the mind which thinks and wills, and the body by which the mind speaks and acts; and they are essentially distinct, because, as shown above, the mind is divided into two regions, an interior which is spiritual, and an exterior which is natural. If works, therefore, proceed from the spiritual mind, they proceed from its willing well, which is charity; but if from the natural mind, from a willing well, which is not charity although it may appear like charity in its external form, still it is not charity in its internal form; and charity in the external form only bears the appearance of charity, but does not possess its essence. This may be illustrated by a comparison with seeds sown in the

ground. From each seed there sprouts forth a young shoot useful or useless, according to the nature of the seed. It is similar with spiritual seed, which is the truth of the church from the Word; from this doctrine is formed, which is useful if from genuine truths, useless if from truths falsified. The same is the case with charity from willing well, whether it is for the sake of self and the world, or for the sake of the neighbour in a restricted or a broad sense. If for the sake of self and the world, it is not real charity; but if for the sake of the neighbour, it is real. More, however, may be seen on this subject in the chapter on Faith, particularly in the articles where it is shown that *Charity is to will well, and good works are to do well, from willing well* (n. 374); and that *Charity and faith are mere mental and perishable things, unless they terminate in works, and co-exist in them, whenever it is possible* (n. 375, 376).

VIII. CHARITY ITSELF IS TO ACT JUSTLY AND FAITHFULLY IN THE OFFICE, BUSINESS, AND EMPLOYMENT IN WHICH ANYONE IS ENGAGED, AND WITH WHOMSOEVER HE HAS ANY DEALINGS.

422. Charity itself is to act justly and faithfully in whatever office, business, and employment anyone is engaged, because everything done under such circumstances is of use to society, and use is good, and good understood apart from personality is the neighbour; and it was shown above that not only individual men, but also a society of men, and one's country itself, are the neighbour. For example: A king who sets his subjects an example of well-doing, as he is desirous that they should live according to the laws of justice, recompenses those who do so, regards every one according to his merit, defends them against injuries and invasions, acts as the father of his kingdom, and consults the general prosperity of his people; charity is in his heart, and his deeds are good works. A priest who teaches truths from the Word, and by them leads to the good of life and so to heaven, because he consults the welfare of the souls of the people of his church, is pre-eminently in the exercise of charity. A judge who judges according to justice and law, and not for reward, friendship, or relationship, consults the good of society and of men individually; of society, because it is thus kept in obedience to law and in the fear of transgressing it, and of individuals, because justice triumphs over injustice. A merchant if he acts from sincerity, and not from deceit or fraud, consults the good of his neighbour with whom he has business. The same is true of a workman or artificer, if he does his work uprightly and sincerely, and not fraudulently and deceitfully. It is the same with the rest, as captains and sailors, farmers and servants.

423. This is charity itself, because charity may be defined as doing good to the neighbour daily and continually, and not only to the neighbour individually, but also collectively; and

this can be done only by means of what is good and just in the office, business, and work in which anyone is engaged, and with whomsoever he has any dealings; for this he does daily; and when this is not the case it is still continually present in his mind, and is the object of his thoughts and intentions. He who thus practises charity, becomes more and more charity in form; for justice and fidelity form his mind, and their exercise his body; so that in process of time, from the form thus acquired, he wills and thinks nothing but what has some relation to charity. Such persons at length become like those of whom it is said in the Word, that they have the law written in their hearts. They also place no merit in their works, for they never think of merit, but only of duty, which a good citizen is bound to perform. A man, however, of himself cannot at all act from spiritual justice and fidelity; for every one derives from his parents an hereditary disposition to do what is good and just for the sake of himself and the world, and not for the sake of what is good and just. Only those, therefore, who worship the Lord, and act from Him while they act from themselves, attain to spiritual charity, and are imbued with it by exercise.

424. There are many who act justly and faithfully in their occupation, and although they thus perform works of charity, still do not possess any charity in themselves. These are those in whom the love of self and the world predominates, and not the love of heaven; and if perchance this latter love is present, it is beneath the former, like a servant under his master, a common soldier under his officer, or a porter standing in the doorway.

IX. THE BENEFACTIONS OF CHARITY ARE GIVING TO THE POOR AND RELIEVING THE NEEDY, BUT WITH PRUDENCE.

425. It is necessary to distinguish between the duties of charity and its benefactions. By the duties of charity are meant those exercises which proceed immediately from charity itself, and which, as just shown, belong primarily to one's occupation. But by the benefactions of charity are meant those aids and helps which are outside the ordinary duties of one's occupation. They are called benefactions, because in the doing of them a man is left to his own freedom and good pleasure, and, when done, they are regarded by the recipient simply as benefits conferred upon him, and they are dispensed according to the reasons and intentions which influence the mind of the benefactor. It is a prevailing idea that charity consists solely in giving to the poor, relieving the needy, providing for widows and orphans, contributing towards the building of hospitals and infirmaries, asylums, orphans' homes, and especially churches, and towards their decorations and revenues. But many of these things are not connected with charity, but are extraneous to it. Those who make charity itself consist in such benefactions, cannot but place merit in such works; and although they profess that they

do not place any merit in them, still a belief in their merit lurks within. This is very evident after death; for they then begin to reckon up their works, and to demand salvation as a reward. But inquiry is then made as to the origin of their works, and their resulting quality; and if it is found that they proceeded from vain-glory, a desire for fame, mere munificence, friendship, natural disposition only, or hypocrisy, they are then judged according to their origin; for the quality of the origin is in the works. But true charity proceeds from those who are imbued with it from justice and judgment in the works which they do without regard to recompence as an end, according to the Lord's words in Luke (xiv. 12-14). These also call such things as have been mentioned above benefactions, and also obligations although they pertain to charity.

426. It is well known that some who have done such beneficent acts as appear to the world like charity, imagine and believe that they have been practising works of charity, and regard them, as many look upon papal indulgences, as things on account of which they are purified from their sins, and are to be gifted with the kingdom of heaven, like the truly regenerate, when nevertheless they make light of adultery, hatred, revenge, fraud, and in general the lusts of the flesh, which they indulge in at pleasure. But in such a case what are their good works, but like painted images of angels in the company of devils? or like boxes made of azure stone, which are within full of snakes? But it is quite different where those beneficent acts are done by those who shun the above-mentioned evils as hateful to charity. But in truth those acts, particularly the giving of alms to poor persons and to beggars, are advantageous in many ways; for by these acts boys and girls, servants, and maids, and, in general, all persons of simple character, are initiated into charity, such works being its externals, introductory to the offices of charity; for they are its rudiments which, at the time of doing them, are like unripe fruits. But with those who are afterwards perfected by right knowledge respecting charity and faith, they become like ripe fruit; and then they regard their former works, which were done in simplicity of heart only, as what was due from them.

427. At the present day such benefactions are believed to be the proper deeds of charity, meant in the Word by good works, because charity is often described in the Word as giving to the poor, relieving the needy, and providing for widows and orphans. But hitherto it has not been known that the Word, in the letter, makes mention of such things only as form the external, indeed, the most external things of worship, and that they signify spiritual things, which are internal, as may be seen above in the chapter on The Sacred Scripture (n. 193-209). From this it is evident that those called the poor, needy, widows, and

orphans, mean such as are so spiritually. By the poor are meant those who have no knowledge of truth and good, as may be seen in *The Apocalpyse Revealed* (n. 209), and by widows those who are without truths, and yet desire them (n. 764), and so on.

428. Those who are naturally compassionate, and do not make their natural disposition spiritual by acting according to true charity, believe that charity means giving to any poor person, and relieving every one that is in need, without previously inquiring whether the needy person is good or bad; for they say that such inquiry is needless, since God regards only the help and the alms. Such, however, after death are carefully distinguished, and are separated from those who have done benefactions of charity prudently; for those who have done them from that blind idea show kindness to the bad and good alike; the consequence of which is, that the wicked are assisted in their disposition to do wickedly, and to turn the kindnesses they receive into means of injuring the good, wherefore those benefactors are ultimately the cause of mischief to the good. For to perform a beneficent act to an evil-doer is like giving bread to a devil, which he turns into poison; for all the bread in a devil's hand is poison, or if it is not, he turns it into poison, by using good deeds as allurements to evil. It is also like offering a sword to an enemy, with which he may kill some one; or like giving a shepherd's crook to a man-wolf that he may lead the sheep to pasture, which he no sooner receives than he drives them from the pasture into desert places, and there slaughters them; or it is like giving a robber a post of authority, whose only object and thought is plunder, according to the abundance and value of which, he dispenses the laws and executes judgment.

X. THERE ARE PUBLIC, DOMESTIC, AND PRIVATE DUTIES OF CHARITY.

429. *The benefactions of charity and the duties of charity* are distinct from each other, like things done from free-will, and those which are done from necessity. By the duties of charity, however, we do not here mean the duties belonging to any offices in a kingdom or commonwealth. As in the case of a minister, that he ought to fulfil the office of administration, or of a judge, that he ought to judge, and so on; but by the duties of charity we mean the duties which every one has to perform, whatever his function. Such duties have, therefore, a different origin, and flow from another will, and are, therefore, done from charity by those who are in charity, and, on the contrary, not from charity by those who are not in charity.

430. *Public duties of charity* are especially the payment of imposts and taxes, which ought not to be confounded with the duties arising from offices or functions. These are paid with a different disposition of heart by those who are spiritual and by those who are merely natural. Those who are spiritual pay

them from good-will, because they are collected for the preservation and protection of their country and the church, and also for the administration of government by proper officers and governors, to whom salaries and stipends are paid out of the public treasury. Therefore, those to whom their country and the church are the neighbour, pay such debts unreluctantly and with a willing mind, and consider it iniquitous either to withhold them or to use deceit. But those to whom their country and the church are not the neighbour, pay them with a reluctant and unwilling mind, and as often as they have an opportunity they defraud and pilfer; for they regard only their own house and their own flesh as the neighbour.

431. *Domestic duties of charity* are those of a husband to his wife, and of a wife to her husband; of a father and mother to their children, and of children to their parents; also of a master and mistress to their servants of either sex, and of servants to their master and mistress. The duties relating to the education of children and the government of families are so numerous that it would require a volume to enumerate them. Every man is led to discharge these duties from a love different from that which moves him in his ordinary occupation; those of a husband towards his wife, and of a wife towards her husband, are from and according to conjugial love; those of a father and mother towards their children, are from the love implanted in every one, called parental love; and those of children towards their parents, from and according to another kind of love, closely connected with obedience from a principle of duty. The duties of a master and mistress to their servants partake of the love of authority, which varies according to the state of each one's mind. But conjugial love, and love towards children, with their 2
several duties and the discharge of them, are not productive of love towards the neighbour, like the fulfilment of the duties which belong to one's employment: for the love called parental exists equally with the bad and the good, indeed it is sometimes stronger with the bad; and it is also found among birds and beasts, in which charity cannot be formed. It is a well known fact that it exists with bears, tigers, and serpents as much as with sheep and goats, and with owls as much as with doves. As to 3
what particularly regards the duties of parents to their children, there is an intrinsic difference in this respect in the case of those who are in charity and those who are not, although externally the duties may appear similar. In the case of those who are in charity, that love is joined with love towards the neighbour and with love to God; and such parents love their children according to their morals, virtues, pursuits, and qualifications for serving the public; but with those who are not in charity, there is no conjunction of charity with the love called parental love; so that many of them love wicked, immoral, and crafty

children more than those who are good, moral, and prudent, and thus those who are useless to the public more than those who are useful.

432. *Private duties of charity* are also of several kinds, such as the payment of wages to workmen, the payment of interest, the fulfilment of contracts, keeping pledges, and other transactions like them, some of which are duties based on statute law, some on civil law, and some on moral law. These duties also are discharged from different motives by those who are in charity and by those who are not. Those who are in charity perform them justly and faithfully; for, as may be seen above (n. 422), the law of charity requires that a man should act justly and faithfully in all his dealings with all those with whom he may have any business; but the same things are done in a totally different manner by those who are not in charity.

XI. THE PASTIMES OF CHARITY ARE DINNERS, SUPPERS, AND SOCIAL INTERCOURSE.

433. It is well known that dinners and suppers are customary everywhere, and are given for various purposes; and that by most people they are for the sake of friendship, relationship, mirth, gain, recompense, and for party purposes of corruption; that among the great they are also for the sake of honour; and in the palaces of kings, for the display of splendour. But dinners and suppers of charity are given only by those who are in mutual love from similar faith. Among Christians of the primitive church, dinners and suppers had this end alone in view, and were called feasts, being instituted that they might meet together in cordial joy and friendly union. Their suppers signified consociations and conjunctions in the first state of the church's establishment; for evening, when they took place, signified that state; and their dinners in the second state of the church's establishment signified the same things; for morning and day signified that state. At table they conversed on various subjects, both domestic and civil, but especially on such as concerned the church; and as their feasts were feasts of charity, on whatever subjects they spake, charity with its joy and gladness was in their speech. The spiritual sphere which prevailed on those occasions was a sphere of love to the Lord and of love towards the neighbour, which cheered every one's mind, softened the tone of every one's words, and communicated to all the senses a heart-felt joy. For from every man there emanates a spiritual sphere pertaining to the affection of his love and the thought therefrom, which inwardly affects those in his company, especially at feasts; this sphere emanates both from the face and the respiration. It is because dinners and suppers, or feasts, signified such association of minds, that they are so often mentioned in the Word; and nothing else is meant by them there in the spiritual sense. This also, in a supreme

sense, was meant by the paschal supper among the children of Israel, and also by the feasts in their other festivals, also by their eating together of the sacrifices near the tabernacle. Conjunction itself was at that time represented by breaking bread and distributing it, and by drinking from the same cup, and handing it to one another.

434. Social intercourse was kept up in the primitive church among those who called themselves brethren in Christ; therefore, there were assemblies of charity, because there was a spiritual brotherhood. This social intercourse was also consolatory in the adversities of the church, a season of rejoicing in its increase, and also a recreation of mind after study and labour, mingled with conversation on various subjects; and because all these flowed from spiritual love, as from a fountain, they were rational and moral from a spiritual origin. At the present day friendly assemblies have no other end in view than the pleasures of conversation, the exhilaration and thence the expansion of the mind by it, also the giving expression to pent-up thoughts, and the consequent refreshment of the bodily senses and their restoration to their wonted vigour. But the social intercourse of charity is not yet revived; for the Lord says, that in the consummation of the age, that is, in the end of the church, "iniquity shall abound, and charity shall grow cold" (Matt. xxiv. 12). This is because the church has not as yet acknowledged the Lord God the Saviour to be the God of heaven and earth, and has not directly approached and addressed Him from whom alone genuine charity proceeds and enters. But the social gatherings which do not conjoin minds together in a friendship which emulates charity, are mere pretences of friendship, deceptive attestations of mutual love, seductive insinuations into the good graces of another, and sacrifices offered to the delights of the body, particularly sensual gratifications, by which others are carried along like ships by sails and favouring currents, while sycophants and hypocrites stand at the stern, and hold the helm.

XII. THE FIRST THING OF CHARITY IS TO PUT AWAY EVILS, AND THE SECOND IS TO DO ITS GOODS WHICH ARE OF USE TO THE NEIGHBOUR.

435. In the doctrine of charity this holds the primary place, that the first thing is not to do evil to the neighbour, and the second to do good to him. This tenet is as a door to the doctrine of charity. It is well known, that evil resides in the will of every man from his birth; and since all evil regards man, both near and far, from itself and society also and one's country, it follows that hereditary evil is evil against the neighbour in every degree. A man may see from the light of reason, that so far as the evil inherent in the will is not removed, the good which a man does is impregnated with that evil; for in such case evil is inwardly

in the good, like a nut in its husk and marrow in a bone; wherefore, although the good done by such a person has the appearance of good, yet inwardly it is not so, for it is like a sound husk within which is a worm-eaten kernel, or like a white almond that is rotten within, the corrupt veins of which spread even
2 to the surface. To will evil and to do good are opposite in their nature; for evil pertains to hatred of the neighbour, and good to love towards him; or in other words, evil is the neighbour's enemy, and good his friend. These two cannot exist in one and the same mind, that is, evil in the internal man and good in the external; for in such case good in the external man would be like a wound superficially healed, but inwardly full of putrid matter. A man, in such circumstances, would be like a tree with a decayed root, but which yet produces fruit that appears outwardly like well-flavoured and useful fruit, but inwardly is foul and useless; or he is like the scoriæ of metals, which, when polished and of beautiful colour, are sold as precious stones; in a word, they are like the eggs of an owl, which men are induced to believe are those of a dove. Let it
3 be observed that the good which a man does in the body proceeds from his spirit, or internal man, for this is his spirit that lives after death, and consequently, when a man puts off his body, which constituted his external man, he is then wholly and entirely in evils, and takes delight in them, and is averse to
4 good as inimical to his life. That a man cannot do good which is truly so, before evil is put away, the Lord teaches in many places: "They do not gather grapes of thorns, nor figs of thistles. A corrupt tree cannot bring forth good fruit" (Matt. vii. 16-18). "Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also" (xxiii. 25, 26). And in Isaiah: "Wash you; put away the evil of your doings; cease to do evil; learn to do well; seek judgment; and then, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (i. 16-18).

436. This may be further illustrated by the following comparisons. No one can approach another who keeps a leopard and a panther in his chamber, and who lives secure from their attacks because he gives them food, unless he has first removed those fierce creatures. What person invited to a royal table, does not wash his hands and face before he presents himself? Who does not purify metallic ores in the fire, and separate the scoriæ, before he can procure pure gold and silver? Who does not separate the wheat from tares, before he stores it in his barn? Who does not prepare his meat by cooking before it becomes fit to be brought to table and eaten? Who does not shake the

trees of his garden, and clear them from grubs and insects, to save the leaves from being devoured, and the fruit spoiled in consequence? Who can love and intend marriage with a maiden that is full of disease and covered with pimples and sores, however she may paint her face, dress beautifully, and study to exert the enticements of love by the charms of her conversation? A man ought to purify himself from evils, and not wait for the Lord to purify him by an immediate act of His power; for otherwise he would be like a servant, with his face and clothes all bedaubed with soot or filth, who should go to his master and say, "Master, wash me": would not his master say to him, "You foolish servant, what are you saying? See! there are water, soap, and a towel. Have you not hands of your own, and strength to use them? Go, and wash yourself." Thus, too, will the Lord God say, "The means of purification are from Me, and from me also you have your will and power; use then these My gifts and talents as your own, and you will be purified."

437. It is believed at the present day that charity means merely to do good, and that then one does not do evil, consequently, that the first thing of charity is to do good, and the second not to do evil; but the case is altogether the reverse, it being the first thing of charity to put away evil, and the second to do good. For it is a universal law in the spiritual world, and thence also in the natural world, that so far as a person wills no evil, he wills what is good; consequently, so far as he turns himself away from hell, whence all evil ascends, he turns himself towards heaven, whence all goods descends; and therefore, so far as anyone rejects the devil, he is accepted by the Lord. No one can stand between both, turning his neck about, and praying at the same time to both; for these are those of whom the Lord said, "I know thy works, that thou are neither cold nor hot; I would thou wert cold or hot; so then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. iii. 15, 16). Who can gallop about with his troops between two armies, and favour them both? How can anyone be in evil against the neighbour, and at the same time in good towards him? In such a case, does not evil lurk within the good? And although in its hidden state it may not appear in outward acts, yet it manifests itself in many things, if they be duly reflected upon. The Lord says, "No servant can serve two masters. Ye cannot serve God and Mammon" (Luke xvi. 13).

438. No one is able, however, by his own power and strength, to purify himself from evils, and yet it cannot be effected without man's power and strength, as if it were his own. If these were not his own, as it were, no one would be able to fight against the flesh and its lusts, which nevertheless is required of all;

indeed, no one would ever think of any such combat, and thus he would abandon his mind to evils of every kind, being restrained from their actual perpetration only by worldly laws and worldly punishments; thus he would be inwardly like a tiger, a leopard, or a serpent, that do not reflect on the cruel enjoyment of their loves. It is plain, then, that a man, being endowed with reason above the beasts, ought to resist evils from the power and strength given him by the Lord, which in every respect appear to him as his own; and this appearance the Lord communicates to every man, for the sake of regeneration, imputation, conjunction, and salvation.

XIII. IN THE EXERCISES OF CHARITY, A MAN DOES NOT PLACE MERIT IN WORKS, SO LONG AS HE BELIEVES THAT ALL GOOD IS FROM THE LORD.

439. To place merit in works which are done for the sake of salvation is harmful; for in this many evils lie concealed of which the doer of the works is entirely ignorant. These hidden evils are a denial of God's influx and operation with man; trust in one's own power in matters concerning salvation; faith in oneself, and not in God; self-justification; salvation by one's own strength; annihilation of the Divine grace and mercy; rejection of reformation and regeneration by Divine means; especially derogation from the merit and righteousness of the Lord God the Saviour, which such claim for themselves, besides a continual looking to reward, which is then the first and last end regarded; a suffocation and extinction of love to the Lord and love towards the neighbour; a total ignorance and want of perception of the delight of heavenly love, which is without any idea of merit, there being only a perception of the love of self. For those who put recompense in the first place and salvation in the second, and thus regard the latter for the sake of the former, invert order, and immerse the interior desires of their minds in their own selfhood, and in the body defile them with the evil lusts of the flesh. This is the reason why the good which regards merit appears in the sight of angels like rust, and that which does not regard merit like crimson. That good ought not to be done with a view to recompense, the Lord teaches in the following passage: "If ye do good to them that do good to you, what thank have ye? Rather love ye your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest; for he is kind to the unthankful and to the evil" (Luke vi. 33-36). A man cannot do good, which is really good, except from the Lord, as in John: "Abide in me, and I in you: as the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in me; for without me ye can do nothing" (xv. 4, 5). And in another place: "A man can receive nothing, except it be given him from heaven" (iii. 27).

440. But to think that men go to heaven, and that good is to be done for that reason, is not to regard recompense as an end, and place merit in works; for even those who love the neighbour as themselves, and God above all things, think in this way; for they so think from belief in the words of the Lord that their reward shall be great in heaven (Matt. v. 11, 12; vi. 1; x. 41, 42; Luke vi. 23, 35; xiv. 12-14; John iv. 36); that those who have done good shall inherit the kingdom prepared for them from the foundation of the world (Matt. xxv. 34); that every man shall be rewarded according to his works (Matt. xvi. 27; John v. 29; Rev. xiv. 13; xx. 12, 13; Jer. xxv. 14; xxxii. 19; Hos. iv. 9; Zech. i. 6); and in other places. Such persons do not trust to reward on account of their merit, but they have a belief in the promise from grace. With them the delight of doing good to the neighbour is a reward, which is the delight the angels of heaven experience, and is a spiritual delight, which is eternal, and infinitely surpasses every natural delight. Those who are in the enjoyment of this delight, do not wish to hear of merit, for they love to act, and perceive true blessedness therein; and they are sorry if it is believed that their doing so is for the sake of recompense. They are like those who do good to their friends for the sake of friendship; to a brother, because he is a brother; to a wife and children, because they are wife and children; to their country, because it is their country; thus they act from friendship and love. Those who perform acts of kindness also say and declare that they do them not for their own sake, but for that of others.

441. It is quite different with those who in their works consider recompense as the end itself. Such persons are like those who form friendships for the sake of gain, and who also make presents, perform services, and give proofs of love, as if from the heart, and yet, when they are disappointed in their expectations, turn round, renounce the obligations of friendship, and join the enemies and haters of him for whom they professed love. Such persons are also like nurses who suckle infants merely for wages, and kiss and fondle them while their parents are present; but as soon as they perceive that they are not fed with delicacies and rewarded as they wish, they turn against the infants, treat them harshly, and beat them, laughing at their cries. They are also like those who regard their country from the love of self and the world, and say that they are ready to serve her, even at the expense of their fortunes and lives, and yet if disappointed of the honours and emoluments which they expected as rewards for their patriotism, they speak ill of their country, and join its enemies. They are also like shepherds who feed sheep merely for hire, and if they do not receive it at the appointed time, drive away the flock from the pasture into the wilderness. Like these are those priests who perform their ministerial duties

merely for the sake of the emoluments attached to them; that these care little about the salvation of the souls of those committed to their charge is clear.

3 The case is the same with those magistrates who look only to the honours and profits arising from their offices; when they do good, it is not for the sake of the public welfare, but for the sake of selfish and worldly gratifications, which they consider as their only good. Many other instances, to the same purport, might be adduced; for the end or object regarded is the grand point in which all other considerations centre, and mediatory causes belonging to their function, in case they do not promote
4 that end, are renounced. It is the same with those who demand reward because of their merit in matters of salvation; after death they demand heaven with much confidence; but when it is found that they possess nothing of love to God and nothing of love towards the neighbour, they are sent back to those whose business it is to instruct them concerning charity and faith; if they reject their teaching, they are sent away to their like, among whom there are some who are angry with God because they do not obtain rewards, and who call faith a figment of the reason. These are they who are meant in the Word by the hirelings, to whom were assigned services of the lowest kind in the courts of the temple. They seem at a distance to be cutting wood.

442. It should be understood, that charity and faith in the Lord are closely conjoined, so that the quality of charity depends on the quality of faith. The Lord, charity, and faith, make one, like life, will, and understanding; and if they are divided, each perishes like a pearl reduced to powder, as may be seen above (n. 362); and charity and faith are together in good works (n. 373-377). It follows, therefore, that the quality of charity depends on that of faith, and the quality of good works on the quality of faith and charity together. Now, if a man's faith be such that he believes that all the good which he does as of himself is from the Lord, then he is the instrumental cause of the good, and the Lord the principal cause; these two causes appear as one to the man, when nevertheless the principal cause is all in all in the instrumental. It follows, from this, that if a man believes that all good, which is in itself good, is from the Lord, he will not place merit in works; and as this belief becomes more perfect, the delusion respecting merit is taken away by the Lord. A man in this state performs an abundance of charitable acts without fear of merit, and finally perceives the spiritual delight of charity, and then begins to be averse to merit as injurious to his life. The idea of merit is easily removed by the Lord in the case of those who are imbued with charity by acting justly and faithfully in the office, business or employment in which they are engaged, and towards all with whom they have any dealings, according to what was said above (n. 422). But

it is difficult to remove such ideas from those who believe that charity is acquired by giving alms and assisting the needy; in doing these works of charity they at first openly, and afterwards tacitly, desire reward, and claim merit.

XIV. MORAL LIFE, WHEN IT IS AT THE SAME TIME SPIRITUAL, IS CHARITY.

443. Every man learns from parents and teachers to live morally, that is, to fulfill the duties of citizenship, and to discharge the duties of honourable life, which have relation to various virtues that are the essentials of honourable conduct. He learns further to clothe these essentials in suitable outward forms, which are called proprieties; and, as he grows up, he is taught to add rational motives and considerations to these, and thus to perfect his moral character. For moral life in the case of children, till they approach the period of youth, is merely natural, and afterwards becomes more and more rational. He who reflects well can see that moral life is the same as the life of charity, which consists in acting well towards the neighbour, and in so regulating the life that it shall not be contaminated with evils: this was shown above (n. 435-438). But still, in the first period of a man's life, moral life is the life of charity in things most external; it is only its exterior and more superficial part, and not its interior. For there are four periods of life 2
through which a man passes from infancy to old age. The first when he acts from others, according to the instructions he receives; the second when he acts of himself, under the guidance of the understanding; the third when the will acts upon the understanding, and the understanding modifies the will; the fourth when he acts from fixed confirmation and purpose. These, however, are the periods of the life of man's spirit, but not also of his body; for this can act morally and speak rationally, and the spirit yet will and think the contrary. That this is the case with the natural man is evident from dissemblers, flatterers, liars, and hypocrites, who, it is plain, have a double mind, or a mind divided into two discordant parts.

The case, however, is different with those who will well and think rationally, and, consequently, act well and talk rationally. These are meant in the Word by the simple in spirit; they are called simple because they are not double-minded. From 3
this it may be seen what is properly meant by the external and internal man; also that no one from the morality of the external man can form a conclusion as to the morality of the internal man, because this may be turned the opposite way, and may hide itself, as a tortoise hides its head in its shell, or as a serpent its head in its folds. For such a so-called moral man is like a robber in a city and in a wood, acting the moral man in the city, but the plunderer in the forest. The case is quite otherwise with those who are moral inwardly, or in respect to the spirit,

they being rendered so by regeneration by the Lord; these are meant by the spiritual-moral.

444. Moral life, when at the same time spiritual, is the life of charity, because the practices of a moral life and those of charity are the same; for charity is to will well to the neighbour, and from willing well to act well towards him; the same is true of moral life. The spiritual law of the Lord is this: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets" (Matt. vii. 12). This same law is the universal law of moral life. But to reckon up all the works of charity, and compare them with those of moral life, would require many pages. Let six commandments of the second table of the Decalogue serve for illustration. That these are the precepts of moral life is evident to every one; and that they also comprise all things relating to love towards the neighbour may be seen above (n. 329-331). That charity fulfils all the contents of those commandments is evident from these words of Paul: "Love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to the neighbour; therefore love is the fulfilling of the law" (Rom. xiii. 8-10). Those who think from the external man only, cannot but wonder that the seven commandments of the second table of the Decalogue were promulgated in so miraculous a manner by Jehovah on Mount Sinai, when yet they were precepts of the law of civil justice in all kingdoms throughout the world, consequently in Egpyt also, from which country the children of Israel were lately come; for without them no kingdom could subsist. But they were promulgated by Jehovah, and were also written with His finger on tables of stone, in order that they might be precepts not only of civil society, and thus of natural-moral life, but also those of heavenly society, and thus of spiritual-moral life; so that to act contrary to them, is to act not only against men, but also against God.

445. If moral life is considered in its essence, it will be seen to be in agreement both with human and Divine laws; he, therefore, who lives according to those two laws as one, is a truly moral man, and his life is charity. Every one, if he chooses, is capable of comprehending the nature of charity from external-moral life. Only transcribe external-moral life, such as it is in civil associations, into the internal man, so that in the will and thought of the internal man the life may be similar and conformable to the actions of the external man, and you will see charity in its similitude.

XV. THE FRIENDSHIP OF LOVE, CONTRACTED WITH A PERSON WITHOUT REGARD TO HIS CHARACTER AS TO THE SPIRIT, IS DETRIMENTAL AFTER DEATH.

446. By the friendship of love is meant interior friendship, which is such that not only is a man's external, but his internal, loved, and this without examination as to the nature of his internal or spirit, that is, as to the affections of his mind, whether they are from love towards the neighbour and from love to God, and thus adapted to be a means of association with the angels of heaven, or whether they are from a love opposed to the neighbour and to God, and thus a means of association with devils. Such friendship is contracted by many from various causes, and for various ends. It is distinct from that external friendship which regards the person alone, and which exists for the sake of the pleasures of the body and the senses, and for the sake of transactions of various kinds. Such friendship may be formed with anyone, even with a clown who makes jests at the table of a duke. This is called friendship simply, but the former is called the friendship of love, because friendship is natural conjunction only, whereas love is spiritual conjunction.

447. That the friendship of love is detrimental after death, is evident from the state of heaven, of hell, and that of man's spirit with respect to them. As to the state of heaven, it is divided into innumerable societies, according to all the varieties of the affections of the love of good; hell, on the other hand, is divided into societies, according to all the varieties of the affections of the love of evil; and a man after death, being then a spirit, is immediately, according to his former life in the world, attached to that society where his ruling love is; to some heavenly society, if love to God and towards the neighbour had been the chief of his loves; and to some infernal society, if the love of self and of the world had been the chief of these. Immediately on his entrance into the spiritual world—which takes place at death, and on the burial of the material body— the man is kept some time in a state of preparation for the society to which he belongs, and this preparation is effected by the rejection of the loves that are not in agreement with his chief love. During this time, therefore, one person is separated from another; friends are separated from friends, dependants from their patrons, parents also from their children, brother from brother, and each of them is inwardly joined to his like, with whom he is about to live a life suited to his state, and properly his own, to eternity. At the commencement of this preparation they come together, and converse in a friendly manner with each other, as they used to do in the world; by degrees, however, and in a way not perceived by themselves, they are separated.

448. But those who in the world had contracted friendships of love one with another, cannot be separated, like the rest,

according to order, and joined to the society corresponding with their life; for they are interiorly bound together as to the spirit, nor can they be plucked asunder, because they are like branches engrafted on branches; wherefore in case one, as to his interiors, is in heaven, and the other, as to his interiors, is in hell, they remain bound together, much like a sheep tied to a wolf, or a goose to a fox, or a dove to a hawk; and he whose interiors are in hell breathes his infernal things into the one whose interiors are in heaven. For among the things well known in heaven is this, that evils can be breathed into the good, but not goods into the evil, because every one by birth is in evils; the result is, that when the good are thus bound fast to the evil their interiors are closed, and both are thrust down into hell, where the good suffer very severely; till at length, after a time, they are taken out, and then first begins the preparation for heaven. I have been permitted to see such associations, particularly between brothers and relatives, and also between patrons and their dependants, and of many with flatterers, being persons of opposite affections and dissimilar genius. I have seen some consorting together, like kids with leopards, and kissing each other, and vowing fidelity to their former friendship; and I have perceived at such times that the good were drinking in the delights of the evil, walking hand in hand, and entering together into caves where crowds of the wicked were seen in their horrid forms, though to themselves by an illusion of phantasy they seemed to be beautiful. After some time, however, I heard the good uttering mournful cries of fear, as if on account of snares laid for their destruction, and the evil exulting with joy, like enemies over the spoil; not to mention other sad scenes. I have been informed that the good, when taken out, were afterwards prepared for heaven by means of reformation, but with greater difficulty than others.

449. The case is altogether different with those who from charity love the good in another, that is, who love justice, judgment, sincerity, benevolence, and particularly faith and love to the Lord. These, because they love what is within a man, apart from what is without him, if they do not see the same things in him after death, immediately break off all friendship with him, and are associated by the Lord with those who are in similar good. It may be said that no one can explore the interiors of the minds of those with whom he associates or deals; but this is not necessary; only let him guard against a friendship of love with anyone indiscriminately. External friendship, contracted for the sake of various uses, is not harmful.

XVI. THERE ARE SPURIOUS CHARITY, HYPOCRITICAL CHARITY, AND DEAD CHARITY.

450. There can be no such thing as real charity, that is, living charity, unless it forms one with faith, and unless both look to the

Lord conjointly; for these three, the Lord, charity, and faith, are the three essentials of salvation, and when they form one, charity is charity, and faith is faith, and the Lord is in them, and they in the Lord, as may be seen above (n. 363-372). But when these three are not conjoined, then charity is either spurious, hypocritical, or dead. There have been different heresies in the Christian Church since its first establishment, and they still exist in it, in all of which these three essentials, God, charity, and faith were and are acknowledged, for without them there can be no religion. In regard to charity in particular, it may be adjoined to any heretical faith,— to that of the Socinians, of the Enthusiasts, of Jews, in fact, even to that of idolaters; and by all of them it may be believed to be charity, because it appears like it in its external form; but still it changes its quality according to the faith to which it is adjoined or conjoined, as may be seen in the chapter on Faith.

451. All charity which is not adjoined to faith in one God, in whom is a Divine Trinity, is *spurious*. Such is the charity of the present church, whose faith is directed towards three persons of the same Divinity in successive order, Father, Son, and Holy Spirit, and because towards three persons, each of whom is a self-subsisting god, it is a faith directed towards three gods. To such faith charity may be adjoined, as is actually the case with the supporters of that faith, but it can never be conjoined: and charity only adjoined to faith is merely natural, not spiritual, and consequently it is spurious charity. The case is the same with the charity of many other heresies, as that of those who deny the Divine Trinity, and therefore approach God the Father alone, or the Holy Spirit alone, or both without God the Saviour. Charity cannot be conjoined to the faith of such persons, and if conjoined or adjoined, it is spurious. It is called spurious, because it is like the offspring of an illegitimate bed, such as the son of Hagar by Abraham, who was cast out of the house (Gen. xxi. 10). Such charity is like fruit not growing naturally on a tree, but fixed to it artificially; or it is like a carriage, to which the horses are fastened only by the reins which the driver holds in his hands, so that when they set off they pull the driver from the seat, and leave the carriage behind them.

452. *Hypocritical* charity is with those who in public or private worship humble themselves almost to the dust before God, pour forth long prayers with great devotion, put on a sanctified appearance, kiss crucifixes and bones of the dead, and sometimes kneel down at sepulchres, and there mutter words expressive of holy veneration towards God, and yet in their hearts desire to be worshipped themselves, and wish to be adored as divinities. Such are like those whom the Lord describes in these words: "When thou doest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets,

that they may have glory of men. And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men" (Matt. vi. 2, 5). "Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of the heavens against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves. Woe unto you, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess" (Matt. xxiii. 13, 15, 25). "Well hath Esaias prophesied of you, hypocrites, saying, This people honoureth me with their lips, but their heart is far from me" (Mark vii. 6). "Woe unto you, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them" (Luke xi. 44); and elsewhere. Such persons are like flesh without blood, or ravens and parrots taught to repeat the words of a psalm, or like birds taught to sing the tune of a sacred hymn; the sound of their words is like that of a bird-catcher's pipe.

453. *Dead* charity is with those whose faith is dead, since the quality of charity depends on the quality of faith: in the chapter on Faith it was shown that they form one. That faith is dead with those who are without works, is evident from the Epistle of James (ii. 17, 20). Moreover, faith is dead in the case of all those who do not believe in God but in living and dead men, and worship idols as if holy in themselves, as the gentiles formerly did. The offerings of those who are in such faith, which they make to miraculous images, as they call them, with a view to salvation, and which they reckon among the works of charity, are merely like gold and silver placed in the urns and monuments of the dead; or like the flesh given to Cerberus, and the fee paid to Charon, for being ferried across to the Elysian fields. But the charity of those who believe that there is no God, but put nature in place of Him, is neither spurious, hypocritical, nor dead, but is not charity at all, because it is not adjoined to any faith; for it cannot be called charity, since the quality of charity depends on the faith. The charity of such, when viewed from heaven, is like bread made of ashes, or a cake made of fish-scales, or fruit made of wax.

XVII. THE FRIENDSHIP OF LOVE AMONG THE WICKED IS INTESTINE HATRED OF ONE ANOTHER.

454. It was shown above, that every man has an internal and an external, the former being called the internal man, and the latter the external man. To this must be added, that the internal man is in the spiritual world, and the external in the natural world. Man was so created that he might be capable

of associating with spirits and angels in their world, and therefore of thinking analytically, and of being transferred after death from his own world to another. By the spiritual world are meant both heaven and hell. Since then the internal man is with spirits and angels in their world, and the external with men, it is plain that he may be associated both with spirits of hell, and with angels of heaven; by this faculty and power man is distinguished from the beasts. Man is in himself such as he is as to his internal, and not such as he is as to his external man, because the internal man is his spirit, which acts by means of the external man. The material body, with which his spirit is clothed in the natural world, is an accessory for the sake of procreation, and of the formation of the internal man; for the latter is formed in the natural body, as a tree in the ground, and as seed in fruit. Further particulars on the internal and external man may be seen above (n. 401).

455. Now the nature of a wicked person as to his internal man, and of a good person as to his internal man, may be seen from the following brief description of heaven and hell; for with the wicked, the internal man is conjoined with devils in hell, and with the good, with angels in heaven. Hell, in consequence of the kinds of love which prevail there, is in the delights of every kind of evil, that is, in the delights of hatred, revenge, and murder, of depredation and theft, of abuse and reviling, of the denial of God, and the profanation of the Word. These lie concealed in the lusts, on which a man does not reflect; and the infernal inhabitants burn with these delights like flaming torches, this being what is meant in the Word by hell-fire. But the delights of heaven are those of love towards the neighbour and of love to God. Since the delights of hell are the opposite 2
of those of heaven, there is a great interstice between them, into which the delights of heaven enter by influx from above, and those of hell by influx from below. In the midst of this interstice is man, while he is in the world, in order that he may be in equilibrium, and thus in a state of freedom to turn himself either to heaven or to hell. This interstice is what is meant by the great gulf fixed between those who are in heaven and those who are in hell (Luke xvi. 26). From this it is evident what is 3
the nature of the friendship of love which prevails among the wicked—that, as to the external man, it assumes the gestures, and mimics the behaviour of real friendship, putting on the semblance of morality, for the purpose of spreading its nets, and seeking opportunity to gratify the delights of its loves with which the internal man is on fire. Nothing but the fear of the law, and of the loss of reputation and life, restrains them and prevents them from acting. Their friendship is, therefore, like a spider in sugar, a viper in a piece of bread, a young crocodile in a cake of honey, or a snake in the grass. Such is the friend- 4

ship of the wicked for anyone; but among those who are confirmed in evil, such as thieves, robbers, and pirates, it is of a friendly character, so long as with one mind they are bent on plunder; for then they embrace each other as brethren, enjoy themselves with feasting, singing, and dancing, and conspire together for the destruction of others; yet each one in the depth of his own heart regards his companion as an enemy; this also is what a cunning thief sees and fears in his associates. It is plain from this that among such persons there is no friendship, but intestine hatred.

455A. Any man who has not openly connected himself with malefactors, and committed robbery, but has led a moral-civil life, with a view to various uses and ends, and yet has not curbed the lusts in the internal man, may possibly believe that the friendship he professes for others is not like this; but that it really is so, in various degrees, with all those who have rejected faith and despised the holy things of the church, and considered them as nothing to them, but only for the common herd, I have been permitted to know for certain, from many examples in the spiritual world. With some the delights of infernal love have lain hidden like fire in heated logs that are covered with bark; with some like coals under ashes; with some like wax torches that blaze forth as soon as fire is applied to them; and with others in other ways. Such are all those who have banished from their hearts the things of religion. Their internal man is in hell; and as long as they live in the world—and they are ignorant of this because of the semblance of morality in their externals—they acknowledge none as the neighbour but themselves and their children; they regard others either with contempt—in which case they are like cats on the watch for birds in their nests—or from hatred, in which case they are like wolves when they see dogs which they may devour. These things have been mentioned to show what charity is by its opposite.

XVIII. THE CONJUNCTION OF LOVE TO GOD AND LOVE TOWARDS THE NEIGHBOUR.

456. It is well known that the Law promulgated from mount Sinai was written on two tables; that one treats of God and the other of men, and that in the hand of Moses they were one table, on the right side of which was written what relates to God, and on the left what relates to men; and that when so presented to the eyes of beholders, the writing of both parts might be seen at the same time. Thus the one part was in sight of the other, like Jehovah speaking with Moses, and Moses with Jehovah, face to face, as it is written. This was done in order that the tables so united might represent the conjunction of God with men, and the reciprocal conjunction of men with God; for which reason the Law written on them was called the Covenant and the Testimony, a covenant signifying conjunction, and testimony

a life according to the things agreed upon. From these two tables, so united, the conjunction of love to God and of love towards our neighbour may be seen. The first table embraces all things relating to love to God, which are, primarily, that man ought to acknowledge one God, the Divinity of His Human, and the holiness of the Word, and that He is to be worshipped by means of holy things that proceed from Him. That these particulars are included in the first table is evident from the commentaries on the commandments of the Decalogue, contained in the fifth chapter above. The second table embraces all things relating to love towards the neighbour, its first five commandments whatever respects actions, which are called works, and the last two all things that pertain to the will, thus to charity in its origin; for in these commandments it is said, "Thou shalt not covet," and when a man does not covet what belongs to the neighbour, he then wishes well to him. That the ten commandments of the Decalogue contain all things respecting love to God and love towards the neighbour, may be seen above (n. 329-331), where it is also shown that there is a conjunction of both tables in those who are in charity.

457. The case is otherwise with those who merely worship God, and who do not at the same time do good works from charity; these are like persons who break a covenant. It is different again with those who divide God into three, and worship each one separately, and also with those who do not approach God in his Human; these are they who do not enter by the door, but climb up some other way (John x. 1). It is different also with those who have confirmed themselves in a denial of the Lord's Divinity. In all these cases there can be no conjunction with God, and consequently no salvation; their charity is nothing but spurious charity, which effects a conjunction not in front, or face to face, but on the side, or at the back. How 2
conjunction is effected shall be briefly explained. God enters by influx into every man, with an acknowledgment of Himself, into such knowledges of Him as the man possesses, and at the same time He flows in with His love towards men. The man who receives the former only, and not the latter, receives that influx in his understanding, and not in his will, and remains in knowledges without an interior acknowledgment of God; the state of such a person is like that of a garden in winter. But he who receives both the former and the latter receives influx in his will, and from the will in his understanding, consequently in his whole mind, and has an interior acknowledgment of God, which imparts life to his knowledges concerning God; his state is like that of a garden in spring, Conjunction is effected 3
by means of charity, because God loves every man; and as He cannot do good to every man immediately, but mediately by the instrumentality of men, He, therefore, inspires men with His love,

as He inspires parents with love for their children; and the man who receives that love is conjoined with God, and loves the neighbour from the love of God. With him the love of God is inwardly in his love towards the neighbour, operating in him both the will and the power to love him. And since a man does nothing good, unless it appears to him as if the power, the will, and the deed are of himself, therefore this appearance is granted him; and when he does good from freedom as of himself, it is imputed to him, and accepted as something reciprocal by which conjunction is effected. The case is like that of active and passive, and the co-operation of the latter, which is effected by the operation of the active in the passive. It is also like the case of the will in actions, and thought in speech, and of the operation of the soul from the inmost upon both. It is also like effort in motion; and like what is prolific in a seed, which acts from within upon the juices by which the tree grows to the production of fruit, and by fruit produces new seeds. It is also like light in its action upon precious stones, which is reflected according to the structure of their parts; whence arise various colours as if they belonged to the stones, when in reality they are caused by the light.

458. The origin and nature of the conjunction of love to God and love towards the neighbour is, therefore, evident; it is an effect of the influx of God's love for men, the reception of which by man, and his co-operation, is love towards the neighbour; in short, it is fitly expressed by these words of the Lord: "At that day ye shall know that I am in my Father, and ye in me, and I in you" (John xiv. 20); and also by these: "He that hath my commandments, and keepeth them, he it is that loveth me; and I will love him, and will manifest myself to him, and will make my abode with him" (John xiv. 21, 23). All the Lord's commandments have relation to love towards the neighbour, and consist in these two general precepts, not to do evil to him, but to do good to him. Those who observe these precepts love God, and God loves them, according to these words of the Lord. Since the love of God and the love of the neighbour are thus conjoined, therefore John says, he that keepeth the commandments of Jesus Christ dwelleth in Him, and He in him. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (1st Epist. iii. 24; iv. 20, 21).

MEMORABILIA.

459. To the above I will add the following Memorabilia.—I. I saw at a distance five lecture halls, each encompassed with a different light; the first with a flame-like light, the second

with a yellow light, the third with a clear white light, the fourth with a light like that between that of mid-day and that of evening, and the fifth was indistinct, it being as it were in the dusk of evening. In the roads I saw some persons on horseback, some in carriages, and some on foot, and also some running, and hastening towards the first lecture hall, which was encompassed with flame-like light. When I saw this I was seized with a strong desire to go there myself, and hear what they were discussing. So I quickly made myself ready, joined company with those who were hastening to the first lecture hall, and entered along with them. And lo! there was a large assembly, part of which moved to the right and part to the left, in order to take seats on the benches near the walls. In front I saw a low pulpit, in which stood one who acted as president; he had a wand in his hand, a cap on his head, and a robe tinged with the flame-like light of the hall.

This person, when the people were all assembled, raised his 2
voice, and said, "Brethren, you will discuss to-day the question, What is charity. Each one of you may know that charity is spiritual in its essence, and natural in its acts." Immediately there rose a person from the first row of benches on the left, on which were seated those who were reputed wise, and he declared his sentiments as follows: "My opinion is, that morality inspired by faith is charity," and he confirmed it in this way: "Who does not know that charity follows faith, as an attendant maid her mistress, and that a man who has faith fulfils the law, and, consequently, exercises charity so spontaneously that he does not know that it is the law and charity according to which he is living, since if he knew it, and kept the law and practised charity knowingly, and at the same time thought of being saved on that account, he would defile holy faith with his own selfhood, and so would impair its efficacy. Is not this according to the dogma of those with whom we are connected?" Here he looked at those on each side of him, among whom were some canons, who expressed their assent.

"But what," continued he, "is spontaneous charity but 3
morality, into which every one from his infancy is initiated, and which, therefore, in itself is natural, but becomes spiritual under the inspiration of faith? Who can distinguish men by their moral lives, whether they have faith or not—for every one lives morally? But God alone, who gives and seals faith, knows and distinguishes those who possess it: therefore I assert that charity is morality inspired by faith, and that such morality is saving from the faith in its bosom, but that no other morality is helpful to salvation, because it is merit-seeking. Those, therefore, who mingle charity and faith together, that is, who conjoin them from within, instead of adjoining them from without, only lose their labour; for to mingle them together, and conjoin them,

would be like putting into a carriage with a primate, the servant that stands behind, or like introducing the porter to sit at table with a nobleman."

4 After this one rose from the first bench on the right, and spoke as follows: "My opinion is, that piety inspired with a sense of misery is charity; and I confirm this opinion by the consideration that nothing else can propitiate God more than piety out of a humble heart. Besides, piety is continually beseeching God to give faith and charity, and the Lord says, 'Ask, and it shall be given you' (Matt. vii. 7); and because these both are given they both are in it. I say that piety, inspired with a sense of misery, is charity; for all truly devout piety is accompanied by such a feeling, since it moves a man's heart to mourn and bewail; and what is this but a sense of misery? This feeling indeed leaves us after prayer, but still it returns when we begin to pray again, and on its return piety is in it, and is thus in charity. Our priests ascribe to faith whatever conduces to salvation, and nothing to charity; and what in this case remains but piety, praying from a sense of misery for the increase of both? When reading the Word, I could not but see that faith and charity were the two means of salvation; but when I consulted the ministers of the church, I was told that faith was the only means, and that charity was nothing, then I seemed to myself to be, as it were, at sea in a ship that was drifting between two rocks; and when I feared that the vessel would be wrecked, I betook myself to a little boat, and set sail. My little boat is piety; and, moreover, piety is profitable for all things."

5 After him rose another from the second bench on the right hand, and thus began: "My opinion is, that charity is to do good to everyone, virtuous and vicious alike, and I confirm my opinion by the following arguments: What is charity but goodness of heart? And a good heart wishes well to all, to the virtuous and the vicious alike. And the Lord said that good ought to be done even to enemies. If, therefore, you withhold charity from any one, does not charity in that instance become null and void, and thus like a man hopping on one leg, because he has lost the other? A vicious man is a man as well as a virtuous one, and charity regards a man as a man; if he be vicious, what is that to me? It is with charity as with the sun's heat, which communicates life to all animals, both fierce and gentle, wolves as well as sheep, and is the cause of growth in all plants, both hurtful and useful, the thorn as well as the vine." Having said this he took in his hands a fresh gathered grape, and said, "It is with charity as with this grape; if you divide it, all its contents run out." He divided the grape, and the contents ran out.

6 After this address another arose from the second bench to the left, and said, "My opinion is, that charity is in every way

to serve one's relatives and friends; this view I support in this way: Who does not know that charity begins with oneself? for every one is neighbour to himself. Charity, therefore, advances according to the progress of relationship from oneself, first to brothers and sisters, and from them to kinsmen and connections, and thus its progress is self-limited. All who are without are strangers, and strangers are not interiorly acknowledged; thus they are estranged from the internal man. But nature unites those who are related by blood and birth; and habit, which is a second nature, unites friends, and so they become the neighbour. Moreover, charity unites others with itself from within, and by that means from without, and those who are not united from within ought to be called companions only. Do not all birds know their kindred, not by their feathers but by their notes and cries, and when they are near each other, from the sphere of life which exhales from their bodies? This affection of relationship, and consequent conjunction, in birds is called instinct; but there is the same in a man which, when it is directed towards his relatives and those who belong to him, is truly an instinct of human nature. What but blood causes similarity of nature? Man's mind, which is also his spirit, feels this, and has a perception of similarity. In this similarity and its sympathy, the essence of charity consists. But, on the contrary dissimilarity of nature, which is also the cause of antipathy, is as it were an absence of the ties of blood, and, therefore, not charity. And as habit is second nature, and is also productive of similarity of nature, it follows that charity consists in doing good to friends. Any one coming from sea into some port, and finding himself in a foreign country, with whose language and customs he is unacquainted, is outside of himself, as it were, and feels towards its people none of the pleasure of love. But if he finds that it is his native country, with the language and customs of whose inhabitants he is acquainted, he is then as it were in his own element, and feels the joy of love, which is also the delight of charity."

Next arose one from the third bench to the right, and speaking 7
with a loud voice said: "My opinion is, that charity consists in giving alms to the poor, and relieving the needy. This assuredly is charity, for so the Divine Word teaches, whose authority is indisputable. To give to the rich, and to those who abound in wealth, what is this but vain-glory, in which there is no charity, but a looking for recompense? And in this there can be no real affection of love towards the neighbour, but only a spurious affection, that may serve a man's purpose on earth, but not in heaven; therefore necessity and want ought to be relieved, because no idea of recompence influences such exercise of charity. In the city where I used to live, and where I knew who were virtuous, and who were not, I observed

that all the virtuous, on seeing a poor person in the street, used to stop and give alms; while the vicious, on seeing a poor person near them, would pass by as though they neither saw nor heard him. And who does not know that the virtuous have charity, and that the vicious have not? He who gives to the poor and assists the needy, is like a shepherd who leads out hungry and thirsty sheep to pasture and water; but he who gives only to the rich and opulent, is like one who cultivates the fortunate, or presses meat and drink on those who are satiated."

8 After him rose another from the third bench to the left, and said: "My opinion is, that charity is to build hospitals, infirmaries, orphan homes and asylums, and to support them by gifts. I am confirmed in this opinion by the fact that such beneficent acts and aids are of a public nature, and excel by many degrees such as are private; for thus charity becomes of a richer quality, and more replete with blessings and advantages, and, consequently, the reward that is hoped for from the promises in the Word becomes more abundant, since as any one ploughs the ground and sows, so he reaps. Is not this giving to the poor and relieving the needy in an eminent degree? Is not this the way to obtain glory in the eyes of the world, and at the same time praises uttered in the humble voice of gratitude, from those whom he has helped? And does not this elevate the heart, and with it the affection called charity at the same time, to its highest pitch? It is not possible for the rich, who do not walk the streets on foot, but ride, to take notice of those by the street side, and give them money; but they contribute to such purposes as may be of service to many at once. But let those who are less great and who walk the streets on foot —unable to contribute so bountifully—do otherwise."

9 When he said this, there suddenly rose another from the same bench, who drowned the voice of the other with a louder tone and said, "Let not the rich, however, exalt the munificence and excellence of their charity over that of one poor man who gives to another, for we know that every one's gift is proportioned to the dignity of the giver; a king, a governor, a captain, an attendant, gives each according to his position. For charity, properly considered, is not to be estimated according to the rank of the person, and hence the value of his gift, but according to the fulness of affection from which it arises; so that the menial giving a single penny, may give from a larger charity than the great man, who gives or bequeaths the largest sums, which is also agreeable to these words: Jesus 'saw the rich men casting their gifts into the treasury; he saw also a certain poor widow casting in thither two mites; and he said, Of a truth I say unto you, that this poor widow hath cast in more than they all" (Luke xxi. 1-3).

10 After these, another rose from the fourth bench on the left, and said: "My opinion is, that charity consists in endowing

churches, and conferring benefits on their ministers, which opinion I confirm in this way: The man that exercises such charity has holy thoughts in his mind, and acts under the influence of such holiness, which sanctifies his gifts. Charity, because it is holy in itself, demands this. Is not all worship in churches holy? For the Lord says, 'Where two or three are gathered together in My name, there am I in the midst of them': and the priests, His servants, minister unto Him. I, therefore, conclude that gifts bestowed on the clergy and on churches are superior to those dispensed for any other end or other persons. Besides, to the clergy is committed the power to bless, by which they sanctify those gifts; and afterwards nothing does more to open and expand the mind for the reception of true joy than to see one's gifts thus blessed to holy uses."

After him, one from the fourth bench to the right arose, and 11
spoke as follows: "My opinion is, that the old Christian brotherhood is charity; and I am confirmed in my opinion by these considerations. Every church that worships the true God has its beginning from charity, as did the Christian church of old; since charity unites minds, and makes one of many; those belonging to it called themselves brethren—brethren in Jesus Christ their God. And because they were then surrounded by barbarous nations of whom they stood in fear, they made a common stock of their property, therefore, being together and of one mind, they were glad; and in their social gatherings they conversed every day about the Lord God their Saviour Jesus Christ, and about charity at their dinners and suppers; hence brotherhood. But after those times, when schisms began to arise, and at last the abominable Arian heresy, which with many destroyed all idea of the Divinity of the Lord's Human, then charity decayed, and the brotherhood dissolved. It is true that all who worship the Lord in truth, and keep and do His commandments, are brethren (Matt. xxiii. 8); but they are brethren in spirit. But as at this day no one is known as to the quality of his spirit, it is not necessary for men to call one another brethren. The brotherhood of faith alone, and still less that of faith directed towards any other god than the Lord God the Saviour, is not brotherhood, because charity, which makes brotherhood, is not in that faith. I conclude, then, that the old Christian brotherhood was charity: I say *was;* for it is now no more; yet I prophesy that it is about to be restored." When he said this a flamy light appeared through the window on the east and tinged his cheeks. At the sight of which the assembly was amazed.

Lastly, there rose one from the fifth bench on the left, 12
who desired leave to make some addition to what the last speaker had said; and, leave having been given, he spoke as follows: "My opinion is, that charity is to forgive every one his trespasses. I have derived this opinion from a customary

form of speech used by some who approach the Holy Supper, and who on such occasions say to their friends, 'Forgive me what I have done amiss'; supposing that thus they have fulfilled all the duties of charity. But I have considered with myself that this is but a painted figure of charity, and not the real form of its essence; for both those who do not forgive trespasses, and those who never strive to attain to charity, speak in this way; but such are not included in the prayer which the Lord himself taught, 'Father, forgive us our trespasses, as we forgive those that trespass against us.' For trespasses are like ulcers, which, unless they are laid open and healed, collect putrid matter in them, which infects the neighbouring parts, creeping about like a serpent, till it turns the blood everywhere into matter. It is similar with trespasses against the neighbour, which, unless they are removed by repentance, and by a life according to the Lord's commandments, remain and consume. Those, therefore, who without repentance merely pray to God to forgive their sins, are like people in a city infected with some contagious disease, who go to the governor and say, 'Sir, heal us': To whom the governor would answer, 'How can I heal you? Go to a physician, and learn from him what medicines you need, then buy those medicines of the apothecary, and take them, and you will be healed.' So the Lord will say to those who pray for forgiveness of sins without actual repentance, "Open the Word, and read what I have spoken in Isaiah: 'Ah sinful nation, a people laden with iniquity, when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I do not hear. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do good' (i. 4, 15-18): and then your sins shall be removed and remitted'"

13 After all this was finished, I stretched forth my hand, and asked whether I might be allowed, although a stranger, to offer my opinion. The president proposed my request; and when consent was given I said, "My opinion is, that charity is to act from the love of justice with judgment in every work and office, but from love from no other source than the Lord God the Saviour. All that I have heard from those sitting upon the benches both on the right hand and on the left, are excellent examples of charity; but as the president of this assembly remarked at first, charity is spiritual in its origin, and natural in its application; and natural charity, if it is spiritual within, appears to angels transparent like a diamond; but if it is not spiritual within, and, therefore, merely natural, it appears to angels like a pearl
14 which is opaque, like the eye of a boiled fish. It is not for me to say whether the excellent marks and characters of charity, which you have laid down, are inspired with spiritual charity or not; but it is for me to state here what the spiritual, which ought to be in

them, must be, in order that they may be the natural forms of spiritual charity. The spiritual itself that belongs to them is that they be done from the love of justice with judgment; that is, that a man in the exercise of charity should distinguish clearly whether he acts from justice; and this he can see clearly from judgment. For a man may do mischief by beneficent actions, and also he may do good by what seem like evil actions. For example, he who gives a needy robber money to buy a sword does evil by his beneficent action, although the robber does not declare his intention of buying a sword when asking for money; or if he rescues him from prison, and directs him to a wood for his safety, saying to himself, 'It is no fault of mine that he commits robbery, I only relieved him as a man.' Take also another instance: he who supports an idle vagrant, and keeps him from being driven to work, saying to him, 'Come into a chamber in my house, and lie down on the bed; why should you fatigue yourself?' Such a person encourages idleness. So again, he who promotes ill-disposed relatives and friends, of evil disposition, to offices in which they may have it in their power to do much mischief. Who cannot see that such works of charity are not from any love of justice united with judgment?

"On the other hand also, a man may do good by what seem like 15
evil actions. For example, take a judge who absolves a criminal because he sheds tears and pours out words of piety, and prays that he will forgive him because he is his neighbour, when nevertheless a judge performs a work of charity when he decrees the man's punishment according to law; for in this way he guards against his doing further mischief and being a pest to society, which is the neighbour in a higher degree, and against the scandal of an unjust judgment. Who does not know also that it is for the good of servants and children to be corrected for their faults by their masters and parents? The case is the same in hell, where all are influenced by the love of doing evil, for they are kept in prison, and when they do evil, are punished, the Lord permitting this for the sake of their amendment. This is so because He is justice itself,
and does what He does from judgment itself. Hence it may 16
be seen why it was said above that charity becomes spiritual by virtue of the love of justice with judgment, which is a love originating solely in the Lord God the Saviour. This is because all the good of charity is from the Lord, who says, 'He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing' (John xv. 5); and that He hath 'all power in heaven and in earth' (Matt. xxviii. 18). And all love of justice with judgment is from no other source than the God of heaven, who is essential justice itself, and from whom man derives all judgment (Jer. xxiii. 5; xxxiii.

17 25). From which I conclude that all that has been said concerning charity by the speakers on both sides, as being morality inspired by faith, and piety inspired by a sense of one's doing good to the virtuous and the vicious alike, serving one's relatives and friends in every way, giving to the poor, and relieving the needy, building and endowing hospitals, endowing churches and conferring benefits on their ministers, as being the old Christian brotherhood, and forgiving every one his trespasses—all these, I say, are excellent instances of charity, provided they are done from the love of justice with judgment; otherwise they are not charity, but are only like streams separated from their fountain-head, or like branches torn from their tree; since genuine charity is to believe in the Lord, and to act justly and rightly in every work and in every duty. He, therefore, who from the Lord loves justice, and does it with judgment, is charity in its image and likeness."

18 After these remarks there was silence such as there is with those who see and acknowledge something to be true from their internal man, but not from their external; this I could perceive from their countenances. But I was then suddenly withdrawn from their sight, for from the spirit I re-entered my material body; for the natural man being clothed with a material body, is not seen by a spiritual man, that is by a spirit or an angel, nor are they seen by him.

460. II. Once, when I was looking about me in the spiritual world, I heard as it were a gnashing of teeth, and also a kind of knocking intermingled with a sort of grating sound. When I inquired what it meant, the angels who were with me said, "They are schools, which we call debating clubs, where disputations are carried on. Their disputations are heard thus at a distance, but when near, they are only heard as disputations." I approached, and saw small houses built of rushes cemented together with mud. I wanted to look in through a window, for there was no admittance by the door, lest light from heaven should thus flow in and cause confusion, but there was no window. Then on a sudden a window was made on the right side, and then I heard them complaining that they were in darkness. Presently, however, a window was made on the left side, and that on the right was closed, and then by degrees the darkness was dispersed, and they seemed to themselves to be in their own proper light. After this I was permitted to enter by the door, and hear the debates. There was a table in the middle, and benches round about, yet they all appeared to me to be standing on the benches, and to be disputing sharply together about faith and charity; the one side maintaining that faith was the essential of the church, and the other charity. Those who made faith the essential, said, "Do we not treat with God by faith, and by charity with

men? Is not faith, therefore, heavenly, and charity earthly? And are not we saved by heavenly and not by earthly things? Moreover, cannot God give faith from heaven, since it is heavenly, and may not a man acquire charity, because it is earthly? But what a man acquires for himself has no relation to the church, and, therefore, cannot be a means of salvation. Can anyone be justified before God by works that are called works of charity? Believe us when we say that by faith alone we are not only justified, but also sanctified, provided such faith is not defiled by things of merit arising from works of charity"; with much more to the same purpose.

2 On the other hand, those who made charity the essential of the church, strongly opposed all this, saying that charity saves, and not faith: "Does not God hold all men dear, and wish good to all? How can God promote such good, except through men? Does God give us power only to speak with men upon the things of faith, and does He not also give us power to perform to men the works of charity? Do you not see that you talk absurdly in calling charity earthly? Charity is heavenly; and your faith is earthly, because you do not perform the good of charity. How do you receive your faith, except as a stock or a stone? You say by the hearing of the Word; but how can the Word produce such an effect if it is only heard? and how upon a stock or a stone? Possibly you may be quickened, while you yourselves are entirely unconscious of it. But in what does such quickening consist, except in enabling you to say that faith alone justifies and saves? But as to what faith is, especially saving faith, you are wholly ignorant."

3 But one arose who was called by the angel that talked with me, a syncratist. He took off his cap and laid it on the table, but hastily placed it on again, because he was bald. He then said, "Hearken; you are all wrong. Faith, it is true, is spiritual and charity moral, but still they are united; and they are united by the Word, and then by the Holy Spirit, and by the effect, which may indeed be called obedience, but in which a man has no part, because when faith is brought in a man knows no more than a statue. I have long meditated upon these things, and have at last found that a man may receive from God, a faith which is spiritual, but cannot be moved by God to charity, which is spiritual, any more than a stock or a stone."

4 On his saying this, those who believed in faith alone applauded, but those who favoured charity showed their disapprobation. And the latter exclaimed with indignation, "Hearken, friend: you seem not to know that there is a spiritual-moral life, and a merely natural-moral life; the spiritual-moral life with those who do good from God and yet as of themselves, and the merely

natural-moral life with those who do good from hell, and yet as of themselves."

5 It was observed above, that the disputation sounded like the gnashing of teeth, and as knocking mingled with a grating sound. The disputation which sounded like the gnashing of teeth proceeded from those who made faith the one essential of the church; the knocking from those who made charity the one essential, and the intermingled grating sound from the syncratist. Their tones sounded in this manner at a distance, because in the world they had all been given to disputing, and had never shunned any evil, and, therefore, had never done any good from a spiritual ground. And they were also entirely ignorant that the all of faith is truth, and the all of charity good; and that truth without good is not truth in spirit, and that good without truth is not good in spirit; and thus that one forms and makes the other.

461. III. I was once carried away in the spirit to the southern quarter of the spiritual world, to a certain garden there, which far excelled all others that I had before seen. The reason of this was, that a garden signifies intelligence, and all who surpass others in intelligence are conveyed to the south. The garden of Eden, in which Adam and his wife were placed, had no other signification; consequently their expulsion thence implied that they had fallen from intelligence, and thus also from integrity of life. As I was walking about this southern garden, I observed some persons sitting under a laurel, and eating figs. I went to them, and asked them for some, which they gave me, and, lo! in my hand they became grapes. When I expressed my surprise at this, an angelic spirit, who stood near, said to me, "The figs became grapes in your hand, because figs, from correspondence, signify the goods of charity, and thence of faith in the natural or external man, whereas grapes signify the goods of charity, and thence of faith, in the spiritual or internal man; and because you love spiritual things, therefore this has happened to you. For in our world all things come to pass and exist, and are also changed, according to correspondences."

2 At that instant I had an eager desire to know how a man can do good from God, and yet altogether as of himself; so I asked those who were eating figs how they understood this. They said, that they could comprehend it only in this way; "That God operates thus internally in man, and through him, man being unconscious of the operation; since if he were conscious of it, and did good in such a state of consciousness, he would do only apparent good, which inwardly is evil. For everything that proceeds from a man proceeds from his proprium, which by birth is evil; how then can good from God and evil from a man be conjoined, and go forth conjointly into act? Besides, a man's

proprium, in things relating to salvation, is continually thinking about merit; and so far as this is the case it derogates from the Lord's merit, which is the height of injustice and impiety. In a word, if the good, which God operates in a man, were to enter by influx into his will, and thence into his actions, such good would be utterly defiled, and also profaned, which God never permits. A man may indeed think that the good which he does is from God, and may call it God's through him, but still we do not comprehend that it is so."

I then opened my mind to them, and said, "You do not com- 3
prehend how it can be so, because you think from appearances, and such thought, when confirmed, is fallacious. To you it is an appearance, and hence arises your mistake, because you believe that all things which a man wills and thinks, and which he thence does and speaks, are in himself, and consequently from himself, when nevertheless there is nothing of such things in him, but merely the state and capacity of receiving what flows in. Man is not life in himself, but is an organ receptive of life. The Lord is life in Himself, as He also says in John: 'As the Father hath life in himself, so hath he given to the Son to have life in himself' (v. 26; and in other places, as John xi. 25; xiv. 6,19). There are two things which make life,—love and wisdom, 4
or what is the same, the good of love and the truth of wisdom. These two flow in from God, and they are received by man as if they were his own; and from such appearance and feeling, they proceed from him as if they were his own. This appearance and feeling on man's part is of the Lord's giving, in order that what flows in may affect him, and so be received and remain. But as all evil also flows in, not from God, but from hell, and is received with delight, because a man is born such an organ as to imbibe it readily, therefore he receives good from God only in the measure that he removes evil, which he does by repentance, and at the same time by faith in the Lord. Love and wisdom, 5
charity and faith, or, to speak in more general terms, the good of love and charity, and the truth of wisdom and faith, enter into a man by influx, and such things as enter by influx appear in him entirely as if they were his own, and consequently proceed from him as his own. This is very evident from sight, hearing, smell, taste, and touch; for everything that is made sensible in the organs of those senses flows in from without, and is perceived in them. It is the same as to the organs of the internal senses, with this difference only, that spiritual things, which are not apparent to the bodily senses, flow into the latter, but natural things, which are apparent, into the former. In a word, a man is an organ receptive of life from God, consequently he is receptive of good in proportion as he desists from evil. The Lord gives to every man the power to desist from evil, because He gives him power to will and understand; and whatever a man does from

the will according to the understanding, or, what is the same, from freedom of will according to the reason of the understanding, is permanent, and by this the Lord introduces the man into a state of conjunction with Himself, in which state He reforms,
6 regenerates, and saves him. The life which flows in is life proceeding from the Lord, which is also called the Spirit of God, and in the Word the Holy Spirit, of which also it is said that it enlightens and quickens man, yea, that it operates in him; but this life is varied and modified according to the organisation induced by love. There is also another fact which may serve to convince you that all the good of love and charity, and all the truth of wisdom and faith, flow in, and are not in a man, which is this, that whoever thinks that such things are implanted in him by creation, cannot but think at last that God infused Himself into men, so that they were partly gods: when nevertheless all who confirm themselves in such a belief become devils, and, with us, smell like corpses.

7 "Besides, what is all human action but the action of the mind? For what the mind wills and thinks, this it does and utters, by means of its organ the body; consequently, when the mind is under the Lord's guidance, action and speech are also under His guidance, and this is the case when a man believes in Him. Unless this were the case, say, if you can, why the Lord, in thousands of places in His Word, has commanded that a man should love his neighbour, perform the good works of charity, bring forth fruit like a tree, and keep the commandments, and all that he may be saved? Also why He said that a man would be judged according to his deeds or works, he who does good to heaven, and he who does evil to hell and death? How could the Lord do such things, if everything that proceeds from man must needs be merit-seeking, and consequently evil? Know, therefore, that if the mind is charity, the action is charity also; but if the mind is faith alone, which is also faith separated from spiritual charity, the action also is such faith."

8 On hearing these things, those who were sitting under the laurel said, "We comprehend that you have spoken justly, and yet we do not comprehend." I replied, "You comprehend that I have spoken justly from that general perception which every man has by the influx of light from heaven, when he hears any truth; but you do not comprehend from that perception which every man has from the influx of light from the world. These two perceptions, the internal and the external, or the spiritual and the natural, make one with the wise; you also may make them one, if you look to the Lord and put away evils."

Seeing that they understood this, I plucked off some twigs from a vine, and handed them to them, saying, "Do you suppose that this is from me or from the Lord?" And they replied, that it was from me of the Lord; and lo, these twigs in their

hands put forth grapes. As I withdrew, I saw a cedar wood table, on which lay a book, under a green olive-tree, whose trunk was entwined with a vine. I looked, and behold, it was a book written by me, entitled *Arcana Cœlestia*. And I said, that in that book it was fully proved, that a man is an organ recipient of life, and not life itself, and that life cannot be created, and be in a man in such a created state, any more than light can dwell in the eye.

462. IV. I was looking towards the sea-coast in the spiritual world, and saw a magnificent dock. I drew near, and looked into it, and behold! there were vessels, both large and small, and in them goods of all kinds; while sitting on benches were boys and girls distributing them to those who desired. And they said, "We are waiting to see our beautiful turtles, which will soon rise out of the sea to us." And, behold! I saw turtles, both great and small, on whose shells and scales young turtles were resting, looking towards the islands around. The parent turtles had two heads, one of large size, covered over with a shell like that which covered their bodies, which had a reddish glow; and a small one, such as turtles have, which they could draw back into the fore-parts of the body, and insert in some unseen way into the larger head. I kept my eyes fixed on the large reddish head, and noticed that it had a face like that of a man, and that it talked with the boys and girls that were sitting on the benches, and licked their hands. Then the boys and girls gently stroked them, and gave them food and dainties, and also costly things, as silk for clothes, thyine wood for tables, crimson for ornaments, and scarlet for paints. On seeing these things, I was desirous 2
to learn what they represented, as I knew that all appearances in the spiritual world are correspondents, and are representative of such spiritual things as relate to affection and its derivative thought. Then they spoke with me from heaven and said, "You know already what is represented by a dock, also by ships, and the boys and girls that are on them, but you do not know what is signified by turtles." They said, therefore, that turtles represent those of the clergy who entirely separate faith from charity and its good works, affirming in themselves that there is no conjunction between them; but that the Holy Spirit, through faith in God the Father for the sake of His Son's merit, enters into a man, and purifies his interiors even to his will, out of which they make a sort of oval plane; and they say that when the operation of the Holy Spirit approaches that plane, it turns itself about it on its left side, and never enters into contact with it; and that thus the interior or higher part of a man's faculty is intended for God, and the exterior or lower for man, so that nothing which a man does, whether good or evil, appears in God's sight, not the good because it is merit-seeking,

nor the evil because it is evil; since if either were to appear before God, the man would inevitably perish. And this being so, they say that man is at liberty, provided he is careful before the world, to will, think, and speak.

3 I then asked whether they also asserted that it is allowable to think of God as not being omnipresent and omniscient. They said from heaven, that this is also allowed them, since God, with him who has obtained faith, and is thereby purified and justified, does not look at anything of his thought and will; and he still retains in the inner chamber, or higher region of the mind, the faith which he had received in its act, which act may some time or other return without their knowing anything of the matter. "These," said they, "are the things represented by the small head which they draw into the fore-part of the body, and also insert in the great head, when they talk with the laity; for they do not speak with them from the small head, but from the large one, which appears in front with a face resembling that of a man; and they speak with them from the Word about love, charity, good works, the commandments of the Decalogue and repentance, and they select from the Word almost all that is said there on those subjects; but then they insert the small head into the large one, and from it they understand inwardly in themselves that none of these duties must be performed for the sake of God and salvation, but only with a view to the public or private good.

4 Since, however, they speak concerning these things from the Word, especially concerning the gospel, the operation of the Holy Spirit, and the nature of salvation, in a pleasing and elegant manner, therefore they appear before their hearers as handsome men, superior in wisdom to the rest of mankind; and you saw that the boys and girls on the benches in the ships gave them delicate food, and other things of value; these, then, are those whom you saw represented as turtles. In your world, they are scarcely distinguished from others, except in this respect, that they fancy themselves to be wiser than all, and laugh at others, even at those who hold a similar doctrine respecting faith, but who are not in its mysteries. They carry about them a certain little mark on their clothes by which they are known by others."

5 He who was talking with me said, "I will not tell you what are their sentiments in regard to other subjects connected with their faith, such as election, free-will, baptism, and the Holy Supper, which are such that they never divulge them, but yet they are known to us in heaven. But as they are such in the world, and as no one is at liberty after death to think one thing and say another, therefore when they come into another world, where they cannot refrain from uttering all their insane conceptions, they are treated accordingly, and expelled from all societies,

and at length cast down into the pit of the abyss, mentioned in the *Apocalyse* (ix. 2) where they become corporeal spirits, and appear like Egyptian mummies. For the interiors of their minds contract a hard callousness, from the barrier which they themselves had placed between the two regions of their minds while in the world. The infernal society made up of them borders on the infernal society of the Machiavelians, and they continually pass from one to the other, and call themselves companions; but they go back, because there is a difference arising from this, that they have some sort of religious impression concerning the act of justification through faith, but the Machiavelians have none.

After I had seen them cast out from the societies, and collected 6
together in order to be cast down, I observed a ship with seven sails flying in the air, and in it officers and sailors in crimson garments, with caps magnificently adorned with laurel, crying, "Lo, we are in heaven; we are the crimsoned doctors, and crowned above all, because we are the chief of the wise from all the clergy in Europe." I wondered what this meant, and I was informed that these were the empty images and ideal thoughts, called phantasies, of those who had before been seen as turtles, and now were seen as insane persons cast out of the societies, and gathered into one body; and they were standing together in one place. I was then desirous of speaking with them, and coming to them, said, "Is it you that have separated men's internals from their externals, and the operation of the Holy Spirit, as being within faith, from its co-operation with man, as having nothing to do with faith, and who have thus separated God from man? Have you not thus removed from man not only charity itself and its works from faith, like many other teachers among the clergy, but also faith itself, as to its manifestation in the sight of God? But tell me, I pray, whether you wish 7
that I should speak with you on this matter from reason or from the Sacred Scripture?" They said, "Speak first from reason." And I spoke as follows, "How is it possible for a man's internal and external to be separated? Who does not see or cannot see, from common perception, that all things of a man's interiors go forth and are continued in his exteriors, and even to what is outermost, in order to produce their effects and accomplish their works? Do not internal things exist for the sake of external, that they may terminate in them, and subsist in them, and thus exist, like a column on its base?

"How plain is it to see that unless there were such a continuation and consequent conjunction, the things most external must be dissolved, and melt into nothing, like bubbles in the air? Who can deny that the interior operations of God with man are myriads of myriads, of which man knows nothing? And what matters it whether they are unknown or not, provided that what is extreme and most external is known, in which the man is with

8 his thought and will, together with God? But let us illustrate this matter by an example. Does a man know the interior operations of his speech, as how the lungs draw in the air, and fill the vesicles, the bronchia, and the lobes with it; how they emit it into the trachea, and there turn it into sound; how that sound is modified in the glottis by the aid of the larynx; and how the tongue afterwards articulates it, and the lips complete the articulation, in order that it may become speech? Do not all these interior operations, of which the man is altogether unconscious, exist for the sake of what is outermost, that a man may be able to speak? Remove or separate any one of those internal operations, so as to destroy its connection with what is outermost, and would a man be more able to speak than a stock?
9 Take another example. The two hands are the ultimates of man, but do not the interiors which are continued to them, descend from the head through the neck, and also through the breast, the shoulders, the arms, and the fore-arms? Are there not innumerable muscular textures, innumerable quantities of moving fibres, innumerable bundles of nerves and blood-vessels, with many hinge-like joints of the bones, with their ligaments and membranes, of which the man is utterly unconscious? And yet his hands act from these taken collectively and individually. Supposing those interior parts turned back to the left or right, near the elbow, and were not continued into the hand, would not the hand fall from the joint, and putrefy like something torn off without life? Indeed, under such circumstances, it would be with the hand as it is with the body when a man is beheaded. It would be like this with the human mind, and with its two lives, the will and the understanding, if the Divine operations relating to faith and charity should stop in the midst of their course, and not proceed continuously to the man himself. In such case the man would be not only a brute, but a rotten stick. All
10 this is according to reason. Now, if you are willing to hear it, the same things are also according to the Sacred Scripture. Does not the Lord say, 'Abide in me, and I in you; I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit' (John xv. 4, 5). Are not fruits the good works, which the Lord does by the man, and which the man does of himself from the Lord? Again, the Lord says, that He stands at the door and knocks, and that He enters to him that opens, and sups with him, and he with Him (Rev. iii. 20). Does not the Lord give pounds and talents to the intent that men may trade with them, and make profit of them, and in proportion to such profit should receive eternal life? (Matt. xxv. 14-30; Luke xix. 13-26). Does He not give to every one according to the work which he does in His vineyard? (Matt. xx. 1-17). These are only a few; for pages might be filled with quotations from the Word, insisting that a man ought to bear

fruit like a tree, that he ought to act according to the commandments, to love God and the neighbour, and so forth. I am well 11
aware, however, that your own intelligence cannot have anything in common with these things from the Word, such as it is in itself, for although you say such things your ideas pervert them. And you cannot do otherwise, because you remove from man all things pertaining to God as regards communication and thence conjunction. What then remains, except all things belonging to worship ? "

When I had done speaking, the assembly appeared to me in the light of heaven, which discloses and makes manifest what each one's nature is ; and then they were no longer seen as before in a ship in the air, as if in heaven, clothed in crimson, and their heads crowned with laurel ; but in a sandy place in tattered garments, having their loins girded with nets like those used by fishermen, through which their nakedness appeared ; and then they sunk down to the society bordering on the Machiavelians.

CHAPTER VIII.

FREE-WILL.

463 BEFORE I proceed to deliver the doctrine of the New Church on Free-Will, it is necessary to premise what the present church states on that subject in its dogmatic works; for if this is not done a man of sound reason and religion may suppose that it is not worth the labour to write any thing new on the point; for he might urge, "Who does not know that man has free-will in spiritual things? Were it not so, of what use would be the preaching of ministers, instructing men to believe in God, to turn themselves to live a life according to the commandments in the Word, to fight against the lusts of the flesh, and so become new creatures, and so on?" So that he cannot but think to himself that all this would be but empty words, if there were no free-will in matters of salvation, and that to deny it would be madness, because contrary to common sense. Yet that the present church falls into that contradiction, and banishes the doctrine from its temples, is evident from the book entitled *Formula Concordiae*, which the Evangelicals swear to, from the things therein which now follow. And the same doctrine, and consequently faith, in regard to free-will, prevails with the reformed, thus the same throughout the whole Christian world, and so in Germany, Sweden, Denmark, England, and Holland, and indeed throughout all Christendom, as is evident from their doctrinal books. The following quotations are from the *Formula Concordiae*, Leipsic edition of 1756.

464. (1.) "The doctors of the Augsburg confession assert that man, in consequence of the fall of his first parents, is become so thoroughly corrupt, that he is by nature blind as to things spiritual, or such as relate to conversion and salvation, and that he neither understands nor is able to understand the Word of God when preached to him, but judges it to be a trifling, foolish thing, and never of himself draws nigh unto God, but is rather God's enemy, and so continues to be, until by the power of the Holy Spirit operating through the preaching and hearing of the Word, he is of pure grace, without any co-operation on his part, converted, gifted with faith, regenerated, and renewed" (Page 656).

(2.) "We believe that the understanding, heart and will of 2
an unregenerate man, in spiritual and divine things, are of their own natural powers utterly incapable of understanding, believing,

embracing, thinking, willing, beginning, finishing, acting, operating, or co-operating in any respect, but that man is altogether corrupt and dead to what is good, insomuch that in the nature of man since the fall, before regeneration, there is not a single spark of spiritual strength remaining whereby he can prepare himself to receive the grace of God, or apprehend it when offered him, or accommodate himself, and of himself be capable of accepting it, or contribute, act, operate, or co-operate of himself, by his own power, in any respect towards his conversion, either wholly, partly, or in the smallest degree; but that man is the servant of sin and the slave of Satan, by whom he is instigated, and hence his natural free-will, by reason of his corrupted powers and depraved nature, is only active and efficacious in such things as are displeasing and opposed to God" (page 656).

3 (3.) "That man is industrious and ingenious in civil and natural things, but in things spiritual and Divine, which relate to the salvation of his soul, he is like a stock, a stone, or the pillar of salt into which Lot's wife was turned, which have no use either of eyes, of mouth, or of any other senses" (page 661).

4 (4.) "That nevertheless man still enjoys a power of locomotion, whereby he can direct his external members, and can hear the gospel, and can in some measure meditate on what he hears; but that still in his private thoughts he despises it as a foolish thing, and is incapable of believing it, in which respect he is worse than a stock, unless the Holy Spirit is efficacious in him, kindling and working in him faith, obedience, and other virtues which God approves" (page 662).

5 (5.) "In one respect a man may be said not to be a stock or a stone; for a stock or a stone makes no struggle or opposition, nor understands or perceives what is done with it; whereas a man continually struggles and strives in his will against God, until he is converted to God; and yet it is true that a man, before conversion, is a reasonable creature, having understanding, although not in Divine things, and having a will, although not disposed to any saving good; but still he can contribute nothing towards his conversion, and in this respect he is worse than a stock or a stone" (pages 672, 673).

6 (6.) "That whole conversion is the entire operation, gift, and work of the Holy Spirit alone, who effects and produces it, by His own virtue and power through the Word in the man's understanding, heart, and will, as in a passive subject, the man doing nothing at all, but remaining altogether passive; and yet this operation is not like the forming of wood into a statue, or the stamping an impression on wax; for wood and wax have neither knowledge nor will" (page 681).

7 (7.) "It is maintained by certain fathers and modern doctors, that God draweth only the willing, consequently that the man's

will is in some respect active in the business of conversion. This opinion, however, is not consonant with the words of holy Scripture, for it establishes a false notion of the powers of human determination, as respects conversion" (page 582).

(8.) "In the external concerns of the world, which fall under the cognizance of reason, there still remains in man some share of understanding, strength, and ability, although these miserable remains are very weak; and even these, small as they are, are infected and contaminated with the poison of hereditary disease, so as to be of no account in the sight of God" (page 647). 8

(9.) "That a man in the business of conversion, whereby from a child of wrath he becomes a child of grace, does not co-operate with the Holy Spirit, for the work of conversion is of the Holy Spirit wholly and solely. (pages 219, 579., *et seq.*, 663 *et seq.*, and Appendix 143). Nevertheless, a regenerate man, by the power of the Holy Spirit, can co-operate, although his co-operation is attended with much infirmity; and he co-operates well so long and in such proportion as he is led, guided, and governed by the Holy Spirit; but still his co-operation with the Holy Spirit is not like that of two horses drawing together in the same chariot" (page 674). 9

(10.) "Original sin does not consist in any particular fault perpetrated or brought into act, but remains intimately rooted in man's nature, substance, and essence, and is the fountain from whence all actual sins flow, as depraved thoughts and words, and evil works" (page 577). 10

"This hereditary disease, whereby man's whole nature is rendered corrupt, is horrible sin, and is in fact the beginning and cause of all sins, from which, as from their root and spring, all transgressions are derived" (page 640).

"That nature, by this sin, as by a spiritual leprosy, is totally infected and corrupt before God, in the inmost feelings and deepest recesses of the heart, and by reason of such corruption every individual man is accused and condemned by the law of God, so that by nature we are all the children of wrath, death, and damnation, unless we are delivered and saved from such evils by the benefit of Christ's merits" (page 639). That hence a total absence or privation of original righteousness, or the image of God formed in paradise, has taken place, attended with such impotence, unfitness, and stupidity, as render man altogether indisposed towards all Divine or spiritual things. That instead of the image of God thus lost in man, has arisen an inmost, most vile, most profound, inscrutable, inexpressible corruption of his whole nature, and of all his powers, particularly of the higher and principal faculties of his soul, in the mind, understanding, heart, and will" (page 640).

465. Such are the precepts, tenets, and decrees of the present church respecting man's free-will in spiritual and natural things, and also respecting original sin. They are adduced in order that

the precepts, tenets, and decrees of the New Church on the same subjects may be more clearly seen; for from two forms placed side by side the truth appears in clear light, just as in a picture an ugly face is placed by the side of a handsome one, so that the beauty of the one, and the ugliness of the other, may stand out clearly before the eye. The following are the decrees of the New Church on this subject.

I. TWO TREES WERE PLACED IN THE GARDEN OF EDEN, ONE OF LIFE, AND THE OTHER OF THE KNOWLEDGE OF GOOD AND EVIL, TO SIGNIFY THAT FREE-WILL IN SPIRITUAL THINGS WAS GIVEN TO MAN.

466. It is believed by many that Adam and Eve, in the book of Genesis, do not mean the first men that were created; and in proof of this they adduce arguments respecting Pre-adamites from computations and chronologies found among some nations, and also from the saying of Cain, Adam's first-born, to Jehovah: "I shall be a fugitive and a vagabond in the earth; and it shall come to pass that every one that findeth me shall kill me. Therefore Jehovah set a mark upon Cain, lest anyone finding him should kill him" (Gen. iv. 14, 15). And afterwards "he went out from the presence of Jehovah, and dwelt in the land of Nod, and built a city" (verses 16, 17). From this they argue that the earth was inhabited before Adam. But that Adam and his wife mean the Most Ancient Church on this earth, has been abundantly demonstrated in the *Arcana Cœlestia* published by me in London; and in the same work it is further shown that the garden of Eden means the wisdom of the men of that church; the tree of life the Lord in man, and man in the Lord; and the tree of the knowledge of good and evil, man not in the Lord, but in his proprium, as is the case with every one who believes that he does all things, even what is good, from himself; and that eating of that tree means the appropriation of evil.

467. In the Word, the garden of Eden means not any particular garden, but intelligence; and tree not any particular tree, but man. The garden of Eden signifies intelligence and wisdom, as is evident from these passages: "*With thy wisdom and thine intelligence* thou hast gotten thee riches; thou hast been in *Eden, the garden of God:* thou sealest up the sum, full of *wisdom*, and perfect in beauty: every precious stone was thy covering" (Ezek. xxviii. 4, 12, 13, 14). This is spoken of the prince and king of Tyre, of whom wisdom is predicated, because Tyre, in the Word, signifies the church as to the knowledges of good and truth by which wisdom is attained; the precious stones which were his covering, also signify the knowledges of good and truth; for the prince and king of Tyre were never in the garden of Eden.
2 Again, in Ezekiel: "Behold, Ashur was a cedar in Lebanon; the cedars in *the garden of God* could not hide him: nor any tree in *the garden of God* was like unto him in his beauty: so

that all the trees of *Eden in the garden of God* envied him" (xxxi. 3, 8, 9). And further: "To whom art thou thus like in glory and in greatness among the *trees of Eden?*" (verse 18). This is said of Ashur, because Ashur, in the Word, signifies rationality, and intelligence therefrom. So in Isaiah: "Jehovah shall com- 3
fort Zion; he will make her wilderness like *Eden*, and her desert like *the garden of Jehovah*" (li. 3). Zion in this passage is the church, and Eden and the garden of Jehovah are wisdom and intelligence. So in the Revelation: "To him that overcometh will I give to eat of *the tree of life*, which is in the midst of the *paradise of God*" (ii. 7). "In the midst of the street of it, and on either side of the river, was the *tree of life*" (xxii. 2). From these passages it is quite clear that the garden of Eden, in which Adam is said to have been placed, means intelligence and wisdom, because similar things are said of Tyre, Ashur, and Zion. A garden also, in other parts of the Word, signifies intelligence, as in Isaiah lviii. 11; lxi. 11; Jer. xxxi. 12; Amos ix. 14. This spiritual meaning of a garden has its cause in representations in the spiritual world; there gardens appear, where the angels are in intelligence and wisdom. The very intelligence and wisdom which they receive from the Lord causes such things to be seen around them; and this is from correspondence, all things that exist in the spiritual world being correspondents.

468. That a tree signifies man, is evident from these passages in the Word: "All the trees of the field shall know that I Jehovah will bring down the high tree, will exalt the low tree, will dry up the green tree, and will make the dry tree to flourish" (Ezek. xvii. 24). "Blessed is the man whose delight is in the law of the Lord; he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season" (Ps. i. 1-3; Jer. xvii. 8). "Praise the Lord, ye fruitful trees" (Ps. cxlviii. 9). "The trees of the Lord are satisfied" (civ. 16). "The axe shall lie at the root of the trees; every tree which bringeth not forth good fruit shall be hewn down" (Matt. iii. 10; vii. 16-20). "Either make the tree good and its fruit good; or make the tree corrupt and its fruit corrupt; for the tree is known by its fruit" (xii. 33; Luke vi. 43, 44). "I will kindle a fire in thee, and it shall devour every green tree, and every dry tree" (Ezek. xx. 47). In consequence of this signification of a tree it was made a statute that the fruit of every tree serviceable for food in the land of Canaan should be accounted uncircumcised (Levit. xix. 23). And as the olive-tree signifies a man of the celestial church, it is, therefore, said of the two witnesses who prophesied, that they were two olive-trees standing before the Lord of the whole earth (Rev. xi. 4: see also Zech. iv. 3, 11, 12). And in David: "I am like a green olive-tree in the house of God" (Ps. lii. 8). And in Jeremiah: "The Lord called thy name a green olive-tree, fair

and of goodly fruit" (xi. 16); not to mention other passages, too numerous for insertion.

469. Anyone of interior wisdom may, at this day, perceive, or at least conjecture, that what is written of Adam and Eve involves spiritual things, which no one has known hitherto, because the spiritual sense of the Word has not been unfolded till now. Who cannot see at the slightest glance, that Jehovah would not have placed two trees in a garden, and one for a stumbling-block, unless they had some spiritual representation; and that both Adam and his wife were cursed, because they ate of the fruit of some tree, and that the curse adheres to all their posterity, thus that the whole human race is subjected to damnation for the fault of one man, in which fault there was no evil of the lusts of the flesh, and no iniquity of heart? Does this accord with the Divine justice? And first of all, why did not Jehovah withold him from eating; and why did He not cast the serpent into the lower world, before it persuaded him? But, my friend, God did not do so, because by so doing He would have taken away man's free-will, from which nevertheless, man is man, and not a beast. This being perceived, it is very evident that those two trees, the one of life and the other of death, represent man's free-will in spiritual things. Besides, hereditary evil does not thence arise, but from parents, by whom the inclination to evil which exists in themselves is transmitted to the children. That this is the case, may be clearly seen by an attentive observer of the manners, dispositions, and countenances of children, indeed of whole families descended from a common father; but still it depends on each one in a family to choose whether he will accede to or recede from the hereditary inclination, for every one is left to his own free-will. The particular signification of the tree of life, and of the tree of the knowledge of good and evil, was fully explained in the memorable relation (n. 48), to which the reader is referred.

II. A MAN IS NOT LIFE, BUT A RECIPIENT OF LIFE FROM GOD.

470. It is generally believed that life is in a man, and is his own, consequently that he is not only a recipient of life, but actually is life. That this is the general belief is from the appearance, for he lives, that is, he feels, thinks, speaks, and acts altogether as of himself. This proposition, then, that a man is a recipient of life, and not life itself, must seem to be like something never heard of, or like a paradox, opposed to sensual thought, because contrary to the appearance. The cause of this fallacious belief that a man is life, and consequently that life was created in him and for him, and afterwards propagated by descent, I have deduced from appearance. But the cause of the fallacy from appearance is this, that most at this day are merely natural men, and few respectively are spiritual; and the natural man judges from appearances and the illusions therefrom, which are

diametrically opposite to this truth that man is merely a receptacle of life—not life, but only a recipient of life. That a man 2
is not life, but only a recipient of life from God, is evident from these plain proofs, that all created things are in themselves finite, and that a man, because he is finite, could not have been created except from finite things; therefore, it is said in the book of Genesis that Adam was made from the earth and its dust, from which also he was named, for Adam signifies the soil of the earth; and in reality every man consists only of such things as are in the earth, and from the earth, in the atmospheres. What he receives from the atmospheres he absorbs by the lungs and through all the pores of the body, and the grosser parts he absorbs by means of meats and drinks, which are composed of earthy particles. As regards man's spirit, this also is created 3
from things finite; for what is man's spirit but a receptacle of the life of the mind? The finite things of which it consists are spiritual substances, which are in the spiritual world, and which are also brought together in our earth, and hidden therein. Unless these were present, with material forms, it would be impossible for any seed to be impregnated from its inmost parts, and to grow up in a wonderful manner without any deviation from its proper order, from the first shoot to the production of fruit and new seeds; neither could any insects be procreated from the effluvia of the earth, and from plant exhalations, with which the atmospheres are impregnated. Who can rationally suppose 4
that the Infinite could create anything but what is finite? and that man, being finite, is anything but a form which the Infinite may vivify from the Life in Itself? And this is meant by these words: "Jehovah God formed man, dust of the earth, and breathed into his nostrils the breath of lives" (Gen. ii. 7). God, because He is infinite, is Life in Himself, this life He cannot create, and transfer it into a man, for that would be to make him God. That such a thing could possibly be done was an insane 5
suggestion of the serpent or devil, which he instilled into Adam and Eve; for the serpent said, "In the day ye eat," of the fruit of this tree, "your eyes shall be opened, and ye shall be as God" (Gen. iii. 5). This dreadful persuasion, that God transfused and transferred Himself into men, was entertained, as I have heard from their own lips, by the men of the Most Ancient Church at its end, when it was consummated; and it is on account of this horrible belief that thus they were gods, that they lie deeply hidden in a cavern, to which no one can approach without being seized with an interior dizziness that causes him to fall down. That by Adam and his wife is meant the Most Ancient Church was stated in the preceding article.

471. Who is there, if he thinks from reason elevated above the sensualities of the body, cannot see that life is not creatable? For what is life, but the inmost activity of Love and Wisdom,

which are in God, and are God, which life may also be called living force itself? He who sees this, can also see that life cannot be transferred into any man, except together with love and wisdom. Who denies, or can deny, that all the good of love and all the truth of wisdom are from God alone, and that as far as a man receives them from God, he lives from God, and is said to be born of God, that is, to be regenerated? And on the other hand, that so far as anyone does not receive love and wisdom, or what is the same, charity and faith, so far he does not receive life, which in itself is life, from God but from hell? He receives an inverted life, which is called spiritual death.

472. From what has been said above, it may be conceived and concluded that the following things are not creatable: 1. The Infinite. 2. Love and wisdom. 3. Consequently life. 4. Light and heat. 5. Activity, considered in itself. But it may be seen and concluded that organs receptive of the above are creatable, and have been created. This may be illustrated by the following comparisons. Light is not creatable, but its organ, the eye; nor sound, which is the activity of the atmosphere, but its organ, the ear; neither heat, which is the primary activity, for the reception of which all things in the three kingdoms of nature have been created, which, according
2 to reception, do not act, but are acted upon. It is according to creation, that where there are actives, there are also passives, and that these two join themselves together into one. If actives were creatable, as passives are, there would have been no need of the sun, or of the heat and light thence proceeding, but all created things would have subsisted without them; whereas the fact is, that were the sun with its heat and light to be removed, the
3 whole universe would become a chaos. The sun of this world consists of created substances, the activity of which produces fire. These things are presented for the sake of illustration. It would be similar with a man if spiritual light, which in its essence is wisdom, and spiritual heat, which in its essence is love, did not flow into him, and were not received by him. The whole man is nothing but an organized form adapted to receive heat and light, both from the natural world and the spiritual, for they correspond to each other. If it were denied that a man is a form receptive of love and wisdom from God, influx would also be denied, and also that all good is from God; conjunction with God would also be denied; and, consequently, that man can be an abode and temple of God would be an empty phrase.

473. The reason why this is not known from rational light is, that that light is clouded over by the illusions of the senses. A man feels that he lives from his life, because an instrumental feels the principal as its own, and cannot, therefore, distinguish it from itself; for the principal and the instrumental causes act together as one cause, according to a proposition known in the

learned world. The principal cause is life, and the instrumental cause man's mind. It appears also as if beasts possessed in themselves created life, but this is a similar mistake; for they are organs created to receive light and heat from the natural world and also from the spiritual; every species is a form of some natural love, and receives light and heat from the spiritual world mediately through heaven or hell, the gentle kinds through heaven, and the fierce through hell. Man alone receives light and heat, that is, wisdom and love, immediately from the Lord. This is the difference.

474. The Lord is life in Himself, thus life itself, as He Himself teaches in John: "The Word was with God, and God was the Word: in him was life, and the life was the light of men" (i. 1, 4). Again: "As the Father hath life in himself, so hath he given to the Son to have life in himself" (v. 26). And again: "I am the way, the truth, and the life" (xiv. 6). And again: "He that followeth me shall have the light of life" (viii. 12).

III. As long as a man lives in this world, he is kept midway between heaven and hell, and in spiritual equilibrium there, which constitutes free-will.

475. In order to understand what free-will is, and its nature, we must first know whence it is; for a recognition of its origin will especially lead one, not only to see that it exists, but to a discovery of its quality. Its origin is from the spiritual world, where man's mind is kept by the Lord. A man's mind is his spirit, which lives after death, and his spirit is continually in company with its like in that world, while by means of the material body, with which it is clothed, it is with men in the natural world. The reason why man does not know that his mind is in the midst of spirits is, that those with whom he is in company in the spiritual world think and speak spiritually, whereas his spirit, so long as he is in the material body, thinks and speaks naturally; and spiritual thought and speech can neither be understood nor perceived by a natural man, nor the reverse; for the same reason they cannot be seen. But when a man's spirit is in company with spirits in their world, then also he is in spiritual thought and speech with them, because his mind is interiorly spiritual, but exteriorly natural, and he, therefore, communicates with spirits by his interiors, and with men by his exteriors. It is in consequence of this communication that a man perceives things, and thinks about them analytically; without it, he would be incapable of any more or of any other kind of thought than a beast, and if it were intercepted entirely, he would instantly die.

But in order to assist the apprehension in conceiving how a 2
man can be midway between heaven and hell, and thus kept in spiritual equilibrium, whence he has free-will, the matter shall be briefly stated. The spiritual world consists of heaven

and hell; heaven is over the head, hell is beneath, or under the feet—not, however, in the centre of the planet which men inhabit, but under the lands of the spiritual world, which lands also have a spiritual origin, and, therefore, are not in any extense,
3 but in its appearance. Between heaven and hell is a great interstice, which to those who are there seems like a complete world. Into this interstice exhales evil out of hell in great abundance, and on the other hand, good flows in in great abundance. It was this interstice of which Abraham said to the rich man in hell, "Between us and you there is a great gulf fixed, so that they who would pass from hence to you cannot, neither can they pass to us that would come from thence" (Luke xvi. 26). Every man as to his spirit is in the midst of this interstice, solely in order that he may be in the possession of free-will. This interstice, because it is so vast, and appears to those who are there as a vast orb, is called the world of spirits; for it is full of spirits, because every man after death first comes into it, and is there prepared for heaven or for hell, and there he lives among spirits, as he had before lived among men in this world. Nor is there a purgatory there; that is a mere fiction invented by the Roman Catholics. But that world has been specially treated of in *Heaven and Hell*, published in London in the year 1758 (n. 421-603).

476. Every man, from his infancy even to old age, changes his place or situation in that world. While an infant, he is kept in the eastern quarter, towards its northern part; in boyhood, as he learns the rudiments of religion, he gradually recedes from the north towards the south; when a youth, as he begins to think from his own mind, he is borne towards the south; afterwards, when he judges for himself and is his own master, according to the increase in such things as interiorly relate to God and to love towards the neighbour, he moves on from the south towards the east. But if he inclines to evil, and imbibes it with greediness, he then advances towards the west; for all have their abodes in the spiritual world according to the quarters. In the east are those who are in good from the Lord, for the Sun is there, in the centre of which is the Lord. In the north are those spirits who are in ignorance; in the south, those who are in intelligence; and in the west, those who are in evil. A man is kept in this interstice, or middle region between heaven and hell, not as to his body, but as to his spirit; and in proportion as this changes its state, by drawing near to good or evil, it is translated to localities or situations in this or that quarter, and enters into company with those who dwell there. It is to be observed, however, that the Lord does not translate the man hither or thither, but the man translates himself in different ways. If he chooses good, then he, together with the Lord, or rather the Lord together with him, translates his spirit towards

the east; but if he chooses evil, then he, together with the devil, or rather the devil together with him, transfers his spirit towards the west. It must be noted, that when heaven is here mentioned, the Lord also is meant, because the Lord is the All in all in heaven; and when the devil is spoken of, hell is meant, because all who are there are devils.

477. The sole reason why a man is kept in this great interstice, and is continually in the midst of it, is, that he may be in free-will as to things spiritual; for this equilibrium, because it is between heaven and hell, and, therefore, between good and evil, is a spiritual equilibrium. All who are in this great interstice are, as to their interiors, in conjunction either with angels of heaven, or with devils of hell; but at this day either with the angels of Michael, or with those of the dragon. Every man after death betakes himself to his own in that interstice, and associates himself with such as are in similar love, for love conjoins every one there with his like, enables him freely to breathe the breath of his life, and to be in the state of his former life. By successive degrees, however, the spirit is divested of its externals, so far as they do not make one with its internals; and when this is done, if he is good, he is taken up into heaven, and if he is evil, he casts himself down into hell; each to those with whom he makes one as to the ruling love.

478. This spiritual equilibrium, which constitutes free-will, admits of illustration from cases of natural equilibrium. It is like the equilibrium of a man bound about the body or the arms, between two men of equal strength, one of whom strives to draw him to the right hand, and the other to the left; in which case he has power freely to turn himself whichever way he pleases, as if there were no force acting upon him; and if he tends to the right hand, he then pulls the man on the left forcibly towards him, till he brings him to the ground. The effect would be the same if any one, however peaceable, were bound between three men on the right, and as many of equal strength on the left, or between the same number of camels or horses. Spiritual equilibrium, or free-will, may be also com- 2
pared to a balance, containing in each of its scales an equal weight; if a very small addition be made to the scale on one side, the tongue of the beam immediately begins to vibrate; it is similar with a lever or with a great beam on its supporting roller. A similar equilibrium prevails in all and every part of the human body, as in the heart, the lungs, the stomach, the liver, the pancreas, the spleen, the intestines, and the rest of the organs; so that each part is enabled to perform its functions in a state of the most perfect rest and freedom. So with all the muscles of the body, without whose equilibrium action and re-action would cease, and a man would no longer act as a man. And as all the parts of the human body are in such equilibrium,

so also are all the parts of the brain, and consequently all the things that are in the mind therein, which relate to the will and
3 the understanding. Beasts, birds, fishes, and insects, are also in a state of freedom; but these animals are carried along by the senses of the body, according to the promptings of pleasure and appetite; nor would a man be at all unlike them, if he had freedom of acting as he has the freedom of thinking; in which case he also would be carried along by the bodily senses only, according to the promptings of pleasure and lust. It is otherwise, however, with him who imbibes the spiritual things of the church, and by them restrains his free-will. He is then led by the Lord away from lusts and evil pleasures, and the inherent desire for them, and has an affection for good, and is averse to evil; he is then translated by the Lord nearer to the east, and at the same time to the south, in the spiritual world, and is introduced into a state of heavenly freedom, which is freedom truly and properly so called.

IV. FROM THE PERMISSION OF EVIL, IN WHICH THE INTERNAL OF EVERYONE IS, IT IS CLEARLY EVIDENT THAT MAN HAS FREE-WILL IN SPIRITUAL THINGS.

479. That man has free-will in spiritual things, shall be confirmed first from general considerations, and next from particulars, which everyone will acknowledge as soon as he hears them. The general considerations are: 1. The wisest of mankind, Adam and his wife, suffered themselves to be seduced by the serpent. 2. Their first-born son, Cain, slew his brother Abel; and Jehovah God did not withold them by speaking with them, but only after the deed, by cursing them. 3. The Israelitish nation worshipped a golden calf in the wilderness, when nevertheless Jehovah observed this from mount Sinai, and took no precautions against it. 4. David numbered the people, for which they were visited with a plague which proved fatal to so many thousands, and God, not before, but after the deed, sent the prophet Gad and declared the penalty. 5. Solomon was permitted to establish idolatrous worship. 6. Many kings after him were permitted to profane the temple and the holy things of the church. 7. And finally, that nation was permitted to crucify the Lord. Mohammed was permitted to establish a religious system, in many respects not conformable to the Sacred Scriptures. 8. The Christian Church is divided into many sects, and each of these is split up by heretical views. 9. There are so many wicked people in the Christian world, and some who even glory in their wickedness; and so many plots and stratagems contrived against the pious, just, and upright. 10. Injustice sometimes prevails over justice in the courts, and in business. 11. The wicked are exalted to honours, and become great men and leaders. 12. Wars are permitted, in which so many men are slaughtered, and so many cities,

nations, and families plundered and ruined; and so on. Now, is it possible to account for the existence of such things except from the fact that every man possesses free-will? The permission of evil, which is acknowledged throughout the whole world, has no other origin. The laws of permission are laws of the Divine Providence, as may be seen in *The Divine Providence,* printed at Amsterdam in the year 1764 (n. 234-274), where an explanation is given of the cases above adduced.

480. The particular considerations that show that man enjoys free-will in spiritual as well as in natural things are innumerable. Let each one, if he pleases, consult himself, whether he cannot think of God, of the Lord, of the Holy Spirit, and of the Divine things which are called the spiritual things of the church, seventy times in a day, or three hundred times in a week, without perceiving at such times any compulsion, especially if he is led to such meditation from any pleasure, or even from any lust, and this whether he has faith or not. Examine also, in whatever state you may be, whether without free-will you can think at all—in your conversation, in your prayers to God, in preaching, and even in listening. In all these does not free-will carry every point? Indeed, without free-will in every particular, and in the most individual particulars, you could no more breathe than a statue; for respiration accords with thought, and hence with speech, in every movement. I say, no more than a statue; I do not say no more than a beast, because a beast breathes from natural free-will, but a man from free-will both in natural and spiritual things; for a man is not born like a beast, a beast being born with all the ideas attendant on its natural love, thus into the knowledge of whatever concerns nutrition and prolification; whereas a man is born without any connate ideas, endowed only with the faculty of knowing, understanding, and being wise, and with the inclination to love himself and the world, and also the neighbour and God. This is the reason why we have stated that if he were deprived of free-will in respect to the various things which he wills and thinks, he could no more breathe than a statue, instead of saying "no more than a beast."

481. It is not denied that a man has free-will in natural things; but he enjoys this as a consequence of his free-will in spiritual things; for, as was shown above, the Lord flows-in with every man with his Divine Good and Divine Truth from above or within, and by this means He breathes a life into man distinct from that of beasts; and it is His gift that a man is able and willing to receive the Divine Good and Truth, and act from them —and this he never takes away from anyone. It follows, therefore, that it is the Lord's constant desire that a man should receive truth and do good, and thus become spiritual; for this he is born; but to become spiritual, without free-will in spiritual things, is as impossible as to drive a camel through the eye of a

needle, or to touch one of the stars in the heavens. That the power to understand and to will truth is given to every man and to the devils also, and that this power is never taken away, has been made clear to me by living experience. One of the infernal inhabitants was once brought up into the world of spirits, and being there questioned by angels from heaven as to whether he could understand the things about which they were speaking with him—which were spiritual-divine things—he replied that he did understand them. They then asked him why he did not receive them; he said that he did not love them, and consequently did not wish to receive them. He was then informed that he had the power to will, at which he was much surprised, and declared it impossible; wherefore the angels inspired his understanding with the glory of reputation and its delights, on receiving which he also willed those things and even loved them. Presently, however, he was sent back into his former state, in which he was a robber, an adulterer, and a slanderer of the neighbour; and then, because he no longer desired so to do, he did not understand those things. From this it is very plain that a man is a man from his free-will in spiritual things, and that without it he would be a stock or a stone, or like the pillar of salt into which Lot's wife was turned.

482. A man would have no free-will in civil, moral, and natural concerns, if he had none in spiritual things, as is evident from this, that spiritual things, which are called theological, reside in the highest region of man's mind, like the soul in the body. They reside there, because there is the door by which the Lord enters into man; below them are civil, moral, and natural things, which receive all their life from the spiritual things above them; and since life from the Lord flows-in from the highest things, and man's life consists in being able to think and will in freedom, and thence to speak and act, it follows, that free-will in political and natural matters is from this, and no other origin. From this spiritual freedom, man has a perception of what is good and true, and of what is just and right in civil matters, which perception is the essence of the understand-
2 ing. Man's free-will in spiritual things is comparatively like air in the lungs, which is inhaled, retained, and expired, according to all the changes of his thought, and without which he would be in a far worse condition than one labouring under a nightmare, angina, or asthma. It is like the blood in the heart; if this were deficient, the heart would first palpitate, and after convulsive action cease to beat. It may further be compared to a body in motion, which is borne along while there is effort remaining; the effort and motion cease at one and the same time. This is exactly the case with the free-will in which man's will is. Both of them taken together, that is, free-will and will, may be called a living effort; for on the cessation of

will, action ceases, and on the cessation of free-will, will ceases. Were spiritual freedom removed from man, it would 3
be comparatively as if the wheels were removed from machines, the fans from windmills, or sails from ships. In fact, it would be as when man emits his breath at the moment of death; for the life of man's spirit consists in his free-will in spiritual things. The angels lament when it is but mentioned that this free-will is denied at this day by many ministers of the church, and they call the denial of it madness upon madness.

V. WITHOUT FREE-WILL IN SPIRITUAL THINGS THE WORD WOULD BE OF NO USE; CONSEQUENTLY THE CHURCH WOULD BE NOTHING.

483. It is well known throughout the Christian world that the Word is, in the broad sense, the law, or book of the laws, according to which man must live, that he may attain eternal life; and what is more frequently stated therein than that he is to do good, and not evil, and that he is to believe in God, and not in idols? And it is full of injunctions and exhortations as to those things, and of blessings and promises of rewards for those who do its precepts, and of curses and threats for those who do not. But what would all this be unless a man had free-will in spiritual things, that is, in such things as concern salvation and eternal life? Would they not be vain and useless; and if a man were to persist in the idea that he had no power and no liberty in spiritual things, and consequently no power of will in relation to them, would the Sacred Scripture appear to him to be anything more than so much blank paper, without a syllable of writing upon it, or as paper entirely blotted over with ink, or as so many dots and points without letters, thus as an idle, unmeaning volume? It would be needless to confirm this by passages from the Word, had not the various churches at this day immersed themselves deeply in empty speculations upon spiritual things, and, to prove it, brought forward from the Word some passages to which they have given a false interpretation; this being the case, it is well to adduce some which insist on man's doing and believing. Let us take the following: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). "Bring forth fruits worthy of repentance. Even now the axe is laid unto the root of the tree; every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire" (Luke iii. 8, 9). Jesus said, "Why call ye me Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, is like a man that built his house upon a rock; but he that heareth and doeth not, is like a man that built a house upon the ground without a foundation" (Luke vi. 46-49). Jesus said, "My mother and my brethren are those who hear the Word

of God, and do it" (Luke viii. 21). "We know that God heareth not sinners; but if any man is a worshipper of God, and doeth his will, him he heareth" (John ix. 31). "If ye know these things, happy are ye if ye do them" (John xiii. 17). "He that hath my commandments, and doeth them, he it is that loveth me, and I will love him" (John xiv. 21). "Herein is my Father glorified, that ye bear much fruit" (John xv. 8). "Ye are my friends, if ye do whatsoever I command you. I have chosen you, that ye should go and bring forth fruit, and that your fruit should remain" (John xv. 14, 16). "Make the tree good; the tree is known by his fruit" (Matt. xii. 33). "Bring forth fruits worthy of repentance" (Matt. iii. 8). "He that receiveth seed into the good ground, is he that heareth the Word, and also beareth fruit" (Matt. xiii. 23). "He that reapeth, receiveth wages, and gathereth fruit unto eternal life" (John iv. 36). "Wash you, make you clean; put away the evil of your doings; learn to do good" (Isa. i. 16, 17). "The Son of Man will come in the glory of his Father, and then he will reward every man according to his works" (Matt. xvi. 27). "They that have done good," will "come forth unto the resurrection of life" (John v. 29). "Their works do follow with them" (Rev. xx. 13). "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be" (Rev. xxii. 12). "The eyes of Jehovah are open to give to every man according to his ways; according to our works hath he dealt
3 with us" (Jerem. xxxii. 19; Zech. i. 6). The Lord teaches the same thing in His parables, many of which imply that those who do good are accepted, and those who do evil are rejected; as in the parable concerning the labourers in the vineyard (Matt. xxi. 33-44); of the talents and pounds to trade with (Matt. xxv. 14-30; Luke xix. 13-25). Respecting *Faith*, Jesus said, "He that believeth in me shall never die, but live" (John xi. 25, 26). "This is the Father's will, that every one that believeth in the Son should have eternal life" (John vi. 40). "He that believeth in the Son hath eternal life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii. 36). "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life" (John iii. 15, 16). And further: "Thou shalt love the Lord thy God from all thy heart, and in all thy soul, and in all thy mind, and thy neighbour as thyself: on these two commandments hang all the law and the prophets" (Matt. xxii. 37-40). But these are only a very few of such passages from the Word, and they are as a few cups of water taken out of the body of the ocean.

484. Who does not see the emptiness, I do not wish to say, the folly, of the passages quoted above (n. 464) from the ecclesiastical work entitled *Formula Concordiae*, after reading them

and then reading passages from various parts of the Word? If the doctrine in that book be true, that a man has no free-will in spiritual things, what would religion be which consists in doing good, but an empty sound? And what is the church without religion, but like the bark about a piece of wood, which is of no use but to burn? And, moreover, he would think, if there is no church because there is no religion, what then are heaven and hell but fictions invented by priests and prelates of the church in order to catch the people, and raise themselves to higher honours? Hence that detestable saying in many men's mouths, "Who can do good of himself? Or who can acquire faith of himself?" the consequence of which is that they neglect those things and live like pagans.

But do you, my friend, flee from evil, and do good, and believe in the Lord with your whole heart and your whole soul, and the Lord will love you, and give you the love to act, and the faith to believe, and then you will do good from love, and will believe from faith, which is trust; and if you persevere in this way, reciprocal and perpetual conjunction will take place between you and the Lord, which is salvation itself and eternal life. If a man, from the strength given him, were not to do good, and believe in the Lord, what would he be but a desert and a wilderness, wholly like dry ground, which receives no rain but throws it off again; or like a sandy plain where there are sheep, but no pasture for them; or like a fountain whose spring is dried up; or like water stagnated from the obstruction of its current; or like a habitation, where no corn grows, and where there is no water, from which, unless a man instantly removed, and sought an abode elsewhere, he would perish with hunger and thirst?

VI. WITHOUT FREE-WILL IN SPIRITUAL THINGS, THERE WOULD BE NOTHING PERTAINING TO MAN BY WHICH, IN HIS TURN, HE COULD CONJOIN HIMSELF TO THE LORD; AND, CONSEQUENTLY, THERE WOULD BE NO IMPUTATION, BUT MERE PREDESTINATION, WHICH IS DETESTABLE.

485. Without free-will in spiritual things there would be neither charity nor faith with any man, still less conjunction of the two, as was shown in the chapter on Faith. Hence it follows, that without free-will in spiritual things there would not be anything belonging to man by which the Lord could conjoin Himself with him, and yet without reciprocal conjunction there could be no reformation and regeneration, and consequently no salvation. That without a reciprocal conjunction of man with the Lord, and of the Lord with him, there could be no imputation, is undeniable. The consequences that follow from confirming the belief, that there is no imputation of good and evil, on the ground that man is without free-will in spiritual things, are numerous. And those frightful opinions are to be laid open in the last part

of this work, where it will treat of the heresies, paradoxes, and contradictions which flow from the faith prevailing at this day, as to the imputation of the merits and righteousness of the Lord God the Saviour.

486. Predestination is an offspring of the faith of the present church, because it springs from the belief in man's absolute impotence and want of freedom in spiritual things; to which may be added, as a further cause of its production, the supposition that on man's part conversion is inanimate, as it were, in which he is like a stock or a stone, and that afterwards he has no conscious knowledge whether he is a stock quickened by grace or not. For it is asserted, that election is of God's pure grace, exclusive of any activity on man's part, either of the powers of nature or of reason; and that election is effected where and whenever God wills, thus from His good pleasure. The works which follow faith as evidences, appear to the reflecting mind similar to the works of the flesh, while the Spirit which operates them does not manifest their origin, but makes them, like
2 faith, to be of free grace and good pleasure. It is, therefore, plain, that the tenet of the present church, concerning predestination, sprung from that faith, like a shoot from its seed; and I may add, that it has flowed from it as an almost inevitable result. This came into existence among the Predestinarians, and afterwards it was espoused by Godoschalcus, then by Calvin and his followers, and lastly, it was firmly established by the Synod of Dort, and carried forth therefrom into the church by the Supralapsarians and Infralapsarians, as the palladium of religion, or rather as the head of Gorgon or Medusa, graven on the shield of Pallas.

3 But what more pernicious doctrine could have been devised, or what more cruel notion in regard to God could have been conceived, than that some of the human race are damned by predestination? For it would be a cruel belief, that the Lord, who is love itself and mercy itself, wills that a multitude of men should be born for hell; or that myriads of myriads are brought into the world doomed, being in fact born devils and satans; and that from His infinite Divine Wisdom, He did not and never does provide that those who live well, and acknowledge God, should not be cast into everlasting fire and torment. He is still the Lord, the Creator and the Saviour of all, and He alone guides all, not desiring the death of any. What then can be believed or conceived more inhuman than that whole nations and peoples should, under His auspices and oversight, be delivered up, by predestination, to the devil to glut his appetite? This, however, is the offspring of the faith of the present church; but the faith of the New Church abhors it as a monster.

487. As I could never conceive how such an extravagant

doctrine as that of predestination could be devised by any Christian, much less how it could be maintained and published to the world, which, nevertheless, was done by the Synod of Dort, where great numbers of the clergy were assembled, whose decision in its favour was afterwards carefully drawn up and diligently circulated, therefore, in order to convince me of the fact, some of the members who composed that Synod were called to me. When they were seen standing near me, I said, "How is it possible for anyone, possessing any share of sound reason, to come to the conclusion that there is predestination? Must not that doctrine necessarily give rise to cruel ideas of God and to the most shocking opinions concerning religion? Must not a man who has engraved the belief of predestination on his heart by confirmations in its favour, necessarily think of all things that pertain to the church as vain, and so also the Word? Must he not think of God, in consequence of His predestinating so many myriads of men to hell, as a tryant?" When I had z said these things, they looked at me with a satanic look, and said, "We were among those chosen to form the Synod of Dort, and we then confirmed ourselves, and have done so still more, in many opinions regarding God, the Word, and religion, which we dared not make public; but in all our conversations and discourses from the pulpit on such subjects, we wove and twisted a web of various coloured threads, which we covered over with feathers borrowed from peacocks' wings." But as they now wished to do the same, the angels, by a power given them by the Lord, closed up the externals of their minds, and opened their internals, and they were compelled to speak from these.

Then they said, "Our faith, which we have formed from conclusions that follow one from another, has been, and still is, the following: 1. There is no Word of Jehovah God, but some 3 windy thing breathed forth from the mouth of the prophets; we have thought in this way, because the Word predestines all to heaven, and teaches that man alone is in fault if he does not walk in the ways that lead thither. 2. There is such a thing as religion, because it is expedient that there should be; but it is only like a gale of wind that brings a fragrant odour for the common herd; it ought, therefore, to be taught by all ministers, and enforced from the Word, because the Word is received. This we have thought because where there is predestination, there religion is nothing. 3. The laws of civil justice constitute religion; but predestination is not according to the life from those laws, but merely from God's good pleasure, as the favours of an arbitrary monarch depend on his caprice. 4. All things taught by the church ought to be exploded as groundless, and rejected as trash, except this, that God is. 5. Spiritual things, so much boasted of, are no more than ethereal matters

beneath the sun, which, in case they penetrate deeply into a man, affect him with dizziness and stupor, and make him a detestable monster in God's sight." 6. Asked respecting the faith from which the doctrine of predestination is deduced, and whether they believed it to be spiritual, they replied, "Predestination takes place according to that faith; but when faith is given, the man is like a stock, and though he is afterwards quickened, the life he thus receives is not spiritual."

4 After they had uttered these horrid opinions, they wished to go away, but I said to them "Stay a little longer, and I will read to you from Isaiah." I accordingly read as follows: "Rejoice not thou, whole Philistia, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth a basilisk, and his fruit shall be a fiery flying serpent" (xiv. 29). I explained these words according to their spiritual sense, showing that Philistia means the church separate from charity; the basilisk which came forth out of the serpent's root means the church's doctrine of three gods, and of imputative faith applied to every one singly; and his fruit, which is a fiery flying serpent, means that no imputation of good and evil is allowed, but only immediate mercy without any regard to a man's life, whether 5 he has lived well or ill. On hearing this explanation, they said, "Be it so; but let us now hear out of that volume, which you call the Holy Word, something regarding predestination." And I opened it, and found in the same prophet the following appropriate passage: "They hatch basilisks' eggs and weave the spider's web: he that eateth of their eggs dieth, and when one is crushed, it breaketh out into a viper" (lix. 5). On hearing this passage they could not endure to have it explained; but some of those who had been sent to me—there were five of them—rushed hastily into a cave, round about which appeared a dusky fire, a token that they had neither faith nor charity. It is very evident from this, that that synodical decree concerning predestination, is not only an insane but also a cruel heresy; and, therefore, it ought to be eradicated from the brain, till not a single root or fibre of it is left remaining.

488. This dreadful belief, that God predestinates men to hell, may be compared to the horrible cruelty of fathers among certain barbarous nations, who throw their sucklings and infants into the streets; or to that of some in war, who cast the dead bodies of the slain into woods to be devoured by wild beasts. It may also be compared to the cruelty of a tryant, who divides his subjects into companies, and delivers some to be put to death by the executioner, some to be cast into the sea, and some to be thrown into the fire. It may also be compared to the furious rage of certain wild beasts which devour their own cubs, or to the foolishness of dogs, which fly at their own images when seen in a looking-glass.

VII. WITHOUT FREE-WILL IN SPIRITUAL THINGS, GOD WOULD BE THE CAUSE OF EVIL, AND SO THERE WOULD BE NO IMPUTATION.

489. From the faith which now prevails, and which was first devised by those who composed the Council of Nice, it follows as a consequence that God is the cause of evil. In that council the heresy still extant was conceived and brought forth, that three Divine persons have existed from eternity, each of whom is by himself God. This egg having been hatched, the followers of this faith could not but approach each person separately as God. They compiled a faith imputative of the merit or righteousness of the Lord God the Saviour; and in order to prevent man's entering into a participation of merit with the Lord, they deprived him of all free-will in spiritual things, and they attributed to him utter impotence as to that faith; and as they deduced from that faith alone all that was spiritual in the church, they maintained that there was a similar impotence in relation to everything that the church teaches concerning salvation. Hence have sprung dreadful heresies, one after another, grounded on that faith and on man's impotence in spiritual things, and also that most horrible one concerning predestination discussed in the foregoing article. All these heresies imply that God is the cause of evil, or that He created both good and evil. But do you, my friend, put faith in no council of men, but in the Word of the Lord, which is above all councils. What have not the Roman Catholic councils brought forth? Or that of the Council of Dort, whence was brought forth that horrid viper, predestination? It may possibly be imagined that the free-will given to man in spiritual things, was the mediate cause of evil; consequently, that if it had not been given him, he could not have transgressed. But, my friend, pause awhile and consider, whether any man could possibly have been created without free-will in spiritual things, and yet be a man; if you take from him that freedom, he is no longer a man but a statue only. For what is free-will, but man's power to will, to act, to think, and speak, to all appearance as from himself? And as this was given him that he might live as a man, therefore two trees were placed in the garden of Eden, the tree of life, and the tree of the knowledge of good and evil; and this signifies that man, from the freedom given him, can eat of the fruit of the tree of life, and of the fruit of the tree of the knowledge of good and evil.

490. Everything that God created was good, as is plain from the first chapter of Genesis, where it is said, verses 10, 12, 18, 21, 25, "God saw that it was good"; and verse 31, "God saw all that he had made, and, behold, it was very good." The same truth is evident also from the primeval state of man in paradise; but that evil originated with man, appears from the state of

Adam after his fall, when he was driven out of paradise. Hence it is clear, that had he not been endowed with free-will in spiritual things, God Himself, and not man, would be the cause of evil, and consequently God must have created both good and evil, and to imagine that He created evil is both wicked and blasphemous. That God did not create evil, although He endowed man with free-will in spiritual things, and that He in no wise breathes any evil into man, is because He is Good itself, and God is omnipresent in good, perpetually striving and urging to be received; and though He is not received, still He does not withdraw; for if He did, man would instantly die, in fact, he would be reduced to nothingness, since he has life, and the subsistence of all things of which he consists, from God. Evil, then, was not created by God, but was introduced by man because he turns into evil the good which is continually flowing in from God, by averting himself from God, and turning himself towards himself, in which case the delight of good remains and becomes the delight of evil; for unless a delight apparently similar to the former remained, a man could not live, since delight constitutes the life of his love. These two delights are nevertheless diametrically opposite to each other; a man does not know this so long as he lives in the world; but after death he comes to the knowledge and even clear perception of it, the delight of the love of good being then changed into heavenly blessedness, but the delight of the love of evil into infernal horror. From what has been said it is evident that every man is predestinated to heaven and none to hell, but that he consigns himself to hell from the abuse of his free-will in spiritual things, by choosing and embracing such things as exhale from hell; for, as stated above, every man is held midway between heaven and hell, in order that he may be in equilibrium between good and evil, and hence enjoy free-will in spiritual things.

491. God has given freedom not only to man, but also to every beast, and something analogous to it even to inanimate things, imparting to everything a faculty to receive it according to its nature; and He also provides good for them all, but the recipient objects turn it into evil, as may be illustrated by the following comparisons;—The atmosphere gives to every man the power of respiration, as also to every beast, tame or wild, and also to every bird, to the owl and to the dove alike, affording to these in addition the means of flying; and yet the atmosphere is not the cause of the different modes in which that power is received by creatures of different natures and dispositions. The ocean affords in itself an abode, and also provides nourishment, for all kinds of fish; but it is not on this account the cause of one fish devouring another, and of the crocodile's turning its food into poison, with which it kills man. The sun provides light and heat for all things, but those objects being

the various plants of the earth, receive them in different ways; a useful tree and shrub in one way, and the thorn and thistle in another, or the harmless herb in one way and the poisonous in another. The rain descends from the higher regions of the atmosphere upon all parts of the earth, and the earth supplies the water thus received to all kinds of shrubs, herbs, and grasses, each of which applies it to itself according to its necessities. This is what is called an analogue to free-will, since they freely drink in those things by their little mouths, pores, and ducts, which stand open when the weather is warm, the earth only offering its moisture and elemental particles, the plants appropriate them with something analogous to hunger and thirst. The case is similar with men, with each of whom the Lord flows-in with spiritual heat, which in its essence is the good of love, and with spiritual light, which in its essence is the truth of wisdom; but man receives it according to the direction in which he turns, whether it be towards God, or towards himself; therefore the Lord says, where He teaches concerning love to the neighbour, "That ye may be the children of your Father, who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 45); and in another place, that He willeth all to be saved.

492. To the above I will add this remarkable fact: I have several times heard words caused to descend from heaven concerning the good of charity, which passed through the world of spirits, and penetrated even to the depths of hell; and those words in their progress were changed into such as were wholly opposite to the good of charity, and at length into such as breathed hatred against the neighbour; a proof that whatever proceeds from the Lord is good, and that it is turned into evil by spirits in hell. The same was done with certain truths of faith, which in their progress were changed into the opposite falsities; for the recipient form turns what enters into it into what is concordant with itself.

VIII. EVERY SPIRITUAL THING OF THE CHURCH THAT ENTERS IN FREEDOM, AND IS RECEIVED FROM FREEDOM, REMAINS, BUT NOT OTHERWISE.

493. Those things remain with a man which he receives in freedom, because freedom belongs to his will, and this being the case it also belongs to his love; it has been shown elsewhere that the will is the receptacle of love. That whatever pertains to the love is free, and belongs also to the will, must be obvious, for every one understands when it is said, "I will this because I love it," and the contrary, "because I love this, I also will it." But man's will is twofold, interior and exterior, that is, of the internal and external man; so that a knave can act and talk in one character before the world, and in another before his familiar friends. Before the world his actions and words pro-

ceed from the will of his external man, but before his familiar friends, from the will of the internal; in this case is meant, however, the will of the internal man where the ruling love is. From these few observations it is evident that the interior will is the real man, since it is there that both the being and the essence of his life are; the understanding is its form by which the will renders its love visible. Everything that a man loves, and wills from love, is free; for whatever proceeds from the love of the internal will is the delight of his life; and as the same is the esse of his life, it is also his proprium, which is the reason why whatever is received from the freedom of this will remains, for it adds itself to the proprium. The contrary is the case if anything is not introduced in a state of freedom; this is not thus received. But of this more in what follows.

494. It must be carefully understood, that the spiritual things of the Word and of the church, which a man receives from love, and which his understanding confirms, remain with him, but not so civil and political matters, because spiritual things ascend into the highest region of the mind, and there form and arrange themselves. The reason of this is that the Lord's entrance into man with Divine truths and goods is there, and this region is as a temple in which He dwells. Whereas civil and political matters, because they belong to the world, occupy the lower parts of the mind, and some of them are there like buildings on the outside of the temple, and some like the courts introductory to it. Another reason why the spiritual things of the church reside in the highest region of the mind is, that they belong peculiarly to the soul, and regard its eternal life; and the soul is in the highest regions, its nourishment consisting of such food only as is spiritual; for which reason the Lord calls Himself bread, as where He says, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever" (John vi. 51). In that region also resides a man's love, which constitutes his blessedness after death; and there also is the principal seat of his free-will in spiritual things, from which all the freedom that he enjoys in natural things descends; the former, also, as being the fountain head, communicates with all the forms of free-will in natural things, by means of which the love that reigns in the highest regions assumes to itself whatever is conducive to its purposes. This communication between spiritual and natural freedom is like that between the spring and the waters that flow from it, or like that between the prolific principle in the seed and all and every part of the tree which it produces, particularly the fruit, in which it renews itself by the formation of new seeds. But if anyone denies free-will in spiritual things, and consequently rejects it, he forms for himself another fountain, opens a communication with it, and changes spiritual freedom into a freedom merely natural, and at

length into that which is infernal. The latter freedom is also like the prolific principle of a seed, which passes freely through the trunk and branches of the tree into the fruit, which, owing to this origin, is inwardly rotten.

495. All freedom which is from the Lord, is freedom itself, but that which a man derives from hell is not freedom, but slavery. Still, however, spiritual freedom must appear like slavery to one who is in infernal freedom, because they are opposites; nevertheless all who are in spiritual freedom have not only a knowledge, but a clear perception that infernal freedom is slavery, on which account the angels hold it in the utmost aversion, like a putrid stench, whereas the infernals inhale it as an aromatic perfume. It is well-known from the Word of the Lord, that worship proceeding from freedom is true worship, and that the Lord is well pleased with whatever is spontaneous; therefore it is said in the Psalms, "A voluntary offering will I sacrifice to thee" (liv. 6); and in another place: "The willing among the people are gathered together, the people of the God of Abraham" (xlvii. 9). Hence among the children of Israel, whose worship consisted principally in sacrifices, there were free-will offerings in sacrifices; and because God is well pleased with whatever is spontaneous, it was enjoined, that every man whose heart stirred him up, and every one whom his spirit made willing, should bring the Lord's offering for the work of the tabernacle (Exod. xxxv. 5, 21, 29); and the Lord says, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed. Whosoever committeth sin is the servant of sin" (John viii. 31-36).

496. That which is received in freedom remains, because the will of man adopts and appropriates it to itself, and because it enters into his love, and the love acknowledges it as its own, and forms itself by means of it. This may be illustrated by comparisons taken from natural things, provided that for love we substitute heat. It is well known that by heat, and according to its degree, the pores are opened in every plant, and as this takes place, the plant returns intrinsically into the form of its nature, spontaneously receives its nutriment, retains what is suitable, and grows. The case is the same with a beast; whatever food they choose and eat, from the love of nutrition which is called appetite, becomes a part of their bodies, and thus remains. The reason of such incorporation is, that all things that compose the body are perpetually renewed; this is known only to a few. Heat also, in the case of animals, opens all parts of their bodies, 2
so that their natural love can act freely; and hence in the time of spring and summer they return into the instinct of prolification and of the rearing of their young, which functions they perform with the utmost freedom, because they are effects of

that ruling love implanted in them by creation, for the sake
3 of preserving the universe in its created state. The reason why the freedom of love can be illustrated by the freedom induced by heat is, that love produces heat, as is evident from its effects—as that a man is enkindled, grows warm, and is enflamed, when the love is exalted to zeal, or kindled into anger. This is the true source of the heat of the blood, or the vital heat of men, and in general of animals. And it is from this correspondence, that the bodily organs, by means of heat, are adapted freely to receive such things as the love desires and
4 seeks after. All the internal parts of the human body are in the same kind of equilibrium, and consequent freedom; the heart in this state of freedom propels its blood upwards and downwards equally, and the mesentery gives forth its chyle; thus the liver, the kidneys, and the glands perform their several operations of separating, secreting, and purifying the blood, and so on. If this equilibrium were to suffer, each member would sicken, and would labour under paralysis, or loss of strength. Equilibrium and freedom are in this case one; and there is no substance in the created universe which does not tend to equilibrium, in order that it may be in freedom.

IX. THE WILL AND THE UNDERSTANDING OF MAN ARE IN THIS FREE CONDITION; BUT THE COMMISSION OF EVIL, BOTH IN THE SPIRITUAL AND IN THE NATURAL WORLD, IS RESTRAINED BY LAWS, OTHERWISE SOCIETY IN BOTH WOULD PERISH.

497. Every man may know that he enjoys free-will in spiritual things, by attending only to his own thoughts. Who cannot think of God, of the Trinity, of charity and the neighbour, of faith and its operation, of the Word, and all the subjects which are therefrom? And after having studied theology, who cannot reflect on the particulars thereof? Who cannot think, and even draw conclusions, teach, and write, either in favour of such subjects, or against them? If this freedom were taken away from a man but for a moment, must not his thought instantly cease, his tongue become dumb, and his hands powerless? Wherefore, my friend, you can if you choose, merely from observation of your own thoughts, reject and renounce that absurd and pernicious heresy, which at this day has induced a lethargy throughout Christendom, in regard to the heavenly
2 doctrine of charity and faith, salvation, and eternal life. The following are the reasons why this freedom resides in a man's will and understanding: 1. Because those two faculties must first be instructed and reformed, and by means of them the two faculties of the external man, by which he speaks and acts. 2. Those two faculties of the internal man constitute his spirit, which lives after death, and is subject only to the Divine law, the first principle of which requires that a man should reflect on the law, do it, and obey it, as of himself, although from the Lord.

3. Because a man as to his spirit is in the midst between heaven 3
and hell, thus between good and evil, and thence in equilibrium, therefore he enjoys free-will in spiritual things, as shown above (n. 475 and following numbers). So long, however, as he lives in the world, he is as to his spirit in equilibrium between the world and heaven, and then he hardly knows that, as he withdraws from heaven and draws near to the world, he draws near to hell. This he knows, and yet does not know, in order that, as in other cases, he may be in freedom, and be reformed. 4. These two, the will and the understanding, are 4
the receptacles of the Lord, the will being the receptacle of love and charity, and the understanding of wisdom and faith; and each of these is acted on by the Lord, while man is in full freedom, in order that a mutual and reciprocal conjunction may be effected, on which salvation depends. 5. All the judgment which a man possesses after death, depends on the habitual use of his free-will in spiritual things.

498. It follows from the above, that free-will itself in spiritual things, resides in man's soul in the fullest perfection, and thence, as a spring of water flows into a fountain, so it flows into the mind as to both its parts, the will and the understanding, and through these into the bodily senses, and into speech and action. For there are in every man three degrees of life,—the soul, the mind, and the sensual body; and whatever is in a higher degree is in a state of perfection above that which is in a lower degree. This freedom which he possesses is the faculty by which, in which, and with which, the Lord is present in him, who, though He is continually urgent to be received, yet never puts aside or takes away his freedom, because, as said above, nothing in relation to spiritual matters, which a man does not do from freedom, is permanent; so that it may be said that this freedom is the faculty in which the Lord dwells with him in his soul. But that 2
the doing of evil, both in the spiritual and in the natural world, is restrained by laws, because society could not otherwise subsist, is a truth which requires no explanation. But it shall be illustrated, that without those external restraints it would not only be impossible for society to subsist, but also that the whole human race would perish. Man is wholly possessed by two kinds of love, the love of ruling over all, and the love of possessing the wealth and property of all; these two loves, if the rein is given them, are unlimited in their career. The hereditary evils into which a man is born, are chiefly derived from these two loves. The sin of Adam consisted only in his desire to become as God, which evil the serpent infused into him as we read; hence in the curse pronounced against him it is said the earth should bring forth the thorn and thistle (Gen. iii. 5, 18); by which are meant all evil, and its attendant falsities. Every one who has given himself to those loves regards himself alone as

the only one, in whom, and for whom, all others have their being. Such have no pity, no fear of God, no love of the neighbour; and in consequence they are full of unmercifulness, inhumanity, and cruelty, associated with an infernal covetousness and a greedy desire to rob and plunder other people, to effect which purposes they stop at no sort of craft and treachery. Such things are not innate in the beasts of the earth; they do not kill and devour one another from any other love than that of satisfying their hunger, or of protecting themselves from danger; so that an evil man, as to those loves, is more inhuman, fierce,
3 and vile than any beast. That man is such inwardly, is plain from what is observable in cases of seditious tumult, when the bonds of law have been loosed; and also in massacres and rapine, when freedom is given to turn their fury on the vanquished and besieged, scarcely one desists, until the drum gives the signal to stop. Hence it is evident, that unless men were kept in awe by the fear of punishment which the law inflicts, not only would it be impossible for society to subsist, but the whole human race would be destroyed. These evils natural to man can only be removed by the true use of free-will in spiritual things, which consists in fixing the mind intently on such thoughts as relate to its state of life after death.

499. But this shall be further illustrated by comparisons:—Unless all created things, both animate and inanimate, possessed some kind of free-will, creation could not have been accomplished; for without free-will in natural things in the case of brutes, they could not choose food conducive to their nourishment and there would be no prolification and preservation of offspring; consequently they would cease to exist. If the fish of the sea, and the shell-fish in its depths, were deprived of this freedom, it is plain that there could be neither fish nor shell-fish. Similarly, unless every little insect were gifted with the same freedom, there would be no silk-worm to produce silk, or bee to produce honey and wax, and no butterfly to sport with its partner in the air, and feed on the juices of flowers, representing the blessed state of man in the heavenly aura, when, like the worm, he has
2 cast off his outward terrestrial covering. Unless, again, there were something analogous to free-will in the soil of the earth, in the seed sown in it, and in all the parts of the plant or tree thence produced, in its fruits, and also in its new seeds, there would be no plant of any kind. The same is the case with every metal and stone, whether precious or common, in fact with the smallest grain of sand; for there could be no such thing as metal, stone, or grain of sand, unless each possessed something analogous to such freedom. Even these substances freely absorb the ether, exhale what is natural to themselves, throw off what has become effete, and renew themselves with fresh substances; hence there is a magnetic sphere around the magnet,

and iron, copper, silver, gold, stone, nitre, and sulphur, each has a sphere according to its nature; even the dust of the earth has also its particular sphere. From this sphere the inmost of every seed is impregnated, and its prolific principle caused to vegetate. Indeed, without such an exhalation from every particle of the dust of the earth, there could be neither beginning of germination nor continuance of growth. For the earth cannot possibly penetrate with dust and water, into the inmost centre of the seed sown in it, except by means of things exhaled from it; as into a grain of mustard seed, "which is the least of all seeds; but when it is grown it is greater than the herbs, and becometh a tree" (Matt. xiii. 31, 32; Mark iv. 30-32). Since, then, all created objects are endowed with freedom, 3
each according to its nature, how much rather ought a man to be endowed with free-will, according to his nature, which is, for him to become a spiritual being! It is a great truth, therefore, that a man enjoys free-will in spiritual things from the day of his birth to the close of his life, and afterwards to eternity.

X. IF MEN HAD NOT FREE-WILL IN SPIRITUAL THINGS, IT WOULD BE POSSIBLE FOR ALL MEN IN THE WHOLE WORLD, IN A SINGLE DAY, TO BE LED TO BELIEVE IN THE LORD; BUT THIS IS IMPOSSIBLE, BECAUSE NOTHING REMAINS WITH A MAN BUT WHAT HE RECEIVES FROM FREE-WILL.

500. The result of not understanding the nature of Divine omnipotence is a belief in the truth of this position, that God, without the free-will granted to man in spiritual things, could bring all the inhabitants of the earth to believe in Him in a single day. Those who do not understand the Divine omnipotence aright, may suppose either that there is no such thing as order, or that God can act contrary to order as well as according to it; when, nevertheless, creation was impossible without it. It is a primary law of order that a man should be an image of God, consequently that he should be perfected in love and wisdom, and thus become more and more such an image. This is the purpose of God's continual operation with him; but without free-will in spiritual things, by which he has the power to turn himself to God and to enter into mutual conjunction with Him, such operation would be useless, because impossible. For it is from and according to order that the whole world was created, with all and everything it contains; on which account God is called Order itself; so that it is the same whether you say acting contrary to order, or contrary to God. Indeed, God Himself cannot act contrary to His own Divine Order, because that would be to act contrary to Himself; consequently He leads every man according to that which is Himself—the wandering and backsliding into it, and the disobedient to it. If man could have been created without free-will in spiritual things, what would

be more easy for an omnipotent God than to lead all in the whole world to believe in the Lord? Would He not have been able to bring about this faith with every one, both immediately and mediately? Immediately by His absolute power, and by its irresistible and continual operation for man's salvation, by exciting the pangs of remorse in his conscience, by means of torments of body, and grievous threats of death if he refused to receive that faith; and, moreover, by the opening of hell, and thus by the presence of devils holding frightful torches in their hands; or by calling forth, in the form of fearful spectres, the dead whom they had known? But to this the words of Abraham to the rich man in hell are the reply: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke xvi. 31).

501. It may be asked at the present day why miracles are not wrought, as they were formerly, for it is believed that if they were to take place, every man would give a hearty acknowledgment. But miracles are not wrought at this day, because they carry compulsion with them, take away a man's free-will in spiritual things, and from being spiritual make him natural. Since the time of the Lord's coming into the world, every one that is born in the Christian world has a capacity to become spiritual, and he becomes spiritual solely from the Lord through the Word; but this capacity would be destroyed if a man were induced by miracles to believe, since these, as said before, compel assent, and take away his free-will in spiritual things; and all compulsion in such matters influences only the natural man, closes up the spiritual man, which is the true internal man, as with a door, and deprives this of all power of seeing any truth in light; wherefore he would afterwards reason respecting spiritual things from the natural man alone, which sees in-
2 versely everything truly spiritual. Miracles indeed were wrought previous to the Lord's coming into the world, because those of the church were then natural men, to whom spiritual things, such as are those of the internal church, could not be opened; for if they had been they would have profaned them. All their worship, therefore, consisted in rituals, which represented and signified the internal things of the church, and to the exact performance of which there was no possible method of bringing them but by miracles. And even these were insufficient for the purpose, as those representative rituals contained within them a spiritual internal, as is plain from the children of Israel in the wilderness, who, though they saw so many miracles wrought in Egypt, and afterwards that greatest of all on Mount Sinai, yet when Moses was absent from them for about a month, they danced round a golden calf, and cried aloud that that idol had brought them forth out of Egypt. Similar things were done by them in the land of Canaan, notwithstanding the extraordinary

miracles wrought by Elijah and Elisha, and lastly, the truly Divine miracles wrought by the Lord.

There is also this especial reason why they are not wrought 3
at this day, that the church has taken away from man all free-will, by insisting that he cannot possibly contribute anything towards the reception of faith, towards conversion, or in general towards salvation, as may be seen above (n. 464). The man who believes this becomes more and more natural; and the natural man, as said above, beholds everything of a spiritual nature inversely, and consequently thinks against it. Where this is the case, the higher region of the mind, where free-will in spiritual things principally resides, is closed up, and if miracles were then to be wrought, and spiritual things to all appearance confirmed by them, they would occupy the lower region of the mind, which is merely natural, while falsities respecting faith, conversion, and salvation, would remain in the region above; the consequence of which would be that satans would have their habitation above, and angels beneath, like vultures above poultry. Consequently after a while the satans would break down the barrier, and would furiously rush upon the spiritual things below; and they would not only deny, but also blaspheme and profane them; hence the latter state of such a man would be worse than the first.

502. The man who has become merely natural through falsities respecting the spiritual things of the church, cannot think of the Divine omnipotence but as being above order, consequently as independent of it; from which he would fall into such ravings as these, "Why did the Lord come into the world, and why effect redemption in that way, when God, by His omnipotence, might have effected the same redeeming work from heaven, as was effected on earth? Why was not the whole race, without exception, saved by redemption, and why is the devil permitted to prevail in man over the Redeemer? Why is there such a place as hell? Could not God, from His omnipotence, blot it out, and cannot He blot it out, and deliver all from it, and make them angels of heaven? Why a last judgment? Could not God transfer all the goats from the left hand to the right, and there change them into sheep? Why did God cast down the angels of the dragon, and the dragon himself from heaven, when He might have changed them into angels of Michael? Why does He not give faith to all these, and impute to them His Son's righteousness, and so remit their sins, justify and sanctify them? Why does He not endow the beasts of the earth, the birds of the air, and the fish of the sea, with the gift of speech, and give them understanding, and introduce them into heaven, together with men? Why did He not originally, or does He not still, make the whole world a paradise, where there should be no tree of the knowledge of good and evil, and no serpent; but every hill should run down with

generous wines, and produce gold and silver, each in its native state, and where all the inhabitants might live as images of God with jubilee and song, and thus in perpetual festivity and joy? Would not all this be worthy of an omnipotent God?" These are the questions he would ask, with many more of a similar kind. But, my friend, this is all idle talk. The Divine omnipotence is not without order. God Himself is Order; and since all things were created from God, they were also created from order, in order, and for order. There is also an order into which man was created, and this is, that his blessedness or misery depends on free-will in spiritual things. For, as said above, without free-will men could not have been created, neither could beasts, birds, or fish. But beasts have natural free-will only, while man has natural and at the same time spiritual free-will.

MEMORABILIA.

503. To the above I will add the following Memorabilia.—I. I heard that a meeting was convened in the spiritual world, to deliberate on man's free-will in spiritual things. There were present the learned from all quarters, who had thought much on the subject in the world where they had formerly lived, and many of whom had been present at councils, either greater or less, before and since that of Nice. They were assembled in a kind of circular temple, not unlike the Pantheon at Rome, which had formerly been consecrated to the worship of all the gods, but was afterwards, by the Pope's order, dedicated to the worship of all the holy martyrs. Near the walls of this temple there were what seemed like altars, and seats at each, on which the members of the assembly reposed themselves, leaning with their elbows on the altars, as on so many tables. No president was appointed to regulate their proceedings, but each one, as the desire seized him, rushed out into the midst of the council, poured forth what was in his heart, and made public his opinion; and, what surprised me, all the members of the assembly were full of proofs of man's utter impotence in spiritual things,
2 and thus they ridiculed the notion of free-will. When all were assembled, a certain person burst into the middle of the meeting, and with a loud voice delivered his opinion to the following effect: "A man has no more free-will in spiritual things than Lot's wife had after she was turned into a pillar of salt; for if he enjoyed any more free-will than that, he would of himself seize and lay claim to the faith of our church, which teaches that God the Father gives faith gratuitously, of entire freedom and good pleasure, to whom He will, and when He will. This good pleasure and free grace God could by no means have if any freedom or good pleasure were allowed to man, so that he

might claim that gift to himself; and the consequence of this must be that our faith, which is a bright star, shining day and night before us, would be dissipated, as a falling star into air."

After him another rushed forth from his seat, and said, "A 3
man has no more free-will in spiritual things than a beast, yea, than a dog; for if he had, he would do good of himself, when nevertheless all good is from God, and no one can take anything except it be given him from above." After him another started from his chair, and, in the midst, exclaimed, "Man has no more free-will in spiritual things, or even in discerning them, than the sight of an owl in the day-time, or than that of a chicken while it is yet hidden in the egg. In such matters he is as blind as a mole; for if he were capable of discerning clearly what belongs to faith, salvation, and eternal life, he would believe that he could regenerate and save himself, which he would also attempt to do, and thus profane his thoughts and actions with his own merits."

Then another rushed into the midst, and delivered this opinion: "Whoever, since the fall of Adam, imagines he has the power either to will or to understand anything spiritual, is out of his senses, and is a madman; for in such a case he would believe himself to be a subordinate god or deity, possessing a share of Divine power in his own right."

This person was succeeded by another, who ran panting into 4
the centre, carrying a book under his arm, called *Formula Concordiae*, whose orthodoxy, as they term it, the Evangelicals swear to; he opened the book, and read from it the following passage:—"Man is altogether corrupt and dead to what is good; consequently, in the nature of man since the fall, before regeneration, there does not remain a single spark of spiritual strength, whereby he may be prepared for the grace of God, either to apprehend it when offered, or of and by himself to be capable of receiving it; or in spiritual things to understand, believe, embrace, think, will, begin, finish, act, operate, cooperate, or apply, or accommodate himself to grace, or contribute anything of himself in the least respect towards conversion. And further, a man, in respect to spiritual things, such as regard the salvation of the soul, is like the pillar of salt into which Lot's wife was changed, and like a stock or a stone without life, which has not the use of eyes, mouth, or any other senses. Yet still he enjoys power of locomotion, whereby he can govern his external members, attend public worship, and hear the Word and the gospel." (This passage occurs in my edition (pp. 656, 658, 661-663, 671-673.) After this they all ran together, and cried out with one voice, "This is truly orthodox."

I was standing near, listening attentively to all that passed, 5
and being much roused, I asked aloud, "If you make man a pillar of salt, a beast, blind and insane, in spiritual things, what

then are the things in your theology? Are not they one and all spiritual?" To this after a short silence they replied, "In our system of theology nothing at all is spiritual which reason comprehends. Our faith in it is alone spiritual; but this we have carefully closed up to prevent its being looked into, and have taken especial care that not a single spiritual ray shall proceed thence and appear to the understanding. Moreover, we assert that a man cannot, by any will of his own, contribute at all towards receiving that faith. We have also separated charity from all relation to what is spiritual, and have made it a merely moral virtue; and so we have done likewise with the Decalogue. With respect to justification, remission of sins, regeneration, and consequent salvation, we also hold nothing to be spiritual, asserting them all to be the operations of faith; but in what manner they are produced we are altogether ignorant. In the place of repentance we have adopted contrition; and lest it should be believed that this is of a spiritual nature, we have separated it from all connection with faith. On the subject of redemption we have also adopted none but merely natural ideas, the chief of which are, that God the Father has included the whole race of mankind under the curse; that His Son took that curse upon Him, and suffered Himself to be crucified, and so moved His Father to compassion; not to mention other similar doctrines, in which you will discover nothing spiritual, but all merely natural."

6 Then in the warmth of zeal with which I was before moved, I thus continued: "If a man had no free-will in spiritual things, what in such a case would he be but a mere animal? For is not this the chief distinction which raises a man above animals? Without it would not the church be like the dusky face of a fuller, in which only the white of his eyes is seen? And what would the Word be without it but an empty volume? What is more frequently said and insisted on in the Word, than that a man ought to love God and the neighbour, and also to have faith, and that he will receive life and salvation according to his love and belief? Is there any man who has not the capacity to understand and do the precepts which are contained in the Word, and in the Decalogue? How could God have prescribed and given such commandments to men, unless He had given him such
7 capacity? Tell a plain rustic, whose mind is untainted with theological errors, that he has no more power than a stock or a stone to understand or will anything touching faith, charity, and salvation, and that he cannot apply or accommodate himself to receive such gifts, will he not laugh heartily at your information, and exclaim, 'What can be more irrational? What then have I to do with either priest or preaching? What is a church to me more than a stable, and what the worship of God, more than

the handling of a plough?' What madness to speak so! It is folly upon folly! Who denies that all good comes from God? But is it not granted to man to do good of himself from God, and also to believe?"

On hearing this they all exclaimed, "We, whose instructors were orthodox, deliver orthodox opinions; but you, with your rustic tutor, talk like a rustic." At that instant lightning fell from heaven, and for fear of being consumed by it, they rushed out in troops and fled away, each to his own home.

504. II. I was once in interior spiritual sight, in which the angels of the higher heaven are, but I was at the time in the world of spirits! and I saw two spirits not far from me, but standing apart from each other. I perceived that one of them loved good and truth, and, therefore, was in conjunction with heaven, and the other loved evil and falsity, and, therefore, was in conjunction with hell. I approached and called them to me, and from their tones of voice and answers I gathered that they could both see truths, and acknowledge them when seen, and thus think from the things belonging to the understanding as they pleased, and that they could also determine things of the will as seemed good to them, because they both enjoyed the same free-will as to rational matters. I further noticed, that in consequence of that freedom in their minds, there appeared a lucidity extending from the first seat of vision, which is that of perception, to the last, which is the eye. But when he who loved evil and falsity thought by 2
himself, I noticed that a smoke, as it were ascended from hell, and extinguished the lucidity which was above the memory, so that there was a thick darkness there, like that of midnight; and also that the smoke, being ignited, burnt like a flame, and illuminated the region of the mind which was below the memory, in consequence of which he conceived in his thoughts terrible falsities, arising from the evils of the love of self. But when the other spirit, who loved good and truth, was left to himself, I observed as it were a gentle flame passing out of heaven, which illuminated the region of his mind above the memory, and also the region below it, as far as the eye; and the light from that flame shone brighter and brighter according as, from the love of good, he perceived and thought truth. From what I observed it was evident to me that every man, whether good or evil, enjoys spiritual free-will, but that hell sometimes extinguishes it with the wicked, and heaven exalts and kindles it in the good.

After this I entered into conversation with both of them, first 3
with him who loved evil and falsity. After some inquiries about his lot, I mentioned free-will; at which he took fire and said, "Ah, what madness is it to believe that a man has free-will in spiritual things! For who can acquire faith for himself, and do

good of himself? Do not the clergy at this day teach from the Word, that no one can receive anything except it be given him from heaven? And did not the Lord Christ say to His disciples, 'Without me ye can do nothing?' To which I add, that no one can move his foot or hand to do any good, or his tongue to speak any truth from good; therefore the church, by her wise men, has concluded that a man can no more will, understand, or think anything spiritual, or indeed accommodate himself so to will, understand, or think, than a stock or a stone; and that, therefore, faith is inspired by God of His good pleasure, who alone has perfectly free and unlimited power; which faith, through the operation of the Holy Spirit, without any labour or exertion on the man's part, produces all that the unlearned ascribe to him."

4 I then talked with the other, who loved good and truth; and when, after some inquiries about his lot, I mentioned free-will, he said, "What madness is it to deny free-will in spiritual things! Who cannot will and do good, and think and speak truth of himself from the Word, consequently from the Lord who is the Word? For the Lord said, 'Make the fruit good,' and 'Believe in the light,' and also, 'Love one another,' and 'Love God.' Again, 'Whosoever heareth my commandments and doeth them, loveth me, and I will love him'; not to mention thousands of other passages in the Word to the same purpose. Of what use now would the Word be if a man had no power to will and think, to do and say, what is there commanded? Without such a power in man, what would religion and the church be but like a wrecked ship lying at the bottom of the sea, with the master at the top of the mast, crying out, 'I have no power to do anything,' while he sees the other sailors take to the boats, hoist their sails, and make their escape? Was not freedom granted to Adam to eat either of the tree of life, or of the tree of the knowledge of good and evil? And as, from this freedom, he ate of the latter tree, therefore smoke from the serpent, that is from hell, entered into his mind, on account of which he was cast out of paradise and cursed; still, he did not lose free-will; for it is written, the way to the tree of life was guarded by a cherub; unless this had been done he would still have been desirous to eat of it."

5 As he uttered these sentiments, the other who loved evil and falsity, said, "I repudiate what I have heard, and hold to what I have asserted; for who does not know that God alone lives, and, consequently, is active, and that a man of himself is dead, and consequently merely passive; how then can such a being, who in himself is dead and merely passive, take to himself anything living and active?" To this I replied, "A man is an organ of life, and God alone is life; God infuses His life into the organ and all its parts, as the sun infuses its heat into a tree and all

its parts; and God grants that a man should feel that life in himself as his own, and wills that he should so feel, in order that he may live as of himself, according to the laws of order, which are as numerous as the precepts of the Word, and may dispose himself for the reception of God's love. Nevertheless, God continually with His finger, as it were, holds the perpendicular tongue which is over the balance, and moderates the free-will of man, but never violates it by compulsion. A tree cannot receive 6
anything which the heat of the sun introduces through the root, unless it receives warmth and heat in all its fibres; nor can the elements rise through the root, unless all its fibres, from the heat received, also give out heat, and thus contribute to the passage. This is precisely the case with a man, in consequence of the heat of life he receives from God; but, unlike a tree, he feels the life in himself as his own, although it is not his; so far, however, as he believes it to be his, and not God's, he receives the light of life, not, however, the heat of love, from God, but the heat of love from hell, which being gross, obstructs and closes the purer branches and fibres of the organ, just as impure blood does the capillary vessels of the body. Thus a man from being spiritual makes himself merely natural. His free-will is from this fact, 7
that he feels the life in himself as his; and that God permits him to have such a feeling for the sake of conjunction, which cannot be effected unless it is reciprocal; and it becomes reciprocal when a man acts from freedom altogether as of himself. Had not God left to him such a feeling, he would not be a man, neither would he have eternal life; for reciprocal conjunction with God causes a man to be a man and not a beast, and is the reason why he lives for ever after death; this is the effect of free-will in spiritual things."

After hearing this, that evil spirit removed to a distance from 8
me, and then I saw on a certain tree a flying serpent, called the fiery serpent, which held out fruit from the tree to some one. Then in spirit I drew near to the place, and there, instead of the serpent, was a monster man, whose face was so covered with a beard that no part was visible but his nose; and instead of the tree there was a burning stump, by which stood the spirit into whose mind the smoke from hell had before entered, and who afterwards rejected all belief in free-will in spiritual things. Then on a sudden similar smoke arose from the stump, and enveloped them both; and they being thus removed from my sight, I departed. But the other, who loved good and truth, and asserted man's free-will in spiritual things, accompanied me home.

505. III. I once heard a grating sound like that of two millstones grinding against each other; I approached the place from whence it came, and it ceased; and I saw a narrow gate leading obliquely downwards to a kind of vaulted house, which consisted of many apartments, divided into cells, in each of

which sat two persons collecting passages from the Word to confirm the doctrine of justification by faith alone. The one collected and the other transcribed, and this they did alternately. I went up to one of the cells which was near the door, and asked what they were collecting and writing; they said, "On the act of justification, or on faith in act, which is faith itself, justifying, quickening, and saving, and is the chief doctrine of the church in our part of Christendom." I then said, "Tell me some sign of that act, when that faith is introduced into a man's heart and soul." He replied, "The sign of that act is momentary or instantaneous, when a man under the anguish of condemnation for sin, and contrition on that account, thinks of Christ as having taken away the condemnation of the law, and lays hold on this His merit with confidence, and, keeping it in his thoughts, goes
2 to God the Father and prays." Then I said, "Suppose it to be so, and that this act is instantaneous, yet how am I to comprehend what is asserted of this act, that nothing of the man concurs in it, any more than if he were a stock or a stone, and that he has no power to begin an action, to will, understand, think, operate, co-operate, apply, and accommodate himself thereto? Tell me, how does this agree with what you have said, that the act takes place when a man is thinking about the justice of the law, the removal of its condemnation by Christ, and the confidence with which he lays hold of His merit, when he goes to God the Father and prays, with this in his thoughts? Are not all these things done by the man?" They answered, "Not actively, but
3 passively," I replied, "How can anyone think, have confidence, and pray passively? If you at such times take away the man's activity and co-operation, do you not also take away his capacity of reception, consequently whatever belongs to him as a man, and with it the act itself? And what in this case does the act become but something purely ideal, such as is called a merely mental entity? I trust that you do not believe with some that such an act takes place only among the predestinated, who are utterly unacquainted with any infusion of faith in themselves, and who might cast the dice, and determine in that way whether faith has been infused into them or not. For this reason do you, my friends, believe that a man, as to faith and charity, operates of himself from the Lord, and that without this operation, your act of faith, which you call the chief doctrine of the church in the Christian world, is but a statue, like Lot's wife, which, being touched with a scribe's pen or finger nail, makes a tinkling noise, because it is composed of nothing but salt. (Luke xvii. 32.) I use this comparison, because as to that act you make yourselves like statues." When I said this, he seized the candlestick intending to throw it in my face, but the candle suddenly going out, he threw it against the forehead of his companion; and I went away laughing.

506. IV. I saw in the spiritual world two flocks, the one goats, the other sheep. I wondered who they were; for I knew that the animals seen in the spiritual world are not animals, but correspondents of the affections, and the thoughts therefrom, of those who are on the spot. So I went nearer, and as I approached, these likenesses of animals disappeared, and in place of them I saw men; and it was shown me, that those who formed the flock of goats were those who had confirmed themselves in the doctrine of justification by faith alone, and those who formed the flock of sheep were a company of those who had believed that charity and faith are one, even as good and truth are one.

I then spoke with those who were seen as goats, and said, z "Why are you thus assembled?" The greater part of them was from the clergy, who gloried in their reputation for their erudition, because they were skilled in the mysteries of justification by faith alone. They informed me that they were assembled to form a council; for they had heard that it had been stated that Paul's saying in Romans iii. 28, "Therefore we conclude that a man is justified by faith without the deeds of the law," was not rightly understood; for it was stated that faith in that passage does not mean the faith of the present church, which is a faith in three Divine persons from eternity, but a faith in the Lord God the Saviour Jesus Christ, and that the deeds of the law do not mean those of the law of the Decalogue, but those of the Mosaic law peculiar to the Jews; and that from these few words two monstrous falsities had been drawn as conclusions, that is, that Paul meant the faith of the present church, and by the deeds of the law, those of the Decalogue; whereas Paul did not mean those deeds, but those of the Mosaic law which were peculiar to the Jews, as clearly appeared from his own words to Peter, whom he accused of Judaizing, when he knew nevertheless, "that a man is not justified by the deeds of the law, but by the faith of Jesus Christ" (Gal. ii. 16). By the faith of Jesus Christ is meant faith in Him and from Him, as may be seen above (n. 338). And because the deeds of the law mean the deeds of the Mosaic law, Paul has, therefore, distinguished between the law of faith and the law of works, and between the Jews and the Gentiles, or circumcision and uncircumcision,—circumcision there means Judaism, as in all other places; and, moreover, he closes the subject with these words, "Do we then make void the law through faith? God forbid: yea, we establish the law"; all these things he says in one connection (Rom. iii. 27-31); he also says in the preceding chapter, "Not the hearers of the law are just before God, but the doers of the law shall be justified" (Rom. ii. 13); also, "God will render unto every man according to his deeds" (Rom. ii. 6); also, "We must all appear before the judgment-seat of Christ, that every one may

receive the things done in his body, whether good or bad" (2 Cor. v. 10), besides many other passages in his writings; from which it is evident, that Paul rejected faith without good works,
3 as much as James in his Epistle, (ii. 17-26). That Paul meant the deeds of the Mosaic law, which was made for the Jews, is further affirmed from this, that every statute passed for the Jews is in Moses called the law, thus the deeds of the law. This is evident from the following passages: "This is the law of the meat offering" (Lev. vii. 14). "This is the law of the burnt-offering, of the meat-offering, of the sin-offering, for the consecrations" (vii. 37). "This is the law of beasts and of the fowl" (xi. 46, and following verses). "This is the law for her that hath born a male or a female" (xii. 7). "This is the law of the plague of leprosy" (xiii. 39; xiv. 2, 32, 54, 57). "This is the law of him that hath an issue" (xv. 32). "This is the law of jealousy" (Num. v. 29, 30). "This is the law of the Nazarites" (vi. 13, 21). "This is the law when a man dieth in a tent" (xix. 14). "This is the law of the red heifer" (xix. 2). "The law for a king" (Deut. xvii. 15-19). Indeed, the whole book of Moses is called "the book of the law" (xxxi. 9, 11, 12, 26); also
4 in Luke (ii. 22; xxiv. 44); and John (i. 45; vii. 22, 23; viii. 5). To this also they added, that they saw in Paul, that a man must live according to the law of the Decalogue, and that it is fulfilled by charity (Rom. xiii. 8-11); and also that he says, "Now abide faith, hope, and charity; but the greatest of these is charity" (1 Cor. xiii. 13), and not faith. They said that because of this they were assembled together.

But lest I should disturb them, I withdrew; and then again afar off, they appeared like goats, sometimes as lying down, and sometimes as standing up, but they turned themselves away from the flock of sheep. They appeared to be lying down when deliberating, and standing up when drawing their conclusions. I kept my eyes fixed on their horns, and wondered to see that the horns on their foreheads sometimes appeared as projecting forward and upwards, sometimes as bent towards the back, and at length as quite bent back. Then of a sudden they turned towards the flock of sheep, yet still they appeared as goats; so I approached them again, and asked, "What now?" They said, that they had concluded that faith alone produces the goods of charity, as a tree produces fruits. But just then thunder was heard, and a flash of lightning seen overhead; and presently an angel appeared standing between the two flocks, who cried to the flock of sheep, "Do not listen to them; they have not receded from their former faith, which is, that faith alone justifies and saves, and that actual charity is of no avail; neither is faith the tree, but man is the tree. But repent, and look to the Lord, and you shall have faith. Faith before repentance is not a faith in which there is anything living."

Then the goats, with their horns bent backwards, wished to approach the sheep; but the angel, standing between them, divided the sheep into two flocks, and said to those on the left, who favoured the goats, "Join the goats; but I tell you that a wolf is coming that will carry them off, and you along with them."

But after the two flocks of sheep were separated, and those 5
on the left had heard the threatening words of the angel, they looked at one another, and said, "Let us converse with our former companions." Then those on the left spoke to those on the right, saying, "Why do you separate from our pastors? Are not faith and charity one, like a tree and its fruits? For a tree by its branches is continued into its fruit; and if a part of the branch, by which the tree by continuity flows into its fruit, is broken off, will not the fruit perish, and along with it the seed of the tree that should serve for a future growth? Ask our priests whether it is not so." They then asked the priests, and these looked around to the rest, who winked at them to say that the flock had spoken well. And then they answered, "You have spoken aright; but as to the continuation of faith into good works, like that of a tree into its fruit, we are acquainted with many mysteries, but this is not the place to make them public; for in the chain or thread of faith and charity, there are many little knots, which we, the priesthood, are alone able to untie."

Then one of the priests, who was among the sheep on the 6
right, arose and said, "To you they have answered that this matter is so, but to their own party, that it is not so, for they think otherwise." Wherefore they asked, "How then do they think? Do they think as they teach?" He said, "No; for they think that all the good of charity, which is called good works, done by a man with a view to salvation and eternal life, is not in the least degree good, because that by a work done by him, he wishes to save himself, claiming to himself the righteousness and the merit of the one Saviour; and they think that this is the case with every good work in which a man is sensible of his own will; therefore they assert that there is no conjunction whatever between faith and charity, and that faith is not even retained or preserved by good works." But those on the left 7
said, "What you have asserted of them is not true; for do they not openly preach to us charity and its works, which they call the works of faith?" He replied, "You do not understand their preachings; for none but such of the clergy as are present attend to and understand their meaning. For they mean moral charity only, and its civil and political goods; and they say that they pertain to faith, although they are not so at all; for an atheist can do such works in like manner, and under the same form; therefore they maintain unanimously,

that man is not saved by any works, but by faith alone. But this shall be illustrated by comparisons: An apple-tree produces apples; but if a man does good works for the sake of salvation, as that tree produces apples by continuity, then the apples are inwardly rotten, and full of worms. They say also that a vine produces grapes; but that if a man should do spiritual goods, as a vine produces grapes, he would produce wild
8 grapes." But then they asked, "What kind of goods of charity or works, which are the fruits of faith, have they?" He answered, "Perhaps they are not conspicuous, being somewhat near faith, with which, however, they have no coherence, being but like a man's shadow, which is behind him when he looks towards the sun, and which he does not see unless he turns round; indeed, I may say they are like the horses' tails, which, in many places, are now cut off, from a supposition that they serve no use since, if allowed to remain, they would easily become dirty."

Having heard this, one of the flock of sheep on the left said, indignantly, "There certainly is some kind of conjunction, or else how can they be called the works of faith? Perhaps the goods of charity are insinuated by God into man's voluntary works by some kind of influx, as by some affection, aspiration, inspiration, incitement, and excitation of the will, by tacit perception in the thought, and hence by exhortation, contrition, and thus by conscience, with a consequent impulse to action and obedience to the Decalogue and the Word, either as an infant, or as one endowed with wisdom, or by some other means like these; for otherwise how could good works be called fruits of faith?"

To this the priest answered, "Not so, and if they say that it takes place by any such means, yet they so manage it in their sermons, as to prove that they are not from faith after all. Yet some of them do support such things, but then only as signs of faith, and not, however, as its bonds with charity. Some, however, have thought out a conjunction by the Word." The others then said, "Is there not a conjunction then?" But he answered, "They do not mean a real conjunction, but only the mere hearing of the Word; for they assert that all a man's rational and voluntary faculties are, in matters of faith, impure and merit-seeking, because in spiritual matters he can no more understand,
9 will, work, and co-operate than a post." But one of them, hearing that man is believed to be in such a predicament as to all that belongs to faith and salvation, said, "I once heard a certain man say, 'I have planted a vineyard; now I will drink wine till I am drunk.' But another asked him, 'Will you drink wine out of your own cup, held in your own right hand?' 'No,' replied he; 'but out of an invisible cup, in an invisible hand.' The first added, 'Then certainly you will not be intoxicated.' The same man said, "But hear me, I pray; I tell you, Drink

wine from the Word understood. Do you not know that the Lord is the Word? Is it not from the Lord, and so is He not in it? If, therefore, you do good from the Word, do you not do it from the Lord, from His own mouth and will? And if you then look to the Lord He will also lead and teach you, and you will do it of yourselves from Him. Who that executes any commission, by the special command of a king, can say, I do this of myself, from my own mouth or command, and from my own will?" After this he turned himself to the clergy, and said, "Ye 10
ministers of God, do not seduce your flock."

On hearing these things, the greater part of the flock on the left retired, and joined itself to the flock on the right side. Then some of the clergy said, "We have heard what we were unacquainted with before; we are shepherds; we will not forsake the sheep." And they retired along with them. They then said, "This man has spoken the truth. Who that does any thing from the Word, and thus from the Lord's mouth and will, can say, 'I do this of myself?' Or who can say, when doing anything from a king's mouth and will, 'I do this of myself?' Now we see why, of the Divine Providence, a conjunction of faith and good works has not as yet been found which could be acknowledged by the ecclesiastical body. It could not be found, because it could not exist, for there was no faith in the Lord, who is the Word, and consequently neither has there been any faith from the Word." But the rest of the priests, who were of the flock of goats, went away, waving their hats, and crying, "Faith alone, faith alone, shall endure still,."

507. V. I was once in conversation with the angels, and our closing subject was the lust of evil, in which every man is by birth. One of them said, "In our world, those who are under the influence of lust appear to us angels like the foolish, but to themselves they seem to be supremely wise; therefore, in order to draw them from their folly, they are alternately let into it, and into the rationality, which with them is in externals. In this state they see, acknowledge, and confess their insanity, but are still desirous to emerge again from their rational into their insane state, and they cast themselves into it, as from what is compulsory and without enjoyment into freedom and enjoyment: thus they are inwardly delighted with lust, and not with intelligence. There are three universal loves which every man 2
possesses by creation; the love of the neighbour, which is the love of performing uses, and is a spiritual love; the love of the world, which is the love of possessing wealth, and is a material love; and the love of self, which is a love of exercising dominion over others; this is a corporeal love. A man is truly a man while the love of the neighbour, or the love of performing uses, forms the head, and the love of the world, or the love of possessing wealth, forms the breast and the abdomen, and the love of

self, or the love of dominion, forms the feet and soles of the feet. But if the love of the world forms the head, he then becomes like a man hunch-backed; and if the love of self forms the head, he then becomes like a man standing not on his feet, but, as it were, on the palms of his hands, with his head downwards and the
3 hind part upwards. When the love of performing uses forms the head, and the two other loves form the body and feet in their order, such a man appears in heaven with an angelic face, and with a beautiful rainbow about his head; but if the love of the world or of wealth forms the head, he then appears, when seen from heaven, with a pale face like a corpse, with a yellow circle about his head; and if the love of self, or of exercising dominion over others, forms the head, he appears when seen from heaven, with a dusky yet fiery countenance, and a white circle about his head."

On this I asked, What was represented by circles about the head? They answered, "Intelligence; a white circle about the head, where the countenance is dusky and fiery, represents that the intelligence of such a one is in his externals, or round about him, but insanity in his internals, or within him. Such a one is wise, when he is in the body, but insane when in the spirit, and no man is wise in spirit but from the Lord, which is the case when he is born again and created anew by Him.

4 As they uttered this, the ground opened to the left, and I saw a devil of a dusky and fiery countenance rising through the opening, with a white circle about his head: I asked him, "Who are you?" He said, "I am Lucifer, son of the morning; and because I made myself like unto the Most High, I was cast down, according to the description in Isaiah (chap. xiv.)." He was not Lucifer, but believed that he was. And I said, "Since you have been cast down, how are you able to rise again out of hell?" He replied, "There I am a devil, but here I am an angel of light: do you not see my head encompassed with a white zone? You shall see also, if you wish, that among the moral I am moral, among the rational I am rational, and among the spiritual I am spiritual. I have also been able to preach." Then I asked, "How did you preach?" He said, "Against cheats, adulterers, and all infernal loves; indeed at such times I have called myself Lucifer, a devil, and have sworn falsely against myself, for which I was extolled to the skies with praises. This is the reason why I am called the son of the morning. And, what I have often wondered at, when I was in the pulpit, I had no idea that I was not speaking rightly and properly. But the cause of this was discovered to me, which was this, that I was then in my externals, which were at the time separated from my internals. But although this was discovered to me, I was still unable to change, for I exalted myself above the Most High, and set myself against Him."

Then I asked him, "How could you speak in such a manner, 5
when you are yourself a cheat and an adulterer?" He replied, "When I am in externals, or in the body, I am one person, but when I am in internals, or in the spirit, I am another. In the body I am an angel, but in the spirit a devil; for in the body I am in my understanding, but in the spirit in my will; and the understanding carries me upwards, but the will carries me downwards. And while I am in my understanding a white belt encompasses my head; but when the understanding yields itself entirely to the will, and becomes its servant, which is our last state, then the belt grows black and disappears, after which I can no longer ascend into this light." On a sudden, when he saw the angels with me, he became excited in face and voice, grew black, even as to the belt about his head, and fell down into hell through the opening by which he had risen.

On seeing and hearing what had passed, those who were present drew this conclusion, that a man's nature and quality depend on the nature and quality of his will, and not on that of his understanding; for the will easily draws over the understanding to its side, and makes a slave of it. I then inquired 6
of the angels, whence the devils derive rationality. They said, "From the glory of the love of self; for this love is encompassed with glory, which is the splendour of its fire, and this glory raises the understanding almost into the light of heaven; for the understanding in every one is capable of being elevated according to the knowledges he possesses, but the will can only be elevated by a life in conformity with the truths of the church and of reason. This is the reason why atheists themselves, who from the love of self are in the glory of fame, and thence are proud of their own intelligence, enjoy a loftier rationality than many others, but at the very time when they are in the thought of the understanding, not, however, when in the love of the will; and the love of the will possesses the internal man, but the thought of the understanding the external."

The angel further explained the reason why man is formed of the three kinds of love,—the love of use, the love of the world, and the love of self; it is that he may think from God, and yet altogether as of himself. He said that those things that are highest in man's mind are turned upward towards God, the mediate parts outward towards the world, and the lowest parts downward towards the body; and because these are turned downward, a man thinks wholly as if from himself, when, nevertheless, it is from God.

508. VI. One day there appeared to me a magnificent square temple, the roof of which was crown-shaped, arched above, and raised round about. Its walls were continuous windows of crystal, and its gate of a pearly substance; within on the south side, and near the west, was a pulpit, on which, at the right, lay

the open Word, encompassed with a sphere of light, whose brightness enveloped and illuminated the whole pulpit. In the centre of the temple was the shrine, before which was a veil, which at that time was removed, where stood a cherub of gold,
2 with a sword in his hand that turned hither and thither. While I was viewing all these things, there was an influx into my meditation as to the signification of each thing: that the temple signified the New Church; the gate of a pearly substance, entrance into it; the windows of crystal, the truths which enlighten it; the pulpit, the priesthood and preaching; the Word open upon the pulpit and illuminating the upper part of it, the internal sense, which is spiritual; the shrine in the centre of the temple, the conjunction of that church with the angelic heaven; the cherub of gold within, the Word in the sense of the letter; the sword vibrating in his hand, signified that this sense can be turned hither and thither provided this is done to favour some particular truth; the removal of the veil before the cherub signified that now the Word is laid open.

3 Afterwards, when I drew nearer, I saw written over the gate, "Now it is allowable" (*nunc licet*); which signified that now it is allowable to enter intellectually into the mysteries of faith. On seeing this writing it came into my thought that it is extremely dangerous to enter with the understanding into dogmas of faith, formed from a man's own intelligence, and consequently consisting of falsities; and still more to confirm them from the Word, the understanding being thereby closed above, and gradually below also, and to such a degree, that matters of a theological nature not only cause disgust, but are also obliterated, like writing on paper by worms, or the nap on cloth by moths, while the understanding concerns itself only with political affairs, such as regard a man's life in the state to which he belongs, with civil matters relating to his occupation, and with domestic matters or the business of his own family. In all these he attaches himself continually to nature, being smitten with the love of her from the attraction of the pleasures she presents, and he loves her as an idolater loves the golden image which he carries
4 in his bosom. Now, as the dogmas of the Christian churches at the present day are not based on the Word, but are from man's own intelligence, and thus are falsities, and also have been confirmed by some things from the Word; therefore, among the Roman Catholics, of the Divine Providence of the Lord, the Word has been taken out of the hands of the laity; and it has been opened among the Protestants, but still it is closed by their common declaration, that the understanding is to be kept
5 in obedience to faith. But in the New Church the case is the reverse; in this it is allowable to enter with the understanding, and penetrate into all its secrets, and also to confirm them by the Word. The reason is, that its doctrinals are continuous truths

from the Lord laid open by means of the Word; and confirmation of these by rational considerations causes the understanding to be opened more and more upwards, and thus to be raised up into the light which the angels of heaven enjoy. That light in its essence is truth, and in this light the acknowledgment of the Lord as the God of heaven and earth shines in all its glory. This is meant by the inscription over the gate of the temple, "Now it is allowable" (*nunc licet*), and also by the veil being removed from before the cherub in the shrine; for it is a canon of the New Church, that falsities close the understanding, and truths open it.

After this I saw, as it were, an infant above my head, holding 6
a paper in his hand. As he drew near to me he grew to the stature of a man. He was an angel from the third heaven, where all at a distance look like infants. When he was with me he handed me the paper; but as it was written in letters of a rounded form, such as are used in that heaven, I gave it him back, and requested him to explain the meaning of its contents in words adapted to my thought. Then he replied, "This is what is written: Enter hereafter into the mysteries of the Word, which has been hitherto closed; for all its truths are so many mirrors of the Lord."

CHAPTER IX.

REPENTANCE.

509. After treating of Faith, Charity, and Free-Will, Repentance comes next in order, since true faith and genuine charity are not attainable without repentance, and none can repent without free-will. Repentance is here treated of, because the chapter on Regeneration immediately follows; and none can become regenerate before those more grievous evils, which render a man detestable in the sight of God, are removed, and the removal of such evils can only be effected by repentance. What is an unregenerate man but an impenitent one? And what is an impenitent man, but like one who is in a state of lethargy, and knows nothing of sin, and, therefore, cherishes it in his bosom, and kisses it every day, as an adulterer kisses the harlot in his bed? But in order that it may be known what repentance is, and what it accomplishes, it shall be treated under separate heads.

I. Repentance is the first thing of the church in man.

510. The communion called the Church consists of all those in whom the church is, and it enters into a man when he is being regenerated; and every one is regenerated by abstaining from the evils of sin, and shunning them as he would troops of infernal spirits, who sees them ready to assault him with burning torches, to cast him on a burning pile. There are many things which in the first stages of life prepare a man for the church, and introduce him into it; but it is acts of repentance that cause the church to be in him. Acts of repentance are all such as cause a man not to will, and consequently not to do evils, which are sins against God. Before this, the man stands outside regeneration, in which case if any thought enters his mind about eternal salvation, he turns towards it, and presently away from it; for it enters no further than his thought, and thence it goes forth into the words of his speech, and possibly also into some bodily gestures conformable to his words. But when such thought enters into the will, it then gains a place in him; for the will is the very man himself, because his love dwells there; but the thought is extraneous to him, unless it proceeds from his will; if this is the case, then will and thought act as one, and together constitute the man. Hence it follows that repentance, to be repentance, and to become efficacious in a

man, must affect the will, and thence the thought, and not the thought alone; it must consequently be actual, and not merely of the lips. That repentance is the first thing of the church, is evident from the Word. John the Baptist, who was sent before to prepare men for the church which the Lord was about to establish, when he baptized, preached at the same time repentance, so that his baptism was called the baptism of repentance, because Baptism signified spiritual washing, which is cleansing from sins. This he did in Jordan, because the Jordan signified introduction into the church, for it was the first boundary of the land of Canaan where the church was established. The Lord Himself also preached repentance for the remission of sins, thus teaching that repentance is the first thing of the church, and that, so far as a man repents, his sins are removed, and that, so far as they are removed, they are remitted. Moreover, the Lord commanded His twelve apostles, and also the seventy whom He sent forth, to preach repentance. From this it is evident that repentance is the first thing of the church.

511. That a man cannot possibly have the church in him until his sins are removed, anyone may conclude from reason; and it may be illustrated by the following comparisons. Who could place sheep, kids, and lambs in fields or woods where there are all kinds of wild beasts, before he has driven these out? Who could form a garden out of a piece of ground that is overrun with thorns, briars, and nettles, before he has rooted out these noxious plants? Who could establish any form of administration of justice from judgment, or introduce orderly government into a city held by enemies, before he has expelled those enemies? The case is similar with respect to a man's evils; they are like so many wild beasts, or thorns and briars, or hostile forces; with which the church could no more have a common abode, than a man could dwell in a cage with tigers and leopards, or lie in a bed beneath which poisonous herbs had been strewed and stuffed into the pillows; or sleep soundly all night in a church, under the floor of which were graves in which corpses were. Would not ghosts infest him like furies?

II. CONTRITION, WHICH AT THE PRESENT DAY IS SAID TO PRECEDE FAITH, AND TO BE FOLLOWED BY THE CONSOLATION OF THE GOSPEL, IS NOT REPENTANCE.

512. In the Reformed Christian world, mention is made of a certain kind of anxiety, grief, and terror, which is called contrition, and which with persons who are to be regenerated is said to precede faith, and to be succeeded by the consolation of the Gospel. It is further said of this contrition, that it arises from the fear of the just wrath of God, and of eternal damnation in consequence, which is inherent in every one, owing to Adam's sin, and the consequent proclivity of man to evils; and that without such contrition, the faith which imputes to man the

merit and righteousness of the Lord the Saviour is not bestowed; but that such as obtain that faith, receive the consolation of the Gospel, which implies that they are justified, that is, renewed, regenerated, and sanctified, without any co-operation on their part, and are thus tranferred from damnation to everlasting blessedness, which is eternal life. But respecting this contrition, these questions should be considered: 1. Whether it is repentance? 2. Whether it is of any importance? 3. Whether there is such a thing?

513. *Whether contrition is repentance or not,* may be determined from the description that will be given of repentance in the following pages, where it will be shown that it cannot exist unless a man, not only in general, but also in particular, knows himself to be a sinner, which no one can know unless he examines himself, and sees the evils that are in him, and condemns himself on account of them. But the contrition that is declared necessary to faith has nothing in common with these things; for it is merely the thought, and thence a confession, that he was born into Adam's sin, and into a proclivity to the evils springing therefrom, so that he is under the wrath of God, and consequently deserving of damnation, the curse, and eternal death; whence it is evident, that this contrition is not repentance.

514. The second point to be considered is, *Whether it is of any importance.* It is said to contribute to faith, as that which precedes does to that which follows; but still that it does not enter faith, so as to conjoin itself with it. But what is the faith that follows such contrition but this, that God the Father imputes His Son's righteousness, and then declares a man to be not conscious of any sin, righteous, new, and holy, and thus clothes him with a robe washed and made white in the blood of the Lamb? And when he walks in this robe, what are the evils of his life but like meteoric stones cast into the bottom of the sea? And what is, then, the sin of Adam but something covered or removed, or taken away by the imputed righteousness of Christ? When he thus walks, by virtue of such a faith, in the righteousness, and also in the innocence, of God the Saviour, what purpose does that contrition serve, but to inspire confidence that he is in Abraham's bosom, and hence to cause him to regard all who have not received contrition before faith, as miserable in hell, or as dead? For it is said that a living faith does not abide in those who have not experienced contrition. Wherefore it may be said, that if those who lack contrition have sunk or are now sinking into damnatory evils, they take no more heed, and have no more perception of them, than young pigs have of the stench arising from the mire in which they wallow. Hence it is evident that such contrition, not being repentance, is nothing.

515. The third point to be considered is, *Whether there is*

such a thing as contrition without repentance. I have asked many in the spiritual world, who have confirmed themselves in the faith imputative of the merit of Christ, whether they had had any contrition; they have answered, "Why contrition, when we have firmly believed from childhood, that Christ by His passion has taken away all our sins? Contrition does not accord with this belief, for it consists in men casting themselves into hell, and enduring pangs of conscience; whereas they know that they are redeemed, and so delivered from hell, and consequently are secure from all danger." To this they added, that this statute of contrition was a mere trick, held in the place of repentance, which was so often mentioned and insisted on in the Word. They said that possibly some emotion might be excited in simple minds, that are but little acquainted with the Gospel, when they hear or think of hell-torments. They said, moreover, that the consolation of the Gospel, impressed upon them in their early years, had so far removed contrition, that they laughed at the very mention of it; and that hell had no more power to strike terror into them, than the fire of Vesuvius and Ætna had to terrify the inhabitants of Warsaw and Vienna, or the basilisks and serpents in the desert of Arabia, or the tigers and lions in the forest of Tartary, to terrify those who lived in safety, tranquillity, and peace, in some city of Europe; and that the wrath of God affected them no more with fear and contrition, than the wrath of the King of Persia did the people of Pennsylvania. From these things, and the reasonings which it suggested, I am fully persuaded that contrition, unless it is repentance, such as is described in the following pages, is nothing but a freak of fancy. The Reformed substituted contrition in the place of repentance, in order that they might be separated as far as possible from the Roman Catholics, who insist upon the necessity of repentance together with charity; and after they had established justification by faith alone, they alleged as a reason for accepting contrition in the place of repentance, that by repentance, as by charity, something pertaining to man that savours of merit, would enter into his faith, and so blacken and defile it.

III. THE MERE ORAL CONFESSION THAT ONE IS A SINNER IS NOT REPENTANCE.

516. Concerning this oral confession the Reformed, who subscribe to the Augsburg Confession, thus express themselves:—"No man can ever know his sins, therefore they cannot be enumerated; they are, besides, interior and hidden, therefore confession would be false, uncertain, imperfect, and mutilated; but whoever confesses himself to be altogether mere sin, comprehends all sins, excludes none, and forgets none. Still, however, the enumeration of sins, although it is not necessary, ought not to be forbidden, for the sake of tender and timid consciences;

but this is only a puerile and common form of confession intended for the simple and ignorant." *Formula Concordiae* (pp. 327, 331, 380.) This confession was substituted by the Reformed in the place of actual repentance, after they had separated from the Roman Catholics, because it is based on their imputative faith, which alone, without charity, and consequently without repentance, is said to produce remission of sins, and to regenerate man. It is based also on this, which is annexed inseparably to such a faith, that in the act of justification there is no co-operation on man's part with the Holy Spirit; and on this, that no one enjoys free-will in spiritual things; and again on this, that everything is the result of immediate mercy, independent of any mediate mercy operating by and through man.

517. Many reasons might be assigned why the confession of the lips that one is a sinner is not repentance, but it may be sufficient to mention this, that every man, an impious one, and even a devil, may make such confession, and that with an external appearance of much devotion, while the torments of hell threaten him, and stare him in the face. But who does not see that such a confession, proceeding from no internal devotion, must be imaginary, and thus from the lungs, and not voluntary from within, and so not from the heart? For a wicked man and a devil, notwithstanding such confession, still burn inwardly with the lusts of the love of doing evil, by which they are borne onward like windmills driven by storms. Such an exclamation, then, is nothing but a contrivance to deceive God for the sake of deliverance, or to impose upon the simple. For what is easier than to compel the lips to pour forth words, prepare the breath for that purpose, and raise the eyes and hands? This is what the Lord says in Mark: "Well hath Esaias prophesied of you, hypocrites! This people honoureth me with their lips, but their heart is far from me" (vii. 6); and in Matthew: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also" (xxiii. 25, 26); besides other passages in the same chapter.

518. Similar hypocritical worship is practised by all those who have confirmed themselves in the faith of the present day, that the Lord took away all the sins of the world by the passion of the cross, by which they mean the sins of every one, provided men pray according to the formularies regarding propitiation and mediation. Some persons of this character can even utter from the pulpit many holy sayings on repentance and charity, with a loud voice, and an apparent warmth of zeal, and yet believe neither of them of any avail to salvation; for by repentance they mean mere oral confession, and by charity a mere outward

morality in public life; but this they do for popular favour. These are they who are meant by these words of the Lord: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Matt. vii. 22, 23).

I once heard in the spiritual world a certain person praying thus: "I am full of sores, leprous, unclean from my birth; there is nothing sound in me, from my head to the sole of my foot; I am not worthy to lift up my eyes to God; I am deserving of death and eternal damnation. Have mercy on me for the sake of Thy Son; purify me by His blood. The salvation of all is according to Thy good pleasure; I implore Thy mercy." Those who stood by and heard him asked, "How do you know that you are such?" He replied, "I know it, because I have heard so." He was then sent to the examining angels, to whom he repeated the same declarations; and they, after examination, reported that all he had said of himself was true, but still that he was not acquainted with a single evil in himself, because he had never examined himself, and had believed that evils, after oral-confession, were no longer evils in the sight of God, both because He turns away His eyes from them, and has been propitiated. On this account, he had never repented of any evil, although he was a deliberate adulterer, a thief, a deceitful detractor, and one who burnt with revenge; and because he was such in will and heart, he would consequently have been the same in word and deed had he not been restrained by the fear of the law and of the loss of reputation. After it was ascertained that this was his real character, he received sentence, and was sent away to the hypocrites in hell.

519. The nature of such persons may be illustrated by comparisons. They are like temples where only spirits of the dragon, and those described in the Revelation as locusts, were gathered together; they are like the pulpits in those temples where the Word is not, because buried under foot. They are also like plastered walls, beautifully coloured, within which, when the windows are opened, owls, and horrid birds of night flit about. They are like whited sepulchres full of dead men's bones; and like coins made of the scum of oil, or dried dung, and washed over with gold. They are further like the bark and rind surrounding rotten wood, and like the garments of Aaron's sons on a leprous body; indeed, they are like sores and ulcers, which are supposed to be healed, but which, nevertheless, are full of corrupt matter, covered over with a thin skin only. Who does not know that a holy external and a profane internal do not accord? Such persons more than others fear to examine themselves, so that they have no more sense or perception of the vices

within them than of the pungent and ill-smelling substances contained in the stomachs and bowels, before they are cast out into the draught. It must be noted, however, that the persons hitherto spoken of are not to be confounded with those who do well and believe well, or with those who repent of some sins, and who, while in worship, still more while in spiritual temptation, speak with themselves, or pray from oral confession like that of others; for such general confession both precedes and follows reformation and regeneration.

IV. MAN IS BORN TO EVILS OF EVERY KIND, AND UNLESS HE REMOVES THEM IN PART BY REPENTANCE HE REMAINS IN THEM; AND WHOEVER REMAINS IN THEM CANNOT BE SAVED.

520. It is well known in the church, that every man is born to evils, so that from his birth he is nothing but evil, and the reason why this is known is, that a tradition has been handed down by the councils and prelates of the various churches, that the sin of Adam has been transmitted to all his posterity; that, on this account alone, every man after him was damned, together with himself, and that it is this which is inherent in every man by birth. But besides this, several other doctrines of the church are based on this assertion; as that the washing of regeneration, which is called Baptism, was instituted by the Lord to remove that sin; that this was the cause of His coming, and that faith in His merits is the means for its removal; not to mention other opinions based upon the same idea. But that no hereditary evil springs from that origin is evident from what was shown above (n. 466, and following numbers), that Adam was not the first of men, but that by Adam and his wife the first church on this globe is representatively described; by the garden of Eden, its wisdom; by the tree of life, its looking to the Lord who was to come, and by the tree of the knowledge of good and evil, its looking to itself and not to the Lord. That this church was representatively described in the first chapters of Genesis, has been proved from many parallel passages from the Word in the *Arcana Cœlestia*, published in London. These things being understood and granted, the opinion hitherto entertained, that the sin of Adam is the cause of the evil which is innate in a man from his parents, will fall to the ground, and it will be seen that it originates, not from this, but from another source. That the tree of life and the tree of knowledge of good and evil are in every man, and that they are said to have been placed in a particular garden, signified man's free-will in turning himself to the Lord, and away from Him, has been fully proved in the chapter on Free-Will.

521. But, my friend, hereditary evil is solely from a man's parents; not indeed evil itself which he actually commits, but his inclination to it. That this is the case, every one will acknowledge who joins reason to experience. Who cannot see that

children are born with a general resemblance to their parents in face, manners, and disposition; and even grand-children and great-grandchildren with a resemblance to grandparents and great-grandparents; so that the general resemblance affords a mark by which many persons can readily distinguish different families from each other, and also different nations, as Africans from Europeans, Neapolitans from Germans, Englishmen from Frenchmen, and so on? Who does not recognise a Jew by his face, eyes, speech, and gestures! And if you could but feel the sphere of life which flows from the native disposition of every one, you would also be convinced of the similitude of
2 dispositions and minds. From this it follows that a man is not born into evils themselves, but only into an inclination to evils, yet with a greater or less bias to particular evils; therefore, after death no one is judged or condemned on account of any hereditary evil, but only on account of those sins which he has actually committed. This is also evident from this statute of the Lord: "The father shall not be put to death for the son, neither shall the son be put to death for the father: every one shall be put to death for his own sin" (Deut. xxiv. 16). This was made certain to me in the spiritual world from those who die in their infancy, from their having an inclination to evils, and thus willing them, but still not committing them; for they are educated under the Lord's auspices, and are saved. The above-mentioned inclination and propensity to evils, handed down from parents to their children and posterity, can only be broken by the new birth from the Lord, which is called regeneration. Without this, that inclination not only continues uninterrupted, but also increases in every succeeding generation, and becomes more prone to evils, till at length it tends to every kind. Hence it is that the Jews still resemble their father Judah, who took to wife a Canaanitish woman, and from adultery with his daughter-in-law Tamar, begat three branches of them, wherefore this hereditary disposition, in process of time, has increased to such a degree that they are unable, from belief of heart, to embrace the Christian religion. The expression, "they are unable," is used, because the interior will of their minds is averse to it, and it is this which produces inability.

522. That all evil, unless removed, remains with a man, and that he cannot be saved if he remains in his evils, are self-evident propositions; and that no evil can be removed except by the Lord, and with such as believe in Him and love the neighbour, is clear from what has been said above, particularly in the chapter on Faith: That the Lord, charity, and faith, make one, like life, will, and understanding, and in case they are divided, each perishes like a pearl reduced to powder. And again, The Lord is charity and faith in a man, and a man is charity and faith in the Lord. But it may be asked, How can a man

enter into that union? To which it is answered, that he cannot unless he in part removes his evils by repentance. It is said that man must remove them, because the Lord does not bring about such removal immediately without man's co-operation, as was fully shown in the same chapter, and in that which followed on Free-will.

523. It is objected, that none can fulfil the law, especially since he that offends against one commandment of the Decalogue offends against all. This statement, however, is to be taken in a different sense from what it seems to convey; for it is to be understood in this manner, that whoever from purpose or confirmation acts contrary to one commandment, acts contrary to the rest; for to act from purpose and confirmation is to wholly deny that sin is sin; and, if it is said to be so, this he entirely sets aside; and whoever denies and rejects sin in this way, makes light of whatever is called sin. Those who are unwilling to hear anything about repentance, come into a purpose of this kind; but, on the other hand, those who by repentance have removed some evils that are sins, come into the purpose of believing in the Lord and of loving the neighbour. These are kept by the Lord in the purpose of abstaining from more sins; wherefore, if they should sin through ignorance, or some overpowering lust, it is not imputed to them, because they did not do it purposely, nor do they confirm themselves in it. This may be proved by the following experience: I have met with many in the spiritual world, who had lived in the natural world like others, dressing elegantly, feasting delicately, making money like others by trading, frequenting plays, jesting about lovers as if from licentiousness, and doing other things of a similar kind; and yet the angels charged some with such things as evils of sin, but not so others, declaring the former criminal, and the latter innocent. Being asked the reason of such distinction, when both had indulged themselves in similar practices, they replied, that they regarded all as to their purpose, intention, and end, and distinguished them accordingly; and that, therefore, they excused or condemned those whom the end excuses or condemns, since good is the end with all in heaven, and evil the end with all in hell.

524. But these points shall be illustrated by comparisons. Where sins are suffered to remain in an impenitent man, they are like various diseases of the human body, which, unless their malignity is removed by the administration of proper medicines, prove fatal. They may be compared especially to the disease called gangrene, which, if it is not cured in time, spreads, and causes inevitable death. Similarly they may be compared to a pustulent sore and abscesses, which, unless they are brought to a head and laid open, collections of pus will pass into the neighbouring parts, from these into the adjacent viscera, and finally into the heart, whence death. Such unremoved 2

sins may also be compared to tigers, leopards, lions, wolves, and foxes, which, unless they are confined in dens, or bound with chains or ropes, would attack flocks and herds, as a fox does poultry, and kill them. They may also be compared to venomous serpents, which, unless held tight with sticks, or deprived of their teeth, would inflict deadly wounds on man. A whole flock would perish if left in fields where there are poisonous herbs, instead of being led by the shepherd to wholesome pastures. The silk-worm, too, would perish, and therefore silk, unless all other kinds of worms were shaken from the
3 leaves of the tree on which it feeds. Such a state may also be compared to corn kept in barns or granaries, which would grow musty and rancid, and thus unfit for use, unless air were allowed to pass freely through it, to keep it clean from all impurities. A fire that is not extinguished on its first breaking out, will quickly consume a whole city or forest. A garden that is not kept clear of weeds, will soon be entirely overgrown with brambles, thistles, and thorns. Gardeners know that a bad tree sends its bad juices from its seed and root into the stem of a good tree ingrafted or inoculated on it, and that the bad juices which enter from beneath are there changed into good juices, and produce useful fruits. The case is the same with a man, whose evils are removed by means of repentance, for by such removal he is ingrafted in the Lord, as a branch in a vine, and bears good fruit (John xv. 4-6).

V. THE KNOWLEDGE OF SIN, AND THE EXAMINATION OF SOME PARTICULAR SIN IN ONESELF, IS THE BEGINNING OF REPENTANCE.

525. No one in the Christian world can be without the knowledge of sin, for there every one is taught from infancy what is evil, and from boyhood what the evil of sin is. All young people learn this from parents and masters, and also from the Decalogue, [the catechism containing this] being the first book put into the hands of all in Christendom, and, in the subsequent stages of life, from public preaching and private instruction at home, and in fullness from the Word. They learn it also from the laws of civil justice, which teach things similar to the Decalogue, and other parts of the Word. For the evil of sin is evil against the neighbour; and evil against the neighbour is also evil against God, which is sin. But the knowledge of sin is of no avail unless a man examines the actions of his life, and sees whether he has committed any such thing secretly or openly. Before this is done his knowledge is merely knowledge; and then whatever the preacher says is mere sound, which enters at the left ear and goes out at the right, and finally it becomes a mere matter of thought, or a mere expression of devotion, and is at length regarded by many as imaginative and chimerical. But it is altogether different where a man examines himself

according to his knowledge of sin, and discovers some particular evil in himself, and then says to himself, "This evil is a sin," and abstains from it through fear of eternal punishment. Then for the first time the instruction heard in the church, from preaching and prayer, is received with both ears, and is admitted into the heart; and from a pagan the man becomes a Christian.

526. Can anything be better known in the Christian world than that a man ought to examine himself? For everywhere in the empires and kingdoms, attached to either the Roman Catholic or the Protestant religion, before the Holy Supper is approached, it is taught that a man should examine himself, and recognise and acknowledge his sins, and live a new and different life. And in the English dominions this admonition is accompanied with terrible threatenings, where, in the address that precedes the communion, the following is read:—"The way and means to become a worthy partaker of the Holy Supper is first to examine your lives and conversations by the rule of God's commandments, and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand; for otherwise the receiving of the holy communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, a hinderer or slanderer of His Word, an adulterer, or be in malice or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table, lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquity, and bring you to destruction both of body and soul."

527. Still, however, there are some incapable of examining themselves, as infants and boys and girls, before they become capable of looking into themselves. The case is the same with simple persons, who are not capable of reflection; and with all persons who have no fear of God; and with those who are sick in mind and body; and, moreover, with those who, in consequence of being confirmed in the doctrine of Justification by Faith alone as imputative of Christ's merit, have persuaded themselves that, by examination and consequent repentance, something of the man would enter, which would ruin faith, and so would cast out and banish salvation from its one and only home. Mere confession with the lips serves all these; but this, as shown above, is not repentance. But those who know what sin is, and par-

ticularly those who have much knowledge of the Word, and teach it to others, and yet do not examine themselves, and, consequently, do not see any sin in themselves, may be likened to those who scrape together great wealth and store it up in boxes and chests, applying it to no useful purpose, but merely look at and count it. These are like the traders, one of whom hid his talent in the earth, and the other his pound in a napkin (Matt. xxv. 25; Luke xix. 20). They are also like hard and stony ground on which seed falls (Matt. xiii. 5); like fig-trees full of leaves, but barren of fruit (Mark xi. 13); like hearts of adamant, which cannot be made fleshy (Zech. vii. 12); and like partridges, which "gather and bring not forth; they get riches, but not with judgment; in the midst of their days they leave them, and in their end they become fools" (Jer. xvii. 11); and they are like the five virgins who had lamps and no oil (Matt. xxv. 1-12). Those who learn much from the Word about charity and repentance, and who know its precepts in abundance, but do not live according to them, may be compared to gluttons, who put into their mouths great lumps of meat, and swallow them without mastication, which, remaining undigested in the stomach and passing on, vitiate the chyle, and bring on lingering disorders, which at last put a miserable end to their lives. Such people being void of spiritual heat, however much light they may have, may be called winters, frozen grounds, arctic climates, even snows, and pieces of ice.

VI. ACTUAL REPENTANCE CONSISTS IN A MAN'S EXAMINING HIMSELF, RECOGNISING AND ACKNOWLEDGING HIS SINS, SUPPLICATING THE LORD, AND BEGINNING A NEW LIFE.

528. That a man must by all means repent, and that his salvation depends on it, is clear from many passages, and the plain declarations of the Lord in the Word, of which we will here adduce the following: John preached the baptism of repentance, and said, "Bring forth fruits worthy of repentance" (Luke iii. 8; Mark i. 4). "Jesus began to preach, and to say, Repent" (Matt. iv. 17), "and he said because the kingdom of heaven is at hand, repent ye" (Mark i. 14, 15). "Except ye repent, ye shall all perish" (Luke xiii. 3). Jesus told His disciples that repentance and remission of sins should be preached in His name among all nations (xxiv. 47). Peter, therefore, preached repentance and baptism in the name of Jesus Christ for the remission of sins (Acts ii. 38): and also said, "Repent ye, and be converted, that your sins may be blotted out" (iii. 19). And Paul preached that all men everywhere should repent (xvii. 30); and "showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance" (Acts xxvi. 20); and testified "both to the Jews and also to the Greeks, repentance towards God and faith towards

our Lord Jesus Christ" (xx. 21). The Lord also said to the church of Ephesus, "I have against thee, that thou hast left thy first love: repent, or else I will remove thy lampstand out of its place, except thou repent" (Rev. ii. 4, 5). And to the church in Pergamos, "I know thy works: repent"(ii. 13, 16). And to the church in Thyatira, "I will cast her into tribulation, except she repent of her deeds" (ii. 22). And to the church of the Laodiceans, "I know thy works: be zealous, therefore, and repent" (iii. 15, 19). And in another place: "There is joy in heaven over one sinner that repenteth" (Luke xv. 7); with many other passages to the same purpose. Hence it is evident that men must repent; but the nature and the manner of repentance we will consider presently.

529. Who cannot understand, from the reason with which he is endowed, that it is not repentance for a man to confess with his lips only that he is a sinner, and to utter many things about sin, like the hypocrite mentioned above (n. 518)? For what is easier for a man, when he is in distress and anguish, than to pour out the breath, and to utter sighs and groans, and also to beat his breast and make himself guilty of every sin, when yet he is not conscious of a single one in himself? But do the hordes of devils that are in his loves, depart with his sighing? Will they not rather make a mockery of those things, and still remain in him as in their own house? It is evident from these things that such repentance is not meant in the Word, but, as stated, repentance from evil works.

530. The question is, therefore, How aught a man to repent? The reply is, Actually; that is, by a man's examining himself, recognising and acknowledging his sins, making supplication to the Lord, and beginning a new life. There can be no repentance without self-examination, as was shown in the previous article; but to what purpose is self-examination, except that a man may know his sins? And to what purpose is such recognition, but that he may acknowledge them to be in him? And to what purpose are all these three duties, but that he may confess his sins before the Lord, pray for help, and then begin a new life, which is the end to be attained? This is actual repentance. That this is the way he ought to proceed and act, every one may see (after he has passed the first period of life and comes under his own control, and to the exercise of his own reason) from the rite of baptism, in which the washing signifies regeneration; for at its celebration the sponsors promise for the child that he will renounce the devil and all his works. It is evident also from the Lord's supper, previous to which all are admonished to repent of their sins, to turn themselves to God, and to begin a new life. It is plain also from the Decalogue or Catechism, which is in the hands of all Christians, where, in six of its precepts nothing is commanded but that a man should not do evils.

Unless these are removed by repentance, he cannot love the neighbour, and much less God; when nevertheless on these two commandments hang all the law and the prophets, that is, the Word, and consequently salvation. Actual repentance, if performed at stated times, certainly as often as a man prepares himself to partake of the Holy Supper—supposing that he afterwards abstains from one or more sins, which he then discovers in himself—is sufficient to initiate him into the real practice of it; and when in that state he is on the way to heaven, for he then begins from natural to become spiritual, and to be born anew of the Lord.

531. This may be illustrated by the following comparisons. A man, before repentance, is like a desert, where there are terrible wild beasts, dragons, owls, bats, vipers, and venomous serpents; and in the thickets, ochim and tziim; with satyrs dancing here and there; but when these have been cast out by the labour and industry of men, the desert may then be tilled and cultivated for the reception of seed, and sown for the first time with oats, beans, and flax, and afterwards with barley and wheat. The case may also be compared to the wickedness, which so much abounds among men: unless the wicked were chastised according to law, and punished with stripes, or with death, no city or kingdom could stand. Man is, as it were, a society in miniature. Unless he dealt with himself in a spiritual way, as evil-doers in a great society are dealt with in a natural way, after death he would be chastised and punished, and this until he ceased to do evil from fear of punishment, although he can never be brought to do good from the love of good.

VII. True repentance is to examine not only the acts of one's life, but also the intentions of one's will.

532. The reason why true repentance is to examine not only the acts of one's life, but also the intentions of one's will, is, that the understanding and the will are the cause of those acts; for a man speaks from thought, and acts from will, so that speech is thought speaking, and action is will acting. And because this is the source of speech and action, it indisputably follows, that will and thought are the two that sin when the body sins. It is possible also for a man to repent of the evils which he has committed with the body, and still to think and will evil; but this is like cutting down the trunk of a useless tree, and leaving its root in the ground, from which the same tree grows again and spreads itself in all directions. But it is different when the root is plucked up also; and this is done in a man when he examines not only the actions of his life, but also the intentions of his will, and at the same time removes evils by repentance. A man examines the intentions of his will at the time he examines his thoughts—for the intentions manifest themselves in the thoughts

—to find how far, while thinking of them, he wills and intends revenge, adultery, theft, false witness, and the desire for them, and also blasphemy against God, the Holy Word, and the church, and so on. But should he give his attention to this, and search whether he would do the evils he finds there, supposing no obstacle to arise from the fear of the law and the loss of reputation, and should he then determine not to will them, because they are sins, in such a case he performs true and interior repentance; and especially if he resists and abstains from those evils when they present themselves to him with delight, and when he is at liberty to commit them. He who practises this repeatedly, perceives the pleasures of evil, when they return, as unenjoyable, and will at length condemn them to hell. This is what the Lord meant when He said, "whosoever desireth to find his life shall lose it, and whosoever loseth his life for my sake shall find it" (Matt. x. 39). He that removes the evils of his will by such repentance, is like a man who in good time pulls up the tares sown in his ground by the devil, so that the seeds implanted by the Lord God the Saviour have a clear soil, and grow to a harvest (Matt. xiii. 25-31).

533. There are two kinds of love, which have long been deeply rooted in the human race, the love of ruling over all, and the love of possessing the property of all. The former love, if left without restraint, is so boundless in its desires, that it wishes to be the God of heaven; and the latter, if also left without restraint, wishes to be the God of the world. All other evil loves, which are a host, are subordinate to these two. But to examine these is very difficult, because they reside, and conceal themselves, most deeply within; for they are like vipers hid in the holes of a rock, which retain their poison till some one lies down on the rock, on whom they inflict a mortal wound, and then retire into their hiding-places. They are also like the sirens of the ancients, who ensnared men by their song, and then murdered them. These two kinds of love also adorn themselves with shining robes and garments, even as a devil does by his magic art and phantasy among his own, or among those whom he wishes to delude. But it should be understood, that these 2
two kinds of love may possibly have more sway over those in humble life than over the great, over the poor than over the rich, over subjects than over kings; for kings are born to dominion and wealth, which they at length regard only as others regard their households and possessions—as a governor, a person in office, the captain of a ship, or even a poor farmer, regard each his own household and possessions. But it is different with such kings as aspire to dominion over the kingdoms of other sovereigns. The reason why the intentions of the will ought to be examined, 3
is that the love has its seat in the will, which is its receptacle, as has been shown above. From thence every kind of love

exhales its delights, and infuses them into the perceptions and thoughts of the understanding, which do nothing of themselves, but from the will, for they favour it, consenting to and confirming whatever belongs to its love. The will, therefore, is the house itself in which the man dwells, and the understanding is a court to it, through which he goes in and out. This, then, is the reason why it was said, that the intentions of the will ought to be examined; for when this is done, the man is raised up out of the natural will, where hereditary and actual evils are, into a spiritual will, by which the Lord reforms and regenerates the Natural, and by means of this the Sensual and Voluntary pertaining to the body, and thus the whole man.

534. Those who never examine themselves may be compared to sick people, whose blood is become corrupt from the closing of very minute vessels, which causes atrophy, numbness of the limbs, and acute chronic disorders, occasioned by the thickness, tenacity, acrimony, and acidity of the humours, and consequently of the blood. But those who examine themselves even as to the intentions of the will, are like those who are cured of such diseases, and restored to the life which they enjoyed in their youth. Those who rightly examine themselves are like ships from Ophir, laden with gold, silver, and precious merchandize; but before they examine themselves they are like ships laden with all kinds of dirt and filth from the streets. Those who interiorly examine themselves are like mines whose sides glitter with the ores of precious metals; but before they examine themselves they are like foul bogs, in which there are snakes and poisonous serpents with shining scales, and noxious insects with glittering wings. Those who do not examine themselves, are like the dry bones in the valley; but after they have examined themselves they are like the same bones upon which the Lord Jehovih laid sinews, caused flesh to come upon them, covered them with skin, and put breath into them, and they lived (Ezek. xxxvii. 1-14).

VIII. THOSE ALSO REPENT WHO DO NOT EXAMINE THEMSELVES, BUT YET ABSTAIN FROM EVILS BECAUSE THEY ARE SINS; AND THEY REPENT IN THIS WAY WHO DO THE WORKS OF CHARITY FROM RELIGION.

535. Since actual repentance—which consists in self-examination, in the recognition and acknowledgment of one's sins, in supplication to the Lord, and in beginning a new life—is exceedingly difficult in the Reformed Christian world, for many reasons which will be given hereafter, an easier kind of repentance shall be referred to here, which is, that when a man is meditating upon and intending any evil, he should say to himself, "I meditate upon and intend this; but as it is a sin I will not do it." By this means the temptation entering from hell is broken, and its further entrance prevented. It is wonderful that anyone can chide another who is intending evil, and say to him, "Do not

do it, because it is a sin." And yet it is difficult for him to say the same to himself; because in the latter case the will is affected, but in the former only the thought which is nearest to the hearing. Inquiry was made in the spiritual world as to who could do what is here described; and so few were found capable of doing it, as to be as rare as doves in a vast wilderness. Some said they could do it, but they were not able to examine themselves, and confess their sins before God. Still, however, all those who do good from religion avoid actual evils; and yet how rarely do they reflect on the interiors that regard the will, imagining that they are not in evils because they are in good; in fact, that the good conceals the evil! But, my friend, the primary thing in charity is to shun evils, as the Word, the Decalogue, Baptism, the Holy Supper, and reason also, all teach; for how can any one flee from evils and put them away, unless he looks into himself? And how can good become good, unless it is inwardly purified? I know that all men of piety, and also all men of sound reason, will assent to this when they read it, and see that it is genuine truth; and still that few will act accordingly.

536. Still, however, all those who do good from religion, whether Christians or pagans, are accepted by the Lord, and are adopted after death; for the Lord said, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world" (Matt. xxv. 34, and following verses). To what has been said I shall add the following, which is new. All who do good from religion, reject after death the doctrine of the present church concerning three Divine persons existing from eternity, and also of faith as applied to those three persons in order, and they turn themselves to the Lord God the Saviour, and receive with joy the doctrines of the New Church. But others, who have 2
not practised charity from religion, have hearts of adamant, thus hard hearts. These first approach three gods, afterwards the Father alone, and lastly no God. They look upon the Lord God the Saviour merely as the Son of Mary by her marriage with Joseph, and not as the Son of God; then they discard all the goods and truths of the New Church, and presently join the spirits of the dragon, and are driven along with them into deserts or caverns, which lie at the farthest limits of what is called the Christian world; and after a time, being separated from the New Heaven, they rush into crime, and are, therefore, cast down into hell. Such is the lot of those who do not practise 3
works of charity from religion, under the belief that no one can do good of himself but what is merit-seeking, and consequently

they omit doing good, associating themselves with the goats, who are condemned and cast into everlasting fire prepared for the devil and his angels, because they never practised what the sheep did (Matt. xxv. 41, and following verses). It is not there said that they did evils, but that they did not do what was good; and those who do not do good from religion do evil; since "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other" (Matt. vi. 24). And Jehovah says by Isaiah, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; and then, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (i. 16-18): and by Jeremiah, "Stand in the gate of the house of Jehovah, and proclaim there this word: Thus saith Jehovah of Hosts, the God of Israel, Amend your ways and your doings. Trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah is here (that is the church). Will ye steal, murder, and commit adultery, and swear falsely, and come and stand before me in this house, which is called by my name, and say, We are delivered, while ye do all those abominations? Is this house, which is called by my name, become a den of robbers? Behold, even I have seen it, saith Jehovah" (vii. 2-4, 9-11).

537. It must be understood, that those who do good from natural goodness only, and not at the same time from religion, are not accepted after death, because there is only natural good, and not at the same time spiritual good in their charity; and it is spiritual good which conjoins the Lord to man, and not natural good without it. Natural goodness is of the flesh alone, received by birth from one's parents; but spiritual goodness is of the spirit, being received by a new birth from the Lord. Those who do the good of charity from religion, and consequently do not do evils, before they have received the doctrine of the New Church concerning the Lord, may be compared to trees that bear good fruit, although but little; also to trees that bear excellent fruit, though of small size, which are nevertheless preserved with care in gardens. They may also be compared to olive trees and fig trees growing in forests, and also to fragrant herbs and balsamic plants growing on hills. They are like small chapels or houses of God, where pious worship is performed; for they are the sheep on the right hand, and the rams which the goats assault, according to Daniel (viii. 2 to 14). In heaven they are clothed in red garments, and, after they are initiated into the goods of the New Church, they are clothed in crimson garments, which, as they also receive truths, acquire a beautiful yellow glow.

IX. CONFESSION OUGHT TO BE MADE BEFORE THE LORD GOD THE SAVIOUR, AND SUPPLICATION FOR HELP AND POWER TO RESIST EVILS.

538. The Lord God the Saviour ought to be approached, because He is God of heaven and earth, the Redeemer and Saviour, to whom belong omnipotence, omniscience, omnipresence, mercy itself, and at the same time righteousness; also because man is His creature, and the church His fold, and He has many times in the new Testament enjoined that men should approach, worship, and adore Him. That He alone ought to be approached, is insisted on in these words in John: "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; but he that entereth in by the door, is the shepherd of the sheep. I am the door; by me if any man enter in he shall be saved, and shall find pasture. The thief cometh not but for to steal, to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd" (x. 1, 2, 9-11). Man is forbidden to climb up some other way, to prevent his immediate approach to God the Father, who is invisible, and consequently inaccessible, with whom there cannot be conjunction; on which account He Himself came into the world and made Himself visible and approachable, with whom there can be conjunction, solely for this end, that man might be saved. For unless God is approached in thought as Man, all idea of Him perishes, and falls like the sight directed out into the universe, that is into empty nothingness, or into nature, or to something within nature. That God Himself, who from eternity is one, came into the world, is abundantly evident from the birth of the Lord the Saviour, in that He was conceived of the power of the Most High by the Holy Spirit, and that His Human was born of the virgin Mary in consequence of such conception; from which it follows—since God is indivisible—that His soul was the Divine Itself, which is called the Father, and that the Human born therefrom is the Human of God the Father, which is called the Son of God (Luke i. 32, 34, 35). From which it further follows, that when the Lord God the Saviour is approached, God the Father is also approached; therefore the Lord gave this answer to Philip, who desired that He would show him the Father: "He that seeth me seeth the Father; how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? Believe me that I am in the Father and the Father in me" (John xiv. 9-11). But more may be seen on this subject in the chapters concerning God, the Lord, the Holy Spirit, and the Divine Trinity.

539. There are two duties incumbent on man after examination,—supplication and confession. Supplication will be that the Lord may be merciful, that He may give power to resist the evils of which he has repented, and supply inclination and affection to do good, since without the Lord a man can do nothing (John xv. 5). Confession will be, that the penitent sees, recog-

nises, and acknowledges his evils, and finds himself to be a miserable sinner. There is no need to enumerate sins before the Lord, or to supplicate for their remission. The enumeration of sins is unnecessary, because the penitent has already searched them out, and seen them in himself, consequently they are present to the Lord, because they are present to himself. Moreover, the Lord led him in the work of examination, and discovered his sins to him, inspired him with sorrow for them, and at the same time with the endeavour to desist from them, and to begin a new life. There are two reasons why supplication for the remission of sins need not be made before the Lord: First because sins are not abolished, but removed; and they are removed as a man afterwards desists from them and advances in the new life; for there are innumerable lusts folded up, as it were, in every evil, which cannot be removed in a moment, but by degrees, as the man suffers himself to be reformed and regenerated. The second reason is, that the Lord, because He is mercy itself, remits the sins of all, and does not impute a single one to any man, for He says, "They know not what they do"; yet they are not removed. And on Peter's asking how often he should forgive his brother his trespasses, the Lord replied, "I say not unto thee, till seven times, but until seventy times seven" (Matt. xviii. 21, 22). What then will the Lord not do? But still it does no harm for one whose conscience is burdened, to enumerate his sins before a minister of the church for the sake of absolution, that his burden may be lightened; because by this means he is introduced into a habit of examining himself, and of reflecting on the evils of each day. This confession, however, is of a natural kind, whereas that described above is spiritual.

560.* To adore any one as God's vicar on earth, or to invoke any saint, is of no more avail in heaven, than to pray to the sun, the moon, and the stars, or to ask a response of a diviner, and believe his word, which is vain. This would be like adoring a temple and not God who dwells there; and it would be like entreating a king's servant who carries the sceptre and crown, to grant the honours of glory, instead of addressing the king himself; all this would be as fruitless as kissing the splendour of purple, the glory, light, and golden rays of the sun, apart from their subjects—and a mere name. Those who do such things might take to themselves these words in John: "We are in the truth, in Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols" (1 Epistle v. 20, 21).

X. ACTUAL REPENTANCE IS AN EASY DUTY TO THOSE WHO HAVE OCCASIONALLY PRACTISED IT; BUT MEETS WITH VERY GREAT RESISTANCE IN THOSE WHO HAVE NEVER DONE SO.

561. Actual repentance is to examine oneself, to recognise

* The numbering here follows the original.

one's sins, to make confession before the Lord, and thus begin a new life, according to the description given of it above. To those in the Reformed Christian world—which includes all those who are separated from the Roman Catholic church—and also to all those attached to that church who have never performed any actual repentance actual repentance is very difficult. This is because some are not willing, and some are afraid to look into themselves; and disuse hardens the heart, and begets unwillingness, which is at length confirmed by the reasonings of the understanding; while with some it occasions sadness, dread, and terror at the thought of it. Actual repentance is a duty which the Reformed Christian world finds most repugnant, primarily because of their belief that repentance and charity contribute nothing to salvation, but faith alone, from the imputation of which follow remission of sins, justification, renovation, regeneration, sanctification, and eternal salvation, without any regard to man's co-operating of himself, or as of himself. This co-operation their dogmatic writers call useless, and an obstacle to the merit of Christ, and repugnant and injurious to it. And this is implanted among the common people, who are ignorant of the mysteries of that faith, by the mere sound of these words, "that faith alone brings salvation," and "who can do good of himself?" It is for this reason that among the Reformed, repentance is like a nest of young birds forsaken by the old ones, which have been taken and killed by the hawk. To this reason another may be added; that every one of the Reformed, as they are called, is associated, as to his spirit in the spiritual world, with those only who are like himself, who infuse such things into his thoughts, and so turn him away from self-inspection and examination.

562. I have asked many of the Reformed in the spiritual world, why they never practised actual repentance, although it is enjoined upon them as a duty both in the Word and at Baptism, and also before the Holy Communion in all their churches; and they have given me various answers. Some said, that contrition was sufficient, attended with oral confession that one is a sinner. Some said, that such repentance being performed while a man acted from his own will, did not accord with the faith generally received. Some said, "How is it possible for a man to examine himself, when he knows that he is nothing but sin? this would be like casting a net into a lake full of mud from the bottom to the top, and which contained nothing but noxious worms." Others said, "Who can inspect himself so deeply, as to see in himself the sin of Adam, from which all his actual evils spring? Are not the latter together with it washed away by the waters of Baptism, and wiped off and covered by the merit of Christ? What then is repentance but an imposition which grievously disturbs tender consciences.

And are we not by the Gospel under grace, and not under the hard law of such repentance?" Others said, that whenever they intended to examine themselves, they were seized with a sudden dread and terror, as if they saw a monster by their bedside at day-dawn.

From these things the reasons are made plain why actual repentance in the Reformed Christian world is out of use and
2 discarded. I have also in their presence inquired of some persons belonging to the Roman Catholic religion about their actual confession before their ministers, whether it was a duty which they felt repugnant to them. And they replied, that after they were initiated into it, they were not afraid to recount their sins before a confessor who was not severe, and that they found a kind of pleasure in calling them to mind, and could cheerfully confess those of a lighter nature, but the more serious, timidly; also that they freely repeated this customary duty every year, and returned after absolution to their festivities, and also, that they regarded all as impure who are unwilling to disclose the defilements of their hearts. On hearing this account the Reformed who were present hastened away, some deriding and laughing, others wondering
3 and yet commending. Afterwards there approached some who belonged to the same church, but who had been brought up in countries where the Reformed were, and who, according to the custom therein, did not make a confession, like their brethren in other places, but only a general confession before their spiritual guide. These said that they were wholly unable to examine themselves, to search out and bring to light their actual evils and the secrets of their thoughts, and that they felt it as repugnant and terrible, as to wish to cross a ditch against a rampart guarded by armed soldiers, warning them not to approach. From this it is now evident that actual repentance is easy to those who have sometimes practised it, but to such as have never done so, great resistance is offered.

563. It is well known that habit forms a second nature, and consequently that what is difficult to one is easy to another; so it is with self-examination, and the making confession of sins that have been discoverd. What is easier for a labouring man, a porter, or a farmer, than to work with his hands from morning till evening; while on the other hand a gentleman, or one delicately brought up, could not do the same work for the space of half an hour without fatigue and difficulty. It is easy for a footman, with staff and easy shoes, to run for miles; while a person accustomed to ride would find it painful to run the length of a street. Every workman, who is diligent at his work, performs it easily and with pleasure, and when he leaves it, is glad to return to it; whereas another who is accustomed to the same trade, but slothful, can scarcely be driven to it. The case is the same in every employment and pursuit. What is

easier than for a man of pious habits to pray to God? And yet what is more difficult, where a person has been long a slave to impiety? What priest preaching for the first time before a king, is free from nervousness? but when he has been in some degree accustomed to it, he proceeds with boldness. What is easier than for a man-angel to raise his eyes to heaven, and for a man-devil to cast his down towards hell? But if the latter becomes a hypocrite, he also can raise up his eyes to heaven, but with his heart turned away. It is the end regarded, and the habit thence contracted, which determines every one.

XI. HE WHO HAS NEVER PRACTISED REPENTANCE, OR NEVER LOOKED INTO AND EXAMINED HIMSELF, AT LAST DOES NOT KNOW WHAT CONDEMNATORY EVIL OR SAVING GOOD ARE.

564. As few persons in the Reformed Christian world practise repentance, this remark is here added; that he who has not looked into and examined himself, at last does not know what condemnatory evil or saving good are; for he has no religion to lead him to that knowledge. The evil which a man does not see, recognise, and acknowledge, remains with him, and whatever remains becomes inrooted more and more, until at length it closes up and obstructs the interiors of the mind, so that he is rendered first natural, then sensual, and lastly corporeal; in all these states he is utterly unconscious of any condemnatory evil or saving good, and becomes like a tree planted on a hard rock, which sends its roots between the clefts, and at length withers away for want of moisture. Every man rightly educated is rational 2
and moral; but there are two ways to rationality, one from the world, the other from heaven. He who becomes rational and moral from the world, but not from heaven also, is so as to his outward speech and behaviour only, but inwardly he is a beast, indeed, a wild beast, because he acts in unity with the inhabitants of hell, where all are such. But he who is rational and moral from heaven also, is truly rational and moral, because he is so in spirit, in speech and body, at the same time; for the spiritual in the two latter is like their soul, which is the source of action to what is natural, sensual, and corporeal; he also acts in unity with the inhabitants of heaven.

There is then a spiritual-rational and moral man, and also a merely natural-rational and moral man, and in this world the latter is not distinguishable from the former, especially if he has acquired by practice the habit of hypocrisy; but the angels in heaven distinguish such as clearly as doves from owls, and as sheep from tigers. The merely natural man can see what is evil 3
and good in others, and can also reprove them; but as he has never looked into and examined himself, he does not see any evil in himself, and if any is pointed out to him by another, he masks it over by means of his rational faculty, as a serpent hides its head in the dust, and he immerses himself in it as a hornet buries

itself in dung. This is caused by the delight of evil, which envelops him as a thick mist does a bog, and absorbs and suffocates the rays of light. The delight of hell is nothing but this; it exhales thence, and flows into every man, but only by the soles of the feet, the back, and the hinder part of the head. If it is received by the head in the fore-part, and by the body in the breast, the man is then enslaved to hell. This is because that part of the human brain called the cerebrum is allotted to the understanding and its wisdom, but that part called the cerebellum, to the will and its love; it is for this reason that there are two brains. This infernal delight can only be amended, reformed, and inverted, by means of the rational and moral, that is spiritual.

565. Now follows a brief description of the merely rational and moral man, who, in himself, is a sensual man, and, if he continues, becomes corporeal or carnal. This description shall be a sketch with its divisions. The Sensual is the ultimate of the life of man's mind, adhering to and cohering with the five bodily senses. He is called a sensual man who judges on all occasions from the bodily senses, and who believes only what he can see with his eyes and touch with his hands, allowing such things to be real, and rejecting all others. The interiors of his mind, which see from the light of heaven, are closed, so that he sees nothing of truth relating to heaven or the church. Such a man thinks quite exteriorly, and not interiorly from any spiritual light, because he is in gross natural light only. This is why he is inwardly opposed to the things of heaven and the church, although he can outwardly speak in their favour, and earnestly too, in proportion to his hope of obtaining power and wealth by their means. Men of learning and erudition, who have confirmed themselves deeply in falsities, especially those who have confirmed themselves against the truths of the Word, are more sensual
2 than others. Sensual men reason acutely and skilfully, because their thoughts are so near to their speech as to be almost in it, being, as it were, on their lips, and because they place all intelligence in speaking merely from the memory. They are also expert in confirming falsities, and after confirming them they believe them to be true; and yet their reasonings and confirmations are grounded in the illusions of the senses, which captivate and ensnare the common people. Sensual men are more cunning and malicious than others. The covetous, the adulterous, and the deceitful are especially sensual, though to the world they appear to be men of talent. The interiors of their minds are foul and filthy, in consequence of their communication with the hells; and in the Word they are said to be dead.

3 Those who are in the hells are sensual, and the more so the deeper they are in them. The sphere of infernal spirits conjoins itself behind with man's Sensual; in the light of heaven the hinder part of their heads appears to be hollow. Those who reasoned

merely from sensual things, the ancients called serpents of the tree of knowledge. Sensual things ought to be in the last place, and not the first, and with every wise and intelligent man this is so, and they are kept in subjection to interior things; whereas with an unwise man they hold the first place, and are predominant. When sensual things are in the lowest place, a passage is opened by them to the understanding, and truths are elaborated by a process of drawing them forth. Such sensual things stand out nearest to the world, admit whatever enters from the world, and sift them as it were. Man by means of sensual things communicates with the world, and by means of rational things with heaven. Sensual things supply such things as serve the interiors of the mind. There are sensual things that supply the Intellectual, and some the Voluntary. Where the thought is not raised above sensual things, the man has little wisdom; but where a man's thought is raised above sensual things, he comes into a clearer light, and at length into heavenly light; and then he has a perception of the things that flow from heaven. Natural knowledge forms the ultimate of the understanding, and sensual pleasure the ultimate of the will.

566. A man, as to the natural man, is like a beast, and acquires the image of a beast by the life; therefore, natural men in the spiritual world appear surrounded by beasts of every kind, which are correspondences. For the natural man, in itself, is merely animal; but because the Spiritual has been added to it, he has a capacity of becoming a man, and although he does not use the faculty for the purpose intended, still he can counterfeit the man; but he is still a talking animal; for he talks from the natural-rational, but thinks from spiritual madness; he acts from the natural-moral, but loves from a satyr-like spiritual principle. His actions, viewed by a spiritual rational man, differ little from the dancing of one bitten by a tarantula, and called St Vitus's dance, or the dance of St Guy. Who is not aware that a hypocrite can talk about God, a thief about honesty, an adulterer about chastity, and so on? But unless a man had the power of shutting and opening the door between his thoughts and words, and between his intentions and actions, and prudence or cunning were the door-keeper, he would rush more furiously into abominations and cruelties than any wild beast. That door, however, is opened in every person after death, when his true nature appears; but he is kept under restraint by punishment and custody in hell. Therefore, kind reader, look into yourself, and search out one or other of your evils, and from a principle of religion remove it; for if you do so for any other reason or end, you will only succeed in concealing them from the world.

MEMORABILIA.

567. To the above I shall add the following Memorabilia.—I. I was once suddenly seized with an almost deadly disease; my whole head was oppressed; a pestilential smoke was let in upon me from the Jerusalem which is called Sodom and Egypt (Apoc. xi. 8); I was half dead with cruel pain, and I expected the end. Thus I lay in my bed for three days and a half. My spirit was reduced to this state, and my body in consequence. I then heard about me the voices of persons saying, "Lo! he that preached repentance for the remission of sins, and exhorted us to look to the man Christ only, lies dead in the street of our city." And they asked several of the clergy whether such a man was worthy of burial, they said, "Let him lie to be looked at": and they kept passing to and fro, and mocking. This happened to me, of a truth, while I was writing the explanation of the eleventh chapter of the Revelation. Then I heard many harsh words of scoffers, especially these, "How can repentance be performed without faith? How can Christ, a man, be adored as God? Since we are saved of free grace without any merit of our own, what do we need but this faith,—that God the Father sent the Son to take away the condemnation of the law, to impute His merit to us, and so to justify us in His sight, to absolve us from our sins by the declaration of a priest, and then to give the Holy Spirit to work all good in us? Are not these things agreeable to Scripture, and also to reason?"

2 At this the crowd that stood by applauded. I heard all this without the power of replying, being almost dead. But after three days and a half my spirit recovered; and being in the spirit, I left the street and went into the city, and said again, "Repent, and believe in Christ, and your sins will be remitted and you will be saved; but if not you will perish. Did not the Lord Himself preach repentance for the remission of sins, and that men should believe in Him? Did He not command His disciples to preach the same? Is not a full security of life the dogma of your faith?" But they said, "What nonsense you are talking! Has not the Son made satisfaction? And does not the Father impute it to us, and justify us who have believed in it? So we are led by the spirit of grace; what then is sin in us; what then is death to us? Do you comprehend this Gospel, you preacher of sin and repentance?"

But then a voice came forth from heaven, saying, "What is the faith of an impenitent man but a dead faith? The end is come, the end is come upon you that are secure, blameless in your own eyes, justified in your own faith, ye satans." And then suddenly, in the midst of the city, a gulf was opened, which spread itself far and wide, and the houses one after another

fell, and were swallowed up; and presently water boiled up from the wide whirlpool, and overflowed the waste.

When they had thus sunk down, and seemed to be over- 3
whelmed, I was desirous to know their lot in the abyss, and it was said to me from heaven, "You shall see and hear." And then the waters, with which they seemed to be overflowed, disappeared before my eyes; for waters in the spiritual world are correspondences, and, therefore, appear to surround those who are in falsities. Then they were seen by me to be in a sandy bottom, where there were large heaps of stones, among which they kept running about, and lamenting that they had been cast out of their great city. And they kept shouting and exclaiming, "Why has this befallen us? Are we not, through our faith, clean, pure, just, and holy? Are we not, by our faith, cleansed, purified, justified, and sanctified?" Others cried out, "Are we not by our faith rendered such as to appear clean, pure, just, and holy before God the Father, and to be declared so before the angels? Are we not reconciled, propitiated, expiated, and thus absolved, washed, and cleansed from our sins? And is not the condemnation of the law taken away by Christ? Why then are we cast out hither as condemned? We heard an audacious preacher against sin cry in our great city, 'Believe in Christ, and repent.' But have we not believed in Christ since we have believed in His merit? And have we not done the work of repentance since we have confessed ourselves sinners? Why then has this befallen us?"

But immediately a voice was heard speaking to them from 4
the side, "Do you know any one of your sins? Have you ever examined yourselves? Have you in consequence shunned any evil as a sin against God? He who does not shun sin remains in it; and is not sin the devil? Wherefore you are they of whom the Lord says, 'Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets: but he shall say, I tell you, I know you not whence ye are: depart from me all ye workers of iniquity' (Luke xiii. 26, 27; Matt. vii. 22, 23). Depart, therefore, every one to his place. You see openings into caverns; enter, and work shall be given each of you to do, and afterwards food in proportion to your work; and though you should refuse to enter, the calls of hunger will speedily compel you."

Afterward there came a voice from heaven to some on the 5
earth who were outside that great city, and who are described also in the Revelation (xi. 13), saying aloud, "Take heed to yourselves; take heed how you associate with such persons. Can you not understand that evils, which are called sins and iniquities, render a man impure and unclean? How can a man be cleansed and purified from them, but by actual repentance, and faith in the Lord Jesus Christ? Actual repentance is to

examine oneself, to recognise and acknowledge sins, to own oneself guilty, to confess them before the Lord, to implore help and power to resist them, thus to desist from them, and lead a new life, doing all this as of oneself. Do this once or twice a year, when you come to the Holy Communion, and afterwards, when the sins of which you have found yourselves guilty recur,
6 then say to yourselves, 'We will not consent to them because they are sins against God.' This is actual repentance. Who cannot see that where a man does not search out and see his sins, he remains in them? For all evil is delightful to a man from his birth. It is delightful to him to take revenge, to commit whoredom, to defraud, to blaspheme, especially to rule over others from the love of self. Does not the delight prevent you from seeing them; and if you happen to be told that they are sins, does not that delight prompt you to make excuses for them? Yea more, do you not strive by falsities to make it appear that they are not sins, and thus you continue in them, and practise them afterwards more than before, until you no longer know what sin is, or whether or no there be any such thing? But the case is different with anyone who actually repents. He recognises and acknowledges his evils, and calls them sins, and on that account he begins to shun and turn away from them, and at last finds no pleasure in them; and as far as this is the case, he sees and loves what is good, and at length feels delight in it, which is the delight of the angels of heaven. In short, so far as any one casts the devil behind him, he is adopted by the Lord, and is taught, led, withheld from evil, and kept in good by Him. This is the only way that leads from hell to heaven."

7 It is wonderful, that the Reformed have a certain deep-rooted repugnance, abhorrence, and aversion to actual repentance, which is such that they cannot force themselves to self-examination, and look at their sins, and confess them before God; for they are seized, as it were, with horror at the bare thought of such a thing. I have inquired of many in the spiritual world concerning this fact, and they all told me that it was not in their power; and when they were informed that the Roman Catholics practise it, that is, that they examine themselves, and confess their sins openly before a monk, they have greatly wondered; and they said further that the Reformed cannot do it in private before God, although it is equally enjoined upon them before they come to the Holy Supper. Some of them made an investigation into the cause of this, and found that it was the doctrine of faith alone which induced such an impenitent state and such a heart; and then it was granted them to see, that such of the Roman Catholics as adore Christ, and do not invoke saints, are saved.

8 After this, there was heard as it were a noise of thunder, and a voice speaking from heaven, and saying, "We are astonished!

Say to the assembly of the Reformed, 'Believe in Christ, and repent, and you will be saved.'" I did so; and I added further, "Is not Baptism a sacrament of repentance, and thus an introduction into the church? What else do the sponsors promise for one who is to be baptized, but that he will renounce the devil and his works? Is not the Holy Supper a sacrament of repentance, and thus an introduction into heaven? Are not communicants told this, that they may without fail repent before coming? Does not the Decalogue,—the universal doctrine of the Christian Church—teach repentance? Is it not said there in the six precepts of the second table, 'Thou shalt not do this and that evil,' and not 'Thou shalt do this and that good?' Hence you may know, that as far as anyone renounces and turns away from evil he desires and loves good; and that before this he does not know what good is, nor even what evil is."

568. II. What wise and pious man does not wish to know the lot of his life after death? I will here give a plain general account concerning it, so that he may know. Every man after death, when he finds that he is still alive, and in another world, and is told that above him is heaven where are eternal joys, and beneath him is hell where are eternal sorrows, is at first remitted into the externals in which he was in the former world. In this state he believes that he shall certainly go to heaven, and he talks intelligently, and acts prudently. And some say, "We have lived moral lives, our pursuits have been honourable, we have not intentionally done evil." Others say, "We have frequented the church, we have heard masses, have kissed sacred images, and on our knees poured forth prayers." Others again say, "We have given to the poor, assisted the needy, read books of devotion, and also the Word"; with much more to the same purpose. After they have said these things, the angels come to 2
them and say, "The things you have mentioned, you have done externally, but you are yet ignorant of your character internally. You are now spirits in substantial bodies, and the spirit is your internal man, which thinks in you according to its will, and wills according to its love, and this is the delight of its life. Every man from his infancy enters upon life from externals, learning to act morally and to speak intelligently; and when he first acquires some idea of heaven and its blessedness, he begins to pray, to frequent churches, and to perform the solemnities of worship; nevertheless, when evils spring from their native source, he harbours them in the recesses of his mind, and also ingeniously veils them over by reasonings drawn from fallacious ideas, until at length he no longer considers evil to be evil. After this, his evils being veiled over and covered as it were with dust, he thinks no more about them, and merely prevents them from appearing before the world. Thus he studies only to lead a moral life in externals, and so he becomes a double man, in externals a sheep,

and in internals a wolf. He is like a golden box containing poison; like a person with foul breath, who keeps in his mouth some sweet-smelling substance, to prevent those near from perceiving it, and also like a perfumed mouse-skin. You say that
3 you lived moral lives, and followed pious pursuits, but let us ask, Have you ever examined your internal man, and there observed any desires prompting you to take vengeance even to the death, to live a lustful life even to committing adultery, to defraud others even to the commission of theft, to tell lies even to bearing false witness? In four commandments of the Decalogue it is said, 'Thou shalt not do such things,' and in the last it is said, 'Thou shalt not covet them.' Do you believe that your internal man, as to those evils, is like your external? If you do, perhaps you are deceived." To this they have replied, "What is the internal man? Is it not one and the same with the external? We have heard from our ministers, that the internal man is nothing but faith, and that pious discourse and morality of life are the signs
4 of faith, being its operation." To which the angels answered, "Saving faith is in the internal man, and so also is charity, and these are the source of Christian faithfulness and morality in the external; but if the above-mentioned lusts remain in the internal man, that is, in the will and consequently in the thought, so that you interiorly love them, and yet in externals act and speak otherwise, then evil in you is above good, and good is below evil; therefore whatever appearance of understanding there may be in your speech, or of love in your actions, evil is within, thus merely covered over, and then you are like cunning apes, which act like human beings, while the heart of man is wholly wanting.
5 But the quality of your internal man, of which you are entirely ignorant, because you have never examined yourselves, nor repented after examination, you will see presently, when stripped of your external man and let into your internal; for then you will no longer be known to your companions or to yourselves. We have seen wicked moral men then become like wild beasts, looking fiercely at the neighbour, burning with deadly hatred and blaspheming God, whom in the external man they had worshipped." On hearing this they retired, and the angels said, "You will see your life's lot presently; for your external man will soon be taken from you, and you will enter into the internal which is now your spirit."

569. III. Every love with a man breathes forth its delight, by which it makes itself felt; it breathes proximately into the spirit, and thence into the body; and the delight of his love, together with the pleasantness of his thought, makes his life. These delights and pleasures man is but dimly sensible of, so long as he lives in the natural body, because this absorbs and blunts them; but after death, when the material body is put off, and thus the covering or clothing of the spirit removed,

the delights of his love and the pleasures of his thought are then fully felt and perceived; and what is surprising, sometimes as odours. This is why all in the spiritual world are associated together according to their loves; in heaven, according to the loves there, and in hell, according to the loves there. The 2 odours into which the delights of love are turned in heaven are all perceived to be like those fragrances, sweet smells, pleasant exhalations, and delightful perceptions, which arise from gardens, flower-beds, fields, and woods, in the morning in spring; but the odours into which the delights of the love of those in hell are turned are perceived as the pungent, fetid, and nauseous stenches that arise from cesspools, dead bodies, and stagnant waters filled with rubbish and excrement; and yet, what is wonderful, to the devils and satans in hell, such stenches are like the perfume of balsams, spices, and frankincense, refreshing their nostrils and hearts. In the natural world also, beasts, birds, and creeping things have the faculty of associating according to the odours arising from them; but it is not so with men until they have laid aside their bodies. Hence it is that heaven is arranged with 3 most minute distinctions, according to all the varieties of the love of good; and hell, on the contrary, according to all the varieties of the love of evil. Owing to this contrariety there is a great gulf between heaven and hell which cannot be passed; for those who are in heaven cannot endure any of the odours of hell, as they cause loathing and sickness, and tend to bring on swooning. The case is the same with those who are in hell, if they pass the middle of that gulf.

I once saw a devil, who appeared at a distance like a leopard— 4 who, a few days before, had been seen among the angels of the lowest heaven, and who possessed the art of making himself an angel of light—pass beyond the middle and stand between two olive trees, without perceiving any odour offensive to his life. The reason was, that no angels were present. But as soon as they approached he was seized with convulsions, and fell down with all his limbs drawn up; and then he seemed to be like a great serpent, infolding and writhing himself, till at length he made his escape through a cleft in the ground, and, being received by his associates, he was carried down into a cavern, where he was presently revived by the stinking odour of his own delight. I once also 5 saw a certain satan punished by his associates; and on inquiring into the reason, I was informed that he had stopped his nostrils and approached those who were in the odour of heaven, and on his return had brought that odour with him on his clothing. It has sometimes happened that a stench like that from a corpse, exhaling from some open cavern of hell, has reached my nostrils and brought on a vomiting. From what has been stated it is evident why smelling, in the Word, signifies perception, and why it is frequently said that Jehovah smelt a grateful odour from the

burnt-offerings; and why the anointing oil and frankincense were prepared with fragrant spices; and on the other hand, why the children of Israel were commanded to carry all unclean things out of the camp, and also to dig a hole for their excrement, and to cover it in the ground (Deut. xxiii. 12-13); this because the camp of Israel was representative of heaven, and the wilderness without the camp, of hell.

570. IV. I once spoke with a novitiate spirit, who, while he was in the world, had meditated much about heaven and hell. By novitiate spirits, we mean men lately deceased, who, being then spiritual men, are called spirits. As soon as he entered the spiritual world he began in the same way to meditate about heaven and hell, and when he was meditating about heaven he seemed to himself to be in a state of gladness, but when about hell in a state of sorrow. When he noticed that he was in the spiritual world, he immediately inquired where heaven and hell were, and also about their nature. And he was told, "Heaven is over your head, and hell is under your feet, for you are now in the world of spirits, which is midway between heaven and hell; but the nature of each cannot be briefly described." Then, from the burning desire he had to get information, he fell on his knees, and prayed earnestly to the Lord to be instructed. And behold! an angel appeared at his right hand, and raising him, said, "You have prayed to be instructed about heaven and hell; inquire and learn what delight is, and you will know." Having
2 said this, the angel was taken up from him. Then the novitiate spirit said to himself, "What can this mean? Inquire and learn what delight is, and you will know the nature and quality of heaven and hell?" Presently departing from the place where he stood, he wandered about, and addressed all that he met, saying, "Pray tell me, if you please, what delight is?" Some replied, "What a strange question! Who does not know what delight is? Is it not joy and gladness? Delight then is delight, and one delight is like another; we know no difference." Others said, "Delight is the mind's laughter; for while the mind laughs, the countenance is merry, the discourse jocular, the gestures sportive, and the whole man happy." But some said, "Delight is nothing else but feasting, eating dainties, and drinking, and getting drunk on generous wine, and at the same time conversing on various subjects, particularly on such as relate to the sports of Venus and Cupid."

3 On hearing these things, the novitiate spirit in some warmth said to himself, "These are the answers of clowns, and not of sensible men. These delights do not constitute either heaven or hell. O that I could meet with some wise person!" So he left these, and sought for wise men. He was then seen by a certain angelic spirit who said, "I perceive that you greatly desire to know what is the universal characteristic of heaven, and

the universal characteristic of hell; and since delight is such a characteristic, I will conduct you up the hill, where a daily assembly is held of those who inquire into effects, of those who investigate causes, and of those who examine ends. Those who inquire into effects are there called Spirits of knowledges, and in the abstract, Knowledges; those who investigate causes are called Spirits of intelligence, and in the abstract, Intelligences; and those who examine ends are called Spirits of wisdom, and in the abstract, Wisdoms. Directly above them, in heaven, are angels who from ends see causes, and from causes effects; from these angels the three companies receive enlightenment." Then, taking the novitiate spirit by the hand, he led him up the 4
hill, and introduced him to the assembly of those who examine ends, and who are in the abstract called Wisdoms; and the novitiate spirit said, "Pardon, my coming to you. I have come because from my youth I have meditated about heaven and hell. I have lately come into this world, and I have been informed by some with whom I was then associated, that heaven is above my head and hell beneath my feet; but as they did not tell me the nature of each, I became anxious from continual thought on the subject. Then I prayed to God for information, and immediately an angel stood near me, who said, 'Inquire and learn what delight is, and you will know what you desire.' I have made inquiry, but hitherto in vain; therefore I beg you to teach me what delight is." To this the Wisdoms replied: 5
"Delight is the all of life to every one in heaven, and the all of life to every one in hell. Those who are in heaven perceive delight in what is good and true, while those who are in hell, delight in what is evil and false. For all delight pertains to love, and love is the being of a man's life; and as a man is a man according to the nature of his love, so is he a man also according to the nature of his delight. The activity of love produces the sense of delight; this activity in heaven is attended with wisdom, and in hell with madness; activity in both cases gives delight. But the heavens and the hells are in opposite forms of delight, the heavens being in the love of good, and thence in the delight of doing good, whereas the hells are in the love of evil, and consequently in the delight of doing evil. If, therefore, you know what delight is, you will know the nature of both heaven and hell. Inquire, however, and learn further what 6
delight is, from those who investigate causes, and are called Intelligences; they are a little way from this to the right."

So he left them, and drew near to the other assembly. He explained the reason of his coming, and intreated them to instruct him upon the nature of delight. They rejoiced at his inquiry, and said, "It is true that he who knows what delight is, knows also the nature of heaven and hell. The will, by virtue of which a man is a man, is never affected, in the smallest degree,

except by delight; for will, in itself, is nothing else but the affection of some love, and consequently of some delight; for it is something pleasurable, and the state of pleasure therefrom, that causes one to will. And because the will impels the understanding to think, there cannot be the least thought but as a result of the influent delight of the will. The reason of this is, that the Lord, by influx from Himself, actuates all things in the soul and in the mind, with angels, spirits, and men, and this He does by an influx of love and wisdom. This influx is the real activity whence is all the delight, which in its origin is called blessedness, satisfaction, and happiness, and in its derivation delight, gratifying and pleasurable, and in a universal sense, good. But infernal spirits invert all things in themselves; thus they turn good into evil, and truth into falsity, the delight still remaining; for without it they would not have either will or sensation, thus they would have no life. It is, therefore, plain what the nature and what the origin of the delight of hell are, and also what the nature and what the origin of the delight of heaven are."

After hearing these things he was conducted to the third assembly, consisting of those who inquire into effects, and who are called Knowledges. They said, "Descend to the lower earth, and ascend to the higher; in them you will perceive
7 and be sensible of the delights of both heaven and hell." But behold! at a distance from them, the earth opened, and through the opening three devils ascended, having a fiery appearance from the delight of their love; and as the angels who were with the novitiate spirit perceived that all three were sent purposely from hell, they cried out to them, "Come no nearer; but from the place where you are tell us something of your delights."

They said, "Know this that every one, whether called good or evil, enjoys his own particular delight; he that is called good is in the enjoyment of his delight, and he that is called evil in the enjoyment of his." Then the angels asked, "What is your delight?" They said, that it was delight in whoredom, revenge, fraud, and blasphemy. They were further asked, "But what is the nature of these delights with you?" They said that they were perceived by others as stenches from excrement, putrid carcases, and stagnant urine. "And are these," they were asked, "delightful to you?" They said, "Yes; most delightful." "Then," said the angels, "you are like the unclean beasts that live among such things." They answered; "If we are, we are, but such things are grateful to our nostrils." The angels then asked, "What more?" "Every one," they replied, "is allowed the enjoyment of his delight, even the most unclean, as they call it, provided he does not infest good spirits and angels; but, as in consequence of our delight we cannot refrain from infesting them, we are cast into work-houses, where we suffer hard

things: the restraint laid on our enjoyments by their cessation in such places, is what is called the torment of hell; it is also interior pain." The angels further asked, "Why do you infest the good?" "We cannot do otherwise," they replied; "it is as if we were seized with rage when we see any angel, and perceive the Lord's Divine sphere about him." To this we said, "You are then like wild beasts"; and then when they saw the novitiate spirit with the angels, a fit of fury came upon them, which seemed like the fire of hatred; therefore, to prevent their doing any harm, they were cast back into hell.

After this appeared the angels who from ends see causes, and by causes effects, and who were in the heaven above those three companies; they were seen in shining white light, which, ascending in spiral curves, brought along with it a round garland of flowers, and placed it on the head of the novitiate spirit; and then a voice came to him from thence: "This laurel crown is given you, because from your childhood you have meditated about heaven and hell."

CHAPTER X.

REFORMATION AND REGENERATION.

571. Repentance having been treated of, Reformation and Regeneration come next, because these follow repentance, and advance gradually by means of it. There are two states into which a man must enter, and through which he must pass, in order from natural to become spiritual. The first state is called Reformation, and the other Regeneration. In the first, man looks from his natural state towards the spiritual, and desires to attain it; in the second state he becomes a spiritual-natural man. The first state is formed by the truths which belong to faith, by which he looks towards charity; the second is formed by the goods of charity, from which he enters into the truths of faith; or, what is the same thing, the first is a state of thought from the understanding, the other is a state of love from the will. As the latter state commences, and is advancing, a change takes place in the mind; for then the love of the will flows into the understanding, acts upon it, and leads it to think in accord and agreement with its love; so far as the good of love then acts the first part, and the truths of faith the second, the man is spiritual, and a new creature. He then acts from charity, and speaks from faith; he sensibly feels the good of charity, and perceives the truth of faith; he is then in the Lord, is in peace, and thus regenerated. A man who, in the world, has entered upon the first state, can after death be introduced into the second; but he who, in the world, has not entered into the first state, cannot be introduced into the second after death, and thus cannot be regenerated. These two states may be compared to the daily progression of light and heat in the spring; the first to the early dawn or cock-crowing, the second to morning and sun-rise; while the progression of the latter state may be compared to that of the day from morning till noon, and thus to light and heat. It may also be compared to a crop of corn, which is first a green herb, then puts forth spikes and ears, in which lastly grain is formed; and also to a tree, which at first sprouts forth from a seed in the earth, then forms a stalk, from which branches shoot out, these being adorned with leaves, and afterwards with blossoms, in the very interior of which the rudiments of fruit are formed, which as they ripen produce new seeds, like a generation. The first state, which is that of reforma-

tion, may also be compared to the state of a silk-worm, when it draws forth and evolves from itself its threads of silk; but after its industrious toil is over, it flies forth into the air, and no longer derives its nourishment, as before, from leaves, but from the juices of flowers.

I. UNLESS A MAN IS BORN AGAIN, AND AS IT WERE CREATED ANEW, HE CANNOT ENTER INTO THE KINGDOM OF GOD.

572. That a man cannot enter the kingdom of God unless he is born again, is the Lord's doctrine in John, where He said to Nicodemus, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God"; and further, "Verily, verily, I say unto thee, except a man be born of water and the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit" (iii. 3, 5, 6). The kingdom of God signifies both heaven and the church; for the kingdom of God on earth is the church; and the same is meant by the kingdom of God in other places where it occurs, as in Matthew (xi. 11; xii. 28; xxi. 43; Luke iv. 43; vi. 20; viii. 1, 10; ix. 11, 60, 62; xvii. 21); and elsewhere. To be born of water and the spirit, signifies by means of the truths of faith and a life in conformity with them. Water signifies truths, as may be seen in *The Apocalypse Revealed* (n. 50, 614, 615, 685, 932). Spirit signifies a life in agreement with Divine truths, as is evident from the Lord's words in John vi. 63. "Verily, verily," signifies that it is the truth; and because the Lord was the truth itself, therefore He so often used that expression. He is also called the Amen (Rev. iii. 14). The regenerate in the Word are called sons of God, and born of God, and regeneration is described by a new heart and a new spirit.

573. Since, to be created, also signifies to be regenerated, therefore this term is applied to him who is born again, and as it were, created anew. That this is the signification of being created, is plain from these passages. "*Create* in me a clean heart, O God; and renew a firm spirit within me" (Psalm li. 10). "Thou openest thy hand, they are filled with good; Thou sendest forth thy spirit, they are *created*" (civ. 28, 30). "The people that shall be *created* shall praise the Lord" (cii. 18). "Behold, I *create* Jerusalem a rejoicing" (Isaiah lxv. 18). "Thus saith the Lord thy *Creator*, O Jacob, and thy Former, O Israel, I have redeemed thee. Every one that is called by my name, I have *created* him for my glory" (xliii. 1, 7). "That they may see and know and consider, and understand together, that the Holy One of Israel hath *created* this" (xli. 20). Besides other passages; as in some where the Lord is called Creator, Former, and Maker. Hence it is plain what is meant by these words of the Lord to His disciples: "Go ye into all the world, and preach the gospel to every *creature*" (Mark xvi. 15). Creatures mean

all who are able to be regenerated. So too in Rev. iii. 14; 2 Cor. v. 16, 17.

574. It is also obvious to reason that a man ought to be regenerated, since he is born with a propensity to evils of every kind derived from his parents, and these have their seat in his natural man, which of itself is diametrically opposite to the spiritual man; and yet he is born for heaven, into which he cannot be admitted unless he becomes spiritual, and this is possible only by regeneration. It necessarily follows, therefore, that the natural man with its lusts ought to be conquered, subdued, and inverted; for otherwise a man cannot stir a step towards heaven, but casts himself more and more into hell. Who does not see this who believes that he was born with a propensity to evils of every kind, and who acknowledges that there are such things as good and evil, and that the one is contrary to the other; and who also believes in a life after death, hell and heaven, and that evils make hell, and goods make heaven? The natural man, considered in himself, as to his nature, differs not at all from the beasts; indeed, as to his will he is wild like them; he differs however from beasts as to his understanding, for this can be raised above the lusts of the will, and he can not only see, but also moderate them. For this reason a man can think from the understanding and speak from thought, which beasts cannot do. What a man's nature is by birth, and what it would be, unless he were regenerated, may be seen in savage animals of all kinds. He would be a tiger, a panther, a leopard, a wild boar, a scorpion, a tarantula, a viper, a crocodile, and so on. Unless, therefore, he were transformed into a sheep by regeneration, what would he be but a devil among devils in hell? If, then, such were not restrained by the laws of civil government, would they not from innate ferocity rush upon and kill one another, or at least despoil one another of their possessions even to their very clothes? Are there not many of the human species who by birth are satyrs, and the mere creatures of licentiousness, or four-footed reptiles? And who among them, unless he is regenerated, becomes anything better than an ape? External morality, which a man assumes for the purpose of concealing his interior state, causes this to be so.

575. The nature of the unregenerate man may be further described by the following comparisons and similitudes in Isaiah: "The cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it. He shall stretch out upon it the line of emptiness and the plummet of desolation; and thorns shall come up upon her altars, the thistle and bramble in the fortresses thereof; and it shall be a habitation for dragons, and a court for the daughters of the owl. The ziim shall also meet with the ijim, and the satyr shall encounter his fellow; the lilith also shall rest there; there the arrow-snake shall make

her nest, and lay, and gather, and hatch under her shadow; there also shall the kites be gathered, every one with her mate" (xxxiv. 11, 13-15).

II. THE NEW BIRTH OR CREATION IS EFFECTED BY THE LORD ALONE, THROUGH CHARITY AND FAITH, AS THE TWO MEANS, MAN CO-OPERATING.

576. That regeneration is effected by the Lord alone through charity and faith, follows from what is proved in the chapters on charity and faith, and from this position taken therein, that "the Lord, charity, and faith, make one, like life, will, and understanding; and if they are divided, both perish like a pearl reduced to powder." These two, charity and faith, are called means, because they conjoin man with the Lord, and cause charity to be charity, and faith, faith, which would not be the case unless man also had some part in regeneration. This is why it is said, that this work is effected during man's co-operation. In the previous chapters we have occasionally spoken of man's co-operation with the Lord; but since the human mind is such as to imagine that it does and effects everything merely by its own power, therefore this subject shall be again illustrated. In all motion, and consequently in all action, there are an active and a passive; that is to say an active acts, and a passive acts from the active; hence one action results from the two; comparatively as a mill is put into action by a wheel, a chariot by a horse, or as motion is from effort, an effect from its cause, or a dead force from a living force, and, in general, as the instrumental is acted upon by its principal. In all these instances it is well known that the two together constitute but one action. In respect to charity and faith, the Lord acts, and man acts from the Lord; for the Lord's active is in man's passive; therefore the power to act aright is from the Lord, and thence the will to act is as it were man's, because he is in freedom of will, so that he has the power to act in unity with the Lord, and to conjoin himself with Him, or to act from the power of hell, which is without, and thus to separate himself from Him. Man's action, when concordant with that of the Lord, is what is here meant by co-operation; but to give the reader a clearer idea of this subject, it shall be further illustrated by comparisons below.

577. From what has been said, it follows, that the Lord is continually in the act of regenerating man, because He is continually in the act of saving him, and no one can be saved except he is regenerated, according to the Lord's words in John, "Except a man be born again, he cannot see the kingdom of God" (iii. 3). Regeneration, therefore, is the means of salvation, as charity and faith are the means of regeneration. It is the height of vanity to suppose that regeneration follows as a necessary result of the faith of the church of to-day, which
2 excludes man's co-operation. Action and co-operation, such

as have been described above, can be seen in every thing that is in a state of activity and mobility. The action and co-opera- 2
tion of the heart and the whole of its arterial system, are of this kind; the heart acts, and the arteries, by their sheaths or coats, co-operate, hence the circulation of the blood. It is similar with the lungs; the air acts by its pressure according to the height of the atmosphere, and the ribs first co-operate with the lungs, and immediately afterwards the lungs with the ribs; hence the action of respiration is communicated to every membrane of the body. It is thus that the meninges of the brain, the pleura, the peritonæum, the diaphragm, and the other membranes which cover the viscera, and those which enter into their composition, act and are acted upon, and so co-operate; for they are in their natures elastic; hence their existence and subsistence. The case is the same in every fibre and nerve, in every muscle, and even in every cartilage, in each of which, as is well known, there are action and co-operation. Such co-operation exists too in all the senses; for the sensories, 3
like the bodily organs of motion, consist of fibres, membranes, and muscles. To describe the particular co-operation of each would be needless; for it is well known that light acts on the eye, sound on the ear, odour on the nostril, and flavour on the tongue, and that the organs adapt themselves to such action; whence sensation. How plain is it to see from this, that unless there were in the spiritual organism of the brain such action and co-operation with the influent life, thought and will could not exist! For life from the Lord flows into that organism, and as this on its part co-operates, all that is thought, weighed, concluded, and determined to be done, becomes perceptible. If life alone were to act, and man did not co-operate as of himself, he could no more think than a stock or a stone, or than a church whilst the minister is preaching. The church may, indeed, owing to the reverberation of the sound from its doors, repeat the words like an echo, but can never be made sensible of the discourse. Such would man be, in respect to charity and faith, unless he co-operated with the Lord.

578. What a man would be if he did not co-operate with the Lord, may also be illustrated by the following comparisons. The spiritual things of heaven and the church would in such a case excite in him the same perceptions and sensations as some discordant or disagreeable object, affecting him, for instance, as a stench does the nose, dissonance the ear, deformity the eye, and a foul taste the tongue. If the delight of charity and the pleasantness of faith were to flow into the spiritual organism of the minds of those who are in the delight of evil and falsity, they would be in anguish and torture, and at length would fall into a swoon. Because that organism consists of continuous spirals, it would, with such persons, coil itself up into spirals,

and writhe like a serpent on a bed of ants. That this is really the case has been proved to me by abundant experience in the spiritual world.

III. SINCE ALL HAVE BEEN REDEEMED, ALL CAN BE REGENERATED, EVERY ONE ACCORDING TO HIS STATE.

579. To understand this proposition more clearly, something must be premised concerning Redemption. The Lord came into the world chiefly for these two things, to remove hell from angels and men, and to glorify His Human. For before the Lord's coming hell had increased to such a degree as to infest the angels of heaven, and also, by its interposing between heaven and the world, to intercept the Lord's communication with men on earth, in consequence of which no Divine Truth or Good could pass from the Lord to mankind. Consequently, a total destruction and damnation threatened the whole human race; and also the angels of heaven could not long have continued
2 in their integrity. In order, therefore, that hell might be removed, and that impending damnation averted, the Lord came into the world, removed hell and subjugated it, and thus opened heaven; so that He might afterwards be present with men on earth, and save such as live according to His precepts, and might consequently regenerate and save them; for those who are regenerated are saved. This is what is meant when it is said, that all can be regenerated, because all have been redeemed; and as regeneration and salvation are one, all can be saved. The doctrine, therefore, which the church teaches, that unless the Lord had come into the world no one could have been saved, is to be understood in this way, that unless He had come into the world no one could have been regenerated. As to the other purpose for which the Lord came into the world, namely, to glorify His Human, this was because He thereby became the Redeemer, Regenerator, and Saviour for ever. For it is not to be believed that, by the Redemption once wrought in the world, all from that time were redeemed, but that He is continually redeeming those who believe on Him and keep His words. More, however, may be seen on these subjects in the chapter on Redemption.

580. It is said that every one can be regenerated according to his state, because the simple and the learned are regenerated differently; as are those engaged in different pursuits and employments; those also who confine their researches to the externals of the Word, and those who extend them to its internals; those who from their parents are in natural good, and those who are in evil; those who from their infancy have plunged themselves into the vanities of the world, and those who have sooner or later withdrawn themselves from them; in short, those who constitute the Lord's external, and those who constitute His internal church are regenerated differently. The

variety is infinite, like that of men's faces and dispositions; but still every one can be regenerated and saved according to his state. That this is the case is evident from the fact that the 2 heavens, into which all the regenerate come, are three in number, the highest, the middle, and the ultimate; into the highest come those who by regeneration receive love to the Lord; into the middle, those who receive love towards the neighbour; and into the ultimate, those who practise only external charity, and at the same time acknowledge the Lord as God, the Redeemer and Saviour. All these are saved, but in different ways. All 3 can be regenerated, and thus saved, because the Lord, with His Divine Good and Truth, is present with every man; from this comes every one's life, from this comes the power to understand and to will, and with these free-will in spiritual things. These gifts are wanting in no man. Means are also given in the Word to Christians, and to Gentiles in the particular religion of each, that teaches that there is a God, and precepts respecting good and evil. From what has been said, it plainly follows that every one can be saved; so that if a man is not saved, it is himself, and not the Lord, that is in fault; and man is in fault in this, that he does not co-operate.

581. Redemption and the passion of the cross are two distinct things, not to be confounded together; and that the Lord, by means of both, took to Himself the power of regenerating and saving mankind, has been shown in the chapter on Redemption. From the prevailing faith of the church of the present day, that the passion of the cross constitutes the sum and substance of redemption, legions of horrible falsities have arisen respecting God, faith, charity, and other subjects connected in a regular series with those three, and dependent on them; as, for instance, respecting God, that He determined on the damnation of the human race, that He was willing to be brought back to mercy by the damnation placed on the Son, or taken by the Son upon Himself, and that only those are saved who are gifted with the merit of Christ, either by foreknowledge or predestination. This delusion has given rise also to another part of that faith, that all who are gifted with it are instantly regenerated, without any regard to their own co-operation; in fact, that they are thus delivered from the condemnation of the law, being no longer under the law, but under grace; and this notwithstanding the Lord's declaration, that He would not take away one jot or tittle of the law (Matt. v. 18, 19; Luke xvi. 17); and His command to His disciples to preach repentance for the remission of sins (Luke xxiv. 47; Mark vi. 12); and His express words, "The kingdom of God is at hand; repent ye, and believe the gospel" (Mark i. 15). By the gospel is meant, that they can be regenerated, and thus saved, which could not take place unless the Lord had wrought redemption,

that is, unless by His combats against hell and His victories over it, He had deprived it of its power, and unless He had glorified His Human, that is, had made it Divine.

582. Tell me, from rational thought, what the whole human race would be if the faith of the present church were to continue, which teaches that men were redeemed solely by the passion of the cross, and that those who are gifted with the Lord's merit are not under the condemnation of the law; and further, that this faith, although a man is altogether ignorant whether it is in him or not, remits sins and regenerates, and that his co-operation in its act, that is, while it is taking place and entering into him, would ruin it, and with it would take away salvation, since he would mingle his own merit with that of Christ's. Tell me, from rational thought, would not the whole Word have been rejected, the primary teaching of which is regeneration by spiritual washing from evils, and by exercises of charity? And then, how would the Decalogue, which is the beginning of reformation, be of more use than the paper which is sold in shops and used to wrap up spices? What would religion be but a kind of lamentable cry on a man's part, that he is a sinner, joined with supplication to God the Father to have mercy on him for the sake of His Son's passion; thus a thing of the lips only, proceeding from the lungs, without any thing of act or deed in it proceeding from the heart? What would redemption be but a papal indulgence? or what more than the whipping of one monk for the whole company, as is no uncommon practice? Supposing this faith alone to regenerate a man, while repentance and charity contribute nothing, what would the internal man be, which is his spirit that lives after death, but like a burnt city, the ruins of which form the external man? or like cultivated ground or a meadow laid waste by caterpillars and locusts? Such a man appears to angels like one who cherishes a serpent in his bosom, while he covers it with his garment to prevent its being seen; or like one who sleeps as a sheep in company with a wolf; or like one who lies down to rest under an elegant bedquilt in a night-dress woven of spider's webs. And in such case, what would a life after death be, when all are distinguished in heaven according to the differences of their regeneration, and in hell, according to the differences of their rejection of regeneration, but a merely carnal life, thus like that of a fish or a crab?

IV. REGENERATION TAKES PLACE IN A MANNER ANALOGOUS TO THAT IN WHICH MAN IS CONCEIVED, CARRIED IN THE WOMB, BORN, AND EDUCATED.

583. In man there is a constant correspondence between those things that take place naturally and those that take place spiritually, or between what is done in the body and what is done in the spirit. This is because man as to his soul is born a

spiritual being, and is clothed with what is natural, which forms his material body; when this is laid aside, his soul, clothed with a spiritual body, enters into a world where all things are spiritual, and is there associated with its like. Now, since the spiritual body must be formed in the material body, and is formed by means of truths and goods which flow in from the Lord through the spiritual world, and are received by man interiorly in such things in him as are from the natural world, which are called civil and moral matters, it is plain what must be the nature of the formation that takes place. And since, as just stated, there is in man a constant correspondence between what takes place naturally and what takes place spiritually, it follows that the stages of spiritual regeneration answer to the stages of natural conception, gestation, birth, and education. It is for this reason that in the Word, natural births mean spiritual births, such as relate to good and truth; for whatever occurs in the letter of the Word, which is natural, involves and signifies something spiritual, as was fully proved in the chapter on the Sacred Scripture, where it is shown that in all and every part of the Word a spiritual sense is contained in the letter.

That the natural births, mentioned in the Word, involve spiritual births, is plain from the following passages: "We have conceived, we have travailed, we have, as it were, brought forth wind; we have not wrought any deliverance "(Isa. xxvi. 18). "At the presence of the Lord the earth travaileth" (Ps. cxiv. 7). "Hath the earth travailed in one day? Shall I bring to the birth, and not bring forth, saith the Lord; shall I cause to bring forth, and shut the womb?" (lxvi. 8-10). "Sin travaileth, and No shall be for the breaking forth" (Ezek. xxx. 15, 16). "The sorrows of a travailing woman shall come upon Ephraim; he is an unwise son, for he doth not stay his time in the womb of sons" (Hos. xiii. 13); not to mention several other passages to the same purpose. Since natural births, when mentioned in the Word, signify spiritual births, and these are from the Lord, therefore He is called the Former, and He that bringeth forth from the womb; as is evident from these passages: "Jehovah is thy Maker, and thy Former from the womb" (Isa. xliv. 2). "He that took me out from the womb" (Ps. xxii. 9). "Upon thee have I been placed from the womb; thou art he that brought me forth out of my mother's bowels" (lxxi. 6). "Hearken unto me, ye borne by me from the womb, carried from the belly" (Isa. xlvi. 3); and in several other places. The Lord is, therefore, called Father, as in Isaiah (ix. 6; lxiii. 16; John x. 30; xiv. 8, 9); and such as are in goods and truths from Him are called sons, and born of God, and brethren one among another (Matt. xxiii. 8); and the church is called mother (Hosea ii. 2, 5; Ezek. xvi. 45).

584. From what has been said, then, it is evident that there is a correspondence between natural and spiritual births; and as there is such a correspondence, it follows that conception, gestation, birth, and education, are not only predicable of the new birth, but are states actually attending it, the particular nature of which we shall consider presently in this chapter on Regeneration. It is sufficient in this place to say, that man's seed is conceived interiorly in the understanding, and formed in the will, and is transferred therefrom into the testicles, where it clothes itself with a natural covering; and is thus conveyed into the womb, and from thence enters the world. There is, moreover, a correspondence between the regeneration of man and all the productions of the vegetable kingdom; therefore, also, man is described in the Word by a tree, his truth by seed, and his goodness by the fruit. A bad tree may be as it were born anew, and afterwards bear good fruit and good seed, as is evident from grafting and budding, for although the same sap ascends from the root, through the trunk, to the graft or bud, yet it is there changed into good sap, and makes a good tree. The case is similar in the church with those who are engrafted in the Lord, as He himself teaches in these words: "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: if a man abide not in me, he is cast forth as a branch, and is withered, and is cast into the fire" (John xv. 5, 6).

585. It has been taught by many of the learned that the processes of vegetation, not only of trees, but also of all shrubs, correspond to human prolification; therefore, I will add something on this subject by way of appendix. In trees and all the other subjects of the vegetable kingdom, there are not two sexes, male and female, but each is male; the earth alone, or the soil, is the common mother, thus as it were the woman; for it receives the seeds of all plants, opens them, carries them as it were in a womb, and then nourishes, and brings them forth, that is, ushers them into the open day, and afterwards clothes
2 and supports them. When the earth first opens a seed, it begins from the root, which is like a heart, from which it emits and transmits sap, like blood, and thus forms a kind of body furnished with members. The stem is the body of the plant, and the branches with their twigs are its members. The leaves which it puts forth immediately after its birth are for lungs; for as the heart without the lungs causes neither sense nor motion, and thus does not impart life to a man, so neither can the root alone, without the leaves, cause a tree or shrub to grow. The blossoms, which precede the fruit, are the means of purifying the sap, which is its blood, and of separating the grosser from the purer parts, and of forming, for the influx of the latter into their bosoms, a new and tender stalk, through which the purified

sap may flow, and thus initiate and by successive steps form the fruit (which may be compared to the testicle), in which seeds are perfected. The vegetative soul, which governs inmostly in every particle of sap, or in its prolific essence, is from no other source than the heat of the spiritual world; which heat, because it is from the spiritual Sun there, has a perpetual tendency to generation, and thus to a continuance of creation; and because it has essentially a tendency towards the generation of man, it therefore induces upon whatever is generated a kind of resemblance to man.

Lest anyone should wonder at the statement that the subjects 3
of the vegetable kingdom are males only, and that the earth alone, or the soil, is as a common mother, or as the woman, this shall be illustrated by something similar existing among bees. These, according to the evidence of Swammerdam, recorded in his *Biblia Naturae*, have but one common mother, from which the family of the whole hive is produced. If these small animals have only one common mother, why not so with all plants? That the earth is a common mother, may also be 4
spiritually illustrated, and indeed is illustrated, by this fact, that in the Word the earth signifies the church, and the church is the common mother, as she is also called in the Word. The earth signifies the church, as is proved in *The Apocalypse Revealed*, (n. 285, 902). The reason why the earth or ground has the power of entering into the inmost of the seed, even to its prolific essence, and of drawing this forth and diffusing it, is, that every little particle of dust or mould exhales from its essence a sort of subtle something as an effluvium, which penetrates the seed; and this is owing to the active force of the heat that proceeds from the spiritual world.

586. That a man can be regenerated only successively, may be illustrated by the case of all things, which exist in the natural world generally and particularly. A tree does not arrive at the maturity of its state, so as to become a tree, in a single day, but it first grows from its seed, afterwards from its root, and then from its shoot, which becomes a stem; from this proceed branches and leaves, and lastly flowers and fruits. Neither does a crop of wheat or barley become fit for the sickle in a day. A house is not built in a day; nor does a man attain to his full bodily stature in a day, much less to the stature of wisdom; so neither is the church established and perfected in a day; nor is it possible for any progression to arrive at its end, except from a beginning. Those who have any other idea of regeneration than this, are entirely ignorant of the nature of charity and faith, and of the growth of each according to man's co-operation with the Lord. It is, therefore, evident from this that regeneration is effected in a manner analogous to that in which a man is conceived, carried in the womb, born, and educated.

V. THE FIRST ACT OF THE NEW BIRTH, WHICH PERTAINS TO THE UNDERSTANDING, IS CALLED REFORMATION; AND THE SECOND, WHICH PERTAINS TO THE WILL, AND THENCE TO THE UNDERSTANDING, IS CALLED REGENERATION.

587. Since it is intended that in this and the following articles Reformation and Regeneration shall be treated of, the former of which is ascribed to the understanding and the latter to the will, it is necessary that the distinctions between the understanding and the will should be known; and as these are described above (n. 397), the passage should be consulted, that it may be read over before the contents of this article. That the evils in which a man is born are ingenerate in the will of the natural man, and that the will inclines the understanding to favour it by thinking in agreement with it, was shown in the above article. Therefore, that man may be regenerated, it is necessary that it be done by the understanding, as by a mediate cause; and this is accomplished by the information which the understanding receives, first from parents and teachers, and afterwards from reading the Word, from sermons, books, and conversation. The things which the understanding thus receives are called truths, so that it is the same whether we speak of reformation being effected by the understanding, or by the truths, which the understanding receives. For truths instruct a man in whom and in what he ought to believe, and also what he ought to do, consequently what he ought to will; for whatever a man does, he does from the will according to the understanding. Since, then, the very will of man is by birth evil, and the understanding teaches what is evil and what is good, and he has power to will, or not to will, either the one or the other, it follows that he must be reformed by means of the understanding. So long, however, as he sees and acknowledges in his mind that evil is evil, and good is good, and thinks that good ought to be chosen, so long that state is called reformation; but when he actually wills to flee from evil and do good, then commences the state of regeneration.

588. For this end man is endowed with a capacity of elevating his understanding almost into the light in which the angels are, that he may see what it is necessary for him to will and thence to do, in order to be prosperous in this world for a time, and blessed after death for ever. He becomes prosperous and blessed if he procures wisdom for himself, and keeps his will in obedience to it; but he becomes unfortunate and unhappy if he submits his understanding to the guidance of his will. The reason of this is, that the will from its birth inclines to evils, even to enormous ones. Unless, then, it be restrained by the understanding, a man left to the free guidance of his will would rush headlong into every kind of wickedness; and from his inherent savage nature he would plunder and massacre, for his own gratification, all who did not favour his designs, and indulge

his lusts. Besides, unless the understanding could be completely separated from the will, and the will by its means, a man would not be a man, but a beast; for without such separation, and the elevation of the understanding above the will, he would not be able to think and from thought to speak, he could only utter sounds expressive of his affection; he would not be able to act from reason, but from instinct; much less would he be able to know the things that are of God, and God by them, and to be conjoined to God, and live forever. For a man thinks and wills as of himself; and this, "as of himself," is the reciprocal element in conjunction; for conjunction is not possible without reciprocation, as there can be no conjunction of an active with a passive without adaptation or application. God alone acts, and man suffers himself to be acted upon, and co-operates to all appearance as of himself, although interiorly from God. From a right perception of these truths it may be seen what the nature of the love of a man's will is, if elevated by means of the understanding, and its nature, when not elevated, thus the nature of the man.

589. It is to be noted, that the power to raise the understanding, even up to the intelligence which the angels of heaven enjoy, is inherent by creation in every man, evil as well as good, in fact, in every devil in hell; for all in hell were once men. This has been often shown me by living experience; but the reason why devils are without intelligence, and are insane as to spiritual things, is, that they do not will good, but evil; consequently they are averse to knowing and understanding truths, because truths favour good, and are opposed to evil. From this too, it is evident that the first thing of the new birth is the reception of truths in the understanding, and the second is a willingness to act according to truths, and at length to practise them. None, however, can be said to be reformed by the mere knowledges of truths; for a man, from the power he enjoys of raising his understanding above the love of his will, can apprehend truths, and also speak, teach, and preach them. But he is a reformed man who is in the affection of truth for truth's sake; for this affection conjoins itself with the will, and, if it continues, conjoins the will with the understanding, and then regeneration begins. But how regeneration afterwards advances and is perfected. will be told in what follows.

590. But what is the nature of the man whose understanding has been raised, but not the love of the will by means of it, may be illustrated by comparisons. He is like an eagle flying aloft; but no sooner does he see food below, as poultry, young swans, or even lambs, than he pounces down, and devours them. He is also like an adulterer, who hides a harlot in a secret room, and who by turns goes to the upper story, where in his wife's presence he talks wisely with those who dwell there on the

subject of chastity, and then goes down and indulges his passions with his harlot. He is also like the flies of a marsh, which fly in a column over the head of a galloping horse, but which, when he stops, settle down and bury themselves in the marsh. Such is the man, whose understanding is in a state of elevation, while the love of his will remains below, immersed in the uncleanness of nature, and the lustful exercise of the senses. But as persons in such a state seem to have an understanding brilliant as if from wisdom, and yet their will is in opposition to it, they may also be compared to serpents with shining scales, and to spanish flies, that glitter like gold; and also to the will-o'-the-wisp in swamps, to rotten wood that emits light, and to phosphorescent bodies. There are those among them who can counterfeit angels of light, both among men on earth, and, after death, among angels of heaven; but after a short examination they are deprived of their garments, and cast down naked. This cannot be the case here on earth, because their spirits here are not open, but concealed under feigned characters, like the representations of actors on a stage. They can counterfeit angels of light, both in face and speech, because, as before observed, they can elevate their understandings above the love of the will, almost to angelic wisdom; this ability is a convincing proof that they can so elevate the understanding. Now, as a man's internal and external can thus run counter to each other, and as the body is cast off after death, and the spirit continues to exist, it is plain that a dusky spirit may have a bright, fair face, while a fiery one may be courteous in speech. Therefore, my friend, form your judgment of men not from their lips, but from their hearts, that is, not from their words but from their actions; for the Lord says, "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves; ye shall know them by their fruits" (Matt. vii. 15, 16).

VI. THE INTERNAL MAN MUST BE REFORMED FIRST, AND BY IT THE EXTERNAL; THUS IS THE MAN REGENERATED.

591. That the internal man must be regenerated first, and by it the external, is a doctrine commonly insisted on at the present day in the Church; but by the internal man nothing else is thought of than the faith that God the Father imputes to men the merit and righteousness of his Son, and sends the Holy Spirit. It is generally supposed that this faith constitutes the internal man, and that the external, which forms the natural-moral man, flows from it, and is as a sort of appendage to the former, just like the tail of a horse or a cow, or that of a peacock, or a bird of paradise, which reaches down to the feet, without cohering, with them; for it is asserted that charity follows that faith, but that should charity enter from a man's will, faith is destroyed. Since, however, the church at this day allows of no other internal man than what is here described, there can be no

internal man; for no one can tell whether that faith has been given to him or not; that it cannot possibly be given, and is thus a mere creature of the imagination, was shown above. It follows, therefore, that at this day, with those who have confirmed themselves in that faith, there is no other internal man than the natural man before described, which by birth is full of all kinds of evil. It is further asserted that regeneration and sanctification are a result of that faith, and that man's co-operation, by which alone regeneration is effected, ought to be excluded. Hence it is that the knowledge of regeneration in the present church is not attainable, although the Lord says that he who is not born again cannot see the kingdom of God.

592. But the internal and external man of the New Church are altogether different. The internal man pertains to his will, under whose influence he thinks when he is left to himself, as is the case when he is at home; but the external man is the action and conversation, in which he is engaged when abroad or in company; so that the internal man is charity, because charity belongs to the will, and it is at the same time faith, which has relation to the thought. Both these together, before regeneration, form the natural man, which is thus divided into internal and external, as is evident from this, that a man does not permit himself to act and speak in company, or abroad, as at home, or when left to himself. The cause of this divided mind is, that civil laws prescribe punishments for those who do ill, and rewards for those who do well, and so men compel themselves to separate the external man from the internal, for no one wishes to be punished, but every one wishes to be rewarded, which is attained by riches and honours; and the avoiding of punishment and the attainment of reward can be effected only by living in conformity with those laws. Hence it is that morality and benevolence are found externally among those who have none internally. This also is the origin of all hypocrisy, flattery, and dissimulation.

593. As to the division of the natural man into two forms, it is an actual division both of its will and of its thought; for all a man's actions proceed from the will, and all his speech from the thought; so that another will is formed by him below the first, and, similarly, another thought; still they both constitute the natural man. This will which is formed by the man, may be called his corporeal will, because it actuates the body to regulate its movements morally, and this second thought may be called pulmonary thought, because it moves the tongue and lips to speak intelligently. This thought and this will together, may be compared to the thin skin that adheres to the inside of the bark of a tree, and to the membrane that adheres to the shell of an egg; the internal natural man is within them and if this is evil, it may be compared to the wood of a rotten

tree, about which the bark with its thin skin appears entire, and also to a rotten egg within a white shell.

But the nature of the internal natural man from birth shall be here described. Its will is prone to evils of every kind, and its thought, originating in the will, is equally prone to falsities of every kind. This then is the internal man which has to be regenerated; for unless this is done, there is nothing but hatred against everything pertaining to charity, and wrath, as a consequence, against everything pertaining to faith. It follows from this that the internal natural man must be regenerated first, and by it the external, this being according to order; but to regenerate the internal man by the external is contrary to order; for the internal is as a soul in the external, not only in general, but also in the minutest particulars; it is consequently in every single word that the external utters, without a man's knowing it. It results from this that the angels perceive the nature of a man's will from a single action, and the nature of his thought from a single expression, whether infernal or heavenly. Thus they know at once the whole man, perceiving by the tone of his voice the affection of his thought, and from a gesture or form of an action, the love of his will. The angels have a clear perception of such things, however a man may counterfeit the Christian and the moral citizen.

594. Man's regeneration is described in Ezekiel by the dry bones, which were first clothed with sinews, then with flesh and skin, and lastly had spirit breathed into them, so that they revived (xxxvii. 1-14). That regeneration was represented by these things is evident from the words: "These bones are the whole house of Israel" (verse 11). A comparison is also made in the same passage with sepulchres, for we read that Jehovah God would open their graves, and cause them to come up out of their graves, and put His Spirit upon them, and bring them into the land of Israel (verse 12-14). The land of Israel, here and elsewhere, means the church. The reason why regeneration was represented by bones and graves, is, because the unregenerate are called dead, and the regenerate alive; for spiritual life is in the latter, but in the former, spiritual death.

595. In every created thing in the world, whether living or dead, there is an internal and an external; the one never exists without the other, as no effect can exist without a cause. Every created thing also is esteemed according to its internal goodness, and is held of no worth from internal baseness, as is the external goodness in which there is internal vileness. Every wise man on earth, and every angel in heaven, forms his judgment according to this rule. The nature of the unregenerate man, and that of the regenerate, may be illustrated by comparisons. The unregenerate man, who counterfeits the moral citizen and a good Christian, may be compared to a corpse wrapt in spices, which,

nevertheless, gives forth a foul smell that taints the spices, insinuates itself into the nostrils, and injures the brain. He may also be compared to a mummy, gilded, or placed in a silver coffin; when this is examined a hideous black corpse comes to view. He may also be compared to bones and skeletons in a sepulchre 2
built of azure stone, and adorned with other costly ornaments. He may be compared also to the rich man, who was clothed with purple and fine linen, whose internal, nevertheless, was infernal (Luke xvi.). He may further be compared to poison sweetened so as to taste like sugar; or to hemlock when in bloom; or fruits with shining surface, but whose kernels have been consumed by worms; or to a sore covered over with plaster, and afterwards with a thin skin, beneath which there is nothing but corrupt matter. It is true that the internal of such a person may be judged in the world by the external, but only by those who themselves have not a good internal, and who, therefore, judge according to appearance. The case, however, is different in heaven; for when the changeable body that envelops the spirit, and which is capable of being bent from evil to good, is separated by death, the internal then remains, as it constitutes the man's spirit, and then appears at a distance like a serpent that has shed his skin, or like rotten wood stripped of its bark or rind, in which before it had a bright appearance. But it is 3
different with the regenerate man; his internal is good, and his external is like to that of another person, and yet in reality it differs from that of the unregenerate man as heaven from hell, for a soul of good is within it. It matters not whether such a man is a nobleman, and lives in a palace and attended by a large retinue of servants, or in a cottage with only a boy to attend him; indeed, it matters not whether he is a primate, clad in a purple robe, and wearing the official cap, or the shepherd of a few sheep in a forest, wearing a loose rustic frock having a small cap upon his head. Gold is still gold, whether it glitters when brought near 4
the fire, or is blackened on its outer surface by being exposed to the smoke; it is gold whether it is cast into a beautiful form like that of an infant, or into an unbeautiful one like that of a mouse; mice made of gold, and placed near the ark, were also accepted, and had a propitiating power (1 Sam. vi. 3-5, and following verses); for gold signifies internal good. The diamond and the ruby, in whatever matrix they may be found, whether of lime or of clay, when taken out, are esteemed for their internal goodness, the same as those in a queen's necklace; and so on. Hence it is evident that the external derives its value from the internal, and not the contrary.

VII. WHEN THIS TAKES PLACE THERE ARISES A COMBAT BETWEEN THE INTERNAL AND THE EXTERNAL MAN, AND THEN WHICHEVER CONQUERS RULES OVER THE OTHER.

596. A combat arises at that time, because the internal man

is reformed by means of truths, and from these he sees what is evil and false, and these are still in the external or natural man. Hence there now arises, for the first time, a disagreement between the new will above, and the old will beneath; and this disagreement between the two wills is attended with a disagreement also between the delights of each. For it is well known that the flesh is opposed to the spirit, and the spirit to the flesh, and that the flesh with its lusts must first be subdued, before the spirit can act and the man become new. After this disagreement of the two wills a combat arises, which is called spiritual temptation; but this temptation or combat is not between goods and evils, but between the truths of good and the falsities of evil; for good of itself cannot fight, but it fights by means of truths, neither can evil fight of itself, but by its falsities, as the will cannot fight
2 of itself, but by the understanding, where its truths are. A man supposes that this combat is only in himself, it being felt by him as remorse of conscience; yet it is the Lord and the devil, that is, hell, which fight in him, and they contend for dominion over him, or as to which shall possess him. The devil, or hell, attacks him, and calls forth his evils, while the Lord defends him, and calls forth his goods. But although this combat is waged in the spiritual world, still it is waged in the man between the truths of good and the falsities of evil that are in him; he ought, therefore, to fight wholly as of himself, since he enjoys freedom of will to act for the Lord or for the devil: he acts for the Lord if he abides in truths from good, and in favour of the devil if he abides in falsities from evil. It follows from this that whichever conquers, whether the internal man or the external, rules over the other; just as in the case of two hostile princes, who contend which shall be the ruler of the other's kingdom; he who conquers takes the kingdom, and subjects all its inhabitants to his authority. So also in the present case, if the internal man conquers, it obtains the rule, and subdues all the evils of the external man, and regeneration proceeds; but if the external man conquers, it then obtains the command, and disperses all the goods of the internal man, and thus regeneration comes to an end.

597. It is known at this day that there are temptations, but scarcely anyone knows their origin and nature, and what good they effect. Their origin and nature were shown above, and also what good they effect, namely, that when the internal man gains the victory, the external is subdued; in which case lusts are dispersed, and affections of good and truth are implanted in their stead, and are so disposed that the goods and truths which a man wills and thinks, he also practises and speaks from his heart. Moreover, by means of victory over the external man, he is rendered spiritual, and is then associated by the Lord with the angels of heaven, who are all spiritual. The reason why temptations have so far remained unknown, and scarcely any-

one has been acquainted with their origin and nature, and what good they effect, is, that the church has not hitherto been in truths, as no one can be unless he approaches the Lord directly, rejects the former faith, and embraces the new. This is the true reason why no one has been admitted into any spiritual temptation since the time when the council of Nice introduced the faith of three Gods; for if any one had been admitted, he would instantly have succumbed, and so would have plunged himself more deeply into hell. The contrition which is said to precede the present faith is not temptation. I have questioned persons upon this point, and they have told me that it is nothing but an unmeaning word, except that possibly, with simple minds, there may be timorous apprehension about hell-fire.

598. After a man has passed through temptation he is, as to his internal man, in heaven, and by means of his external, in the world; so that it is by temptations that the conjunction of heaven and the world is effected with him, and then the Lord, abiding with him, rules his world from heaven, according to order. The reverse takes place if a man remains natural, for he is then desirous of ruling heaven from the world. Every one who is in the love of dominion from the love of self, becomes of such a nature. If he is inwardly scrutinised, it then appears that he does not believe in any God, but in himself; and after death he believes any spirit who may be more powerful than others to be God. Such is the insanity in hell, which has proceeded to such a length, that some call themselves God the Father, some God the Son, and some God the Holy Spirit, and, among the Jews, some call themselves the Messiah. It is clear from this what kind of being a man becomes after death, if the natural man is not regenerated, and what, therefore, he would become in his own idea, unless the Lord were to establish a New Church, in which genuine truths must be taught. This is what is meant by these words of the Lord: In the consummation of the age (that is, at the end of the present church), "there shall be tribulation, such as was not since the beginning of the world, neither shall be; therefore, except those days should be shortened, there should no flesh be saved" (Matt. xxiv. 21, 22).

599. In the combats or temptations of men the Lord works out a particular redemption, as He wrought a general redemption when in the world. By His combats and temptations in the world the Lord glorified His Human, that is, made it Divine. Similarly at this day, with every individual during his temptations, He fights for him, and overcomes the infernal spirits which infest him, and after temptation glorifies him, that is, renders him spiritual. The Lord, after His universal redemption, reduced to order all things both in heaven and in hell. Similarly with a man after temptation, He reduces to order all things in him that belong to heaven and the world. The Lord after redemption

established a new church; He also establishes in a man those things that belong to the church, and makes him a church in particular. The Lord after redemption gave peace to those who believed on Him; for He said, "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you" (John xiv. 27). Similarly He gives a man, after temptation, a perception of peace, that is, gladness of mind and consolation. From these things it is evident that the Lord is the Redeemer to eternity.

600. The regeneration of the internal man, without that of the external, may be compared to a bird flying in the air, without a resting-place on dry ground, but in a swamp only, where it is infested by serpents and frogs, so that it flies away and dies. The internal man may be compared also to a swan swimming in a large lake, which cannot reach the shore and build a nest, so that the eggs which she lays sink in the water, where they are devoured by fish. It may be compared also to a soldier, who, when the wall is undermined, falls down headlong, and is buried in the ruins. It may be compared further to a beautiful tree transplanted to foul soil, where crowds of worms devour its root, so that it withers and dies. It may also be compared to a house without a foundation, and also to a column without a pedestal. Such is the internal man when it alone is reformed without the external; for where this is the case it has no means of determining itself to do good.

VIII. THE REGENERATE MAN HAS A NEW WILL AND A NEW UNDERSTANDING.

601. That the regenerated man is a renewed or new man, the present church well knows, both from the Word of God and also from reason. From the Word of God in these passages: "Make you a new heart and a new spirit: why will ye die, O house of Israel?" (Ezek. xviii. 31). "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my spirit within you" (xxxvi. 26, 27). "Henceforth know we no man after the flesh; therefore if any man be in Christ he is a new creature" (2 Cor. v. 16, 17). A new heart here means a new will, and a new spirit a new understanding; for "heart" in the Word signifies the will, and "spirit," when joined with "heart," the understanding. It is plain also from reason, that the regenerate man has a new will and a new understanding, for these two faculties constitute man, and it is these that are regenerated; therefore every man's true character is determined by these faculties. He is a bad man if his will is bad, and much more so if his understanding favours it; as, on the contrary, he is a good man if his will is good, and much more so if his understanding favours it. Religion alone renews and regenerates man, for this occupies the highest place in the human mind, and sees beneath itself those civil

things which belong to the world; it also passes through these as the pure sap passes through a tree to its very top, and from that position surveys what is natural, as a person on a high tower or mountain surveys the plains beneath.

602. It must be understood, however, that a man, as to his understanding, can ascend almost into the light which the angels of heaven enjoy; but unless he ascends also as to his will, he is still the old man and not the new. It was shown above, how the understanding raises the will more and more to the same position as itself. It is on this account that regeneration is predicated primarily of the will, and secondarily of the understanding; for the understanding in man is like the light in the world, and the will like the heat there; it is well known that light without heat does not vivify and promote growth, but that this is the result of light conjoined with heat. The understanding also, as to the lower region of the mind, is actually in the light of the world, and as to the higher region, in the light of heaven; and, therefore, if the will is not raised from the lower region into the higher, and there conjoined to the understanding, it remains in the world, and then the understanding flies upwards and downwards, and every night it descends to the will beneath, and there takes up its rest, where they are joined like a man and a harlot, and give birth to two-headed offspring. It is further evident from this, that a man is not regenerate unless he has a new will and a new understanding.

603. The human mind is divided into three regions; the lowest is called the natural, the middle the spiritual, and the highest the celestial. A man by regeneration is raised up from the lowest region, which is natural, into the higher, which is spiritual, and by this into the celestial—that there are three regions of the mind will be proved in the following article. It is for this reason that the unregenerate man is called natural, and the regenerate spiritual; it is, therefore, evident, that the mind of the regenerate man is raised up into the spiritual region, and there, as from a higher station, it sees what passes in the lower or natural mind. That there are a higher region and a lower region in the human mind must be plain to every one from a slight attention to his own thoughts; for he sees what he is thinking about, and, therefore, he says that he has been thinking, or is thinking, of this or that, which would not be possible unless there were an interior thought, called perception, which looks into the lower, which is called thought. A judge, when he hears or reads a long series of cases quoted by an advocate, brings them under the view of the higher region of his mind, and thus sees them under a general idea; afterwards he looks down into the lower region, which is that of natural thought, arranges his arguments in due order, and according to his higher view of the subject, delivers his opinion, and pro-

nounces sentence. Who does not know that a man may think and conclude in a second or two, what he cannot express by the lower thought in half an hour? These things have been brought forward to show that the human mind is divided into lower and higher regions.

604. The new will is in the spiritual region above the old will, and also the new understanding; the latter with the former, and the contrary. In that region they enter into conjunction with each other, and unitedly look down into the old or natural will and understanding, and dispose all things therein so as to regulate them. Who cannot see that if there were there only one region in the human mind, and if evils and goods, falsities and truths, were brought together and mingled there, a conflict must ensue, just as if wolves and sheep, tigers and calves, hawks and doves, were confined in one enclosure? What would then result but a cruel slaughter, the fierce and savage animals tearing in pieces the meek and gentle? On this account it is provided, that goods with their truths should be brought together into the higher region, that they may dwell secure, and repel the attacks of their enemies, and also by chains and other means, subdue and finally disperse evils, with their falsities. This, then, is the meaning of what was said in a former article, that the Lord through heaven rules the things of the world in the regenerate man. The higher or spiritual region of the human mind is also a heaven in miniature, and the lower or natural region is also a world in miniature. This is the reason why man was called by the ancients a little world; he may also be called a little heaven.

605. At this day it is known, and yet unknown, that the regenerate man, that is the man renewed as to his will and understanding, is in the heat of heaven, that is, in its love, and at the same time in the light of heaven, that is, in its wisdom, and on the contrary, that the unregenerate man is in the heat of hell, that is, in its love, and at the same time in the darkness of hell, that is, in its insanities. This is because the present church has made regeneration an appendage to its faith, into which reason is forbidden to look; consequently reason is not allowed to deal with anything that relates to the appendage, which, as just stated, is regeneration and renovation. These three then, regeneration, renovation, and faith, are to the present church like a house whose doors and windows are closed, so that it is not known what is within, whether it is empty, or whether it is full of genii from hell, or of angels from heaven. It may be added that this confusion has been brought about by a fallacy which has arisen from the fact that a man can ascend with the understanding, almost into the light of heaven, and thence think and speak on spiritual subjects with intelligence, whatever the love of his will may be. Ignorance

of this truth has also caused ignorance of all that concerns regeneration and renovation.

606. From this it may be concluded, that an unregenerate man is like one who sees phantoms in the night, and believes them to be men; and afterwards, while becoming regenerate, he is like the same person who sees at the earliest dawn that the objects of the night were delusions, and when he is regenerated he sees them by the clear light of day to be the offspring of delirium. The unregenerate man is like one who dreams and the regenerate man like one awake. In the Word, moreover, natural life is compared to sleep, and spiritual life to a state of wakefulness. The unregenerate man is meant by the foolish virgins, who had lamps but no oil, and the regenerate by the wise virgins, who had lamps and oil. Lamps mean such things as belong to understanding, and oil those that belong to love. The regenerate are like the lights of the lampstand in the tabernacle; and they are like the show-bread there, with the frankincense upon it; and they are those that shall shine as the brightness of the firmament, and as the stars for ever and ever (Dan. xii. 3). The unregenerate man is like one who is in the garden of Eden, and eats of the tree of the knowledge of good and evil, and for that reason is driven out of the garden; indeed, he is that very tree. But the regenerate man is like one who is in that garden, and eats of the tree of life. That he is permitted to eat of it is evident from these words in the Revelation: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (ii. 7). The garden of Eden means intelligence in spiritual things from the love of truth, as may be seen in *The Apocalypse Revealed* (n. 90). In a word, an unregenerate man is a son of the wicked one, and a regenerate man is a son of the kingdom (Matt. xiii. 38); a son of the wicked one there mentioned, is a son of the devil, and a son of the kingdom is a son of the Lord.

IX. A REGENERATE MAN IS IN COMMUNION WITH THE ANGELS OF HEAVEN, AND AN UNREGENERATE MAN IN COMMUNION WITH THE SPIRITS OF HELL.

607. Every man is in communion, that is, in consociation, with angels of heaven or with spirits of hell, because he is born to become spiritual; but this is not possible, unless he is in some kind of conjunction with those who are spiritual. That man, as to his mind, is in both worlds, the natural and the spiritual, is shown in *Heaven and Hell.* But men, angels, and spirits do not know of this conjunction; because men, during their life in the world, are in a natural state, and angels and spirits in a spiritual state; and because of the distinction between natural and spiritual, they are invisible to each other. The nature of this distinction has been described in one of the Memorabilia in *Conjugial Love* (n. 326-329). From which it is evident, that they are not

conjoined as to thoughts, but as to affections; and scarcely anyone reflects upon these, because they are not in the light in which are the understanding, and its derivative thoughts, but in the heat in which the will and the affection of its love are. This conjunction of men with angels and spirits, by means of the love's affections is so close that, were it severed, and they thus separated from each other, men would fall instantly into a swoon, and if it were not restored, would expire. It is said that a man by regeneration becomes spiritual; but this does not mean that he becomes spiritual as an angel is, but that he becomes spiritual-natural, in other words, that there is the spiritual within his natural, just as thought is in speech, and as will is in action; for when the one ceases the other ceases also. Similarly a man's spirit is in all and everything that is done in his body, and it is this which impels the natural to do what it does. The natural in itself is passive, or a dead force, but the spiritual is active, or a living power; the passive or dead force cannot act of itself, but must be acted upon by the active or the living force. As a man lives continually in communion with the inhabitants of the spiritual world, therefore, when he leaves the natural world, he is immediately introduced among such as are like those with whom he had been associated in the world. After death, therefore, every one seems to himself to be still living in the world; for he then comes into the company of those who are like him as to the affections of his will, whom he then acknowledges, as kinsfolk and relatives acknowledge one another in the world; and this is the meaning of what is said in the Word concerning those who die, that they are taken and gathered to their own. It is now evident from these things, that a regenerate man is in communion with angels of heaven, and an unregenerate man with spirits of hell.

608. It must be understood, that there are three heavens, distinct from one another, according to the three degrees of love and wisdom; and that a man, according to his regeneration, is in communion with the angels of those three heavens; and that it is on this account that the human mind is distinguished into three degrees or regions, according to the heavens. But concerning these three heavens, and their distinction, according to the three degrees of love and wisdom, more may be seen in *Heaven and Hell* (n. 29) and also in the small work entitled *The Intercourse between the Soul and the Body* (n. 16, 17). We shall at present only illustrate by a comparison, the nature of those three degrees, according to which the three heavens are distinguished. They are like the head, the body, and the feet in a man, the highest heaven is the head, the middle the body, and the last the feet; for the whole heaven is in the Lord's sight as one man. That this is so, has been disclosed to me from my own observation; for it was granted me to see one society of

heaven, which consisted of ten thousand, as one man. Why, then, should not the whole heaven so appear to the Lord? Respecting this living experience, see *Heaven and Hell* (n. 59, and subsequent numbers). It is evident, therefore, how this truth, acknowledged in all Christian countries, is to be understood, that the church constitutes the body of Christ, and Christ is the life of that body. This, too, will serve to illustrate the position that the Lord is the All in all of heaven, for He is the Life in that body. Similarly, also, the Lord is the church with such as acknowledge Him alone to be the God of heaven and earth, and believe in Him. That He is the God of heaven and earth, He Himself teaches in Matthew (xxviii. 18); and that all men ought to believe in Him (John iii. 15, 16, 36; vi. 40; xi. 25, 26).

609. The three degrees of the heavens, and consequently the three degrees of the human mind, can be illustrated by comparison with material things in the world. Those three degrees, in their relative excellence, are like gold, silver, and copper; with which metals they are also compared in the case of the image seen by Nebuchadnezzar (Dan. ii. 31-35). Those three degrees are likewise distinct from one another, as the ruby, the sapphire, and the agate are, in relative purity and goodness; and also as an olive-tree, a vine, and a fig-tree, and so on. Moreover, gold, the ruby, and an olive-tree, signify in the Word celestial good, which is the good of the highest heaven; silver, the sapphire, and the vine, spiritual good, which is the good of the middle heaven; and copper, the agate, and the fig-tree, natural good, which is that of the ultimate heaven. That there are three degrees, the celestial, the spiritual, and the natural, was shown above.

610. To what has been already said this shall be added. Man's regeneration is not effected in a moment, but successively, from the beginning to the end of his life in the world, and is continued and perfected afterwards. And as he is reformed by combats and victories over the evils of his fleshly nature, therefore the Son of Man says to each of the seven churches, that He will give rewards to him that overcometh; as to the church of Ephesus, "To him that overcometh will I give to eat of the tree of life" (Rev. ii. 7); to the church of Smyrna, "He that overcometh shall not suffer in the second death" (verse 11); to the church in Pergamos, "To him that overcometh will I give to eat of the hidden manna" (verse 17); to the church in Thyatira, "To him that overcometh will I give power over the nations" (verse 26); to the church in Sardis, "He that overcometh shall be clothed in white raiment" (iii. 5); to the church in Philadelphia, "Him that overcometh will I make a pillar in the temple of my God" (verse 12); to the church of the Laodiceans, "To him that overcometh will I grant to sit with me in my throne" (verses 21). Lastly, this shall be

added, that so far as a man is regenerated, or so far as regeneration is perfected in him, so far he attributes nothing of good and truth, that is, of charity and faith, to himself, but to the Lord; for the truths which he successively receives plainly teach this.

X. SO FAR AS A MAN IS REGENERATED, SINS ARE REMOVED; AND THIS REMOVAL IS THE REMISSION OF SINS.

611. Sins are removed so far as a man is regenerated, because regeneration consists in restraining the flesh, that it may not rule, and in subduing the old man with his lusts, that it may not rise and destroy the Intellectual, for if this were destroyed a man would be no longer capable of being reformed. For reformation cannot take place unless a man's spirit, which is above the flesh, is instructed and perfected. Who is there possessing a sound understanding that cannot conclude from this that these things cannot take place in a moment, but must proceed successively, just as a man is conceived, carried in the womb, born, and educated, according to what was shown above? For the things of the flesh, or the old man, are inherent in a man from his birth, and form the first habitation of his mind, in which dwell lusts, like wild beasts in their dens, that take up their abode, first in the outer courts of the house, from which they gradually enter, as it were, into the underground rooms, and afterwards ascend by stairs, and form chambers for themselves. All this is done successively, as the infant grows up to a child, and from a child becomes a young man, and then begins to think from his own understanding, and to act from his own will. How plain is it to see that this house of the mind, thus far advanced in the building, where lusts dance with joined hands like doleful creatures, wild animals of the desert and satyrs, cannot be destroyed in a moment, and a new house built in its place? Must not the lusts, so united in hand and sport, be first removed, and new desires, that is, those of good and truth, be introduced in place of the lusts that belong to evil and falsity? That these things cannot be done in a moment, must be plain to every wise man from this alone, that every evil consists of innumerable lusts, and is like fruit which, within its outer rind, is full of worms, with white bodies and black heads; and, moreover, that evils are numerous, and joined together like the progeny of a spider when first hatched; unless, therefore, evils are expelled one by one, until their connection is broken off, it is impossible for a man to be made new. These things are adduced in order to show, that so far as a man is regenerated, sins are removed.

612. Man by birth inclines to all kinds of evil, and from such inclination he lusts after them, and so far as he is at liberty does them; for by birth he lusts to rule over others, and to possess their goods, which two lusts destroy love to-

wards the neighbour, so that he hates every one that opposes him, and from such hatred breathes revenge, which inwardly cherishes murder. Hence he makes light of adultery, and of fraud, which is a clandestine species of theft, and evil speaking, which also is false witness; and whoever makes light of these is, in his heart, an atheist. Such is every man by birth; from which it is evident, that by birth he is a hell in miniature. Now since a man, as to the interiors of his mind, is born spiritual, consequently born for heaven, and not as the brutes, and yet his natural or external man is, as just stated, a hell in miniature, it follows that heaven cannot be implanted where hell is; this must be first removed.

613. Whoever knows the relation which heaven and hell bear to each other, and how the one is separated from the other, may know how man is regenerated, and what is his nature when regenerated. That this may be understood, we state briefly, that all in heaven turn their faces towards the Lord, and all in hell turn their faces away from the Lord; wherefore when hell is looked at from heaven, nothing is seen but the hinder parts of the head and the backs of those therein; indeed, they appear to be inverted, like the antipodes, with their feet upwards and their heads downwards, and this though they walk on their feet, and turn their faces round, for it is the contrary direction of the interiors of their minds which produces such an appearance. I have myself been an eye-witness of these extraordinary phenomena. It was thus discovered to me how that regeneration takes place altogether according to the removal of hell and its consequent separation from heaven; for, as just stated, a man, as to that first nature which he derives from his birth, is hell in miniature, and as to that other nature which he derives from his second birth, is heaven in miniature. From this it follows that evils in a man are removed and separated like hell and heaven, in their larger form, and that evils, as they are removed, turn themselves away from the Lord, and successively invert themselves, and that this takes place in proportion as heaven is implanted, that is, as man is made new. To this may be added, for the sake of illustration, that every evil in a man is conjoined with such spirits in hell as are in similar evil, and on the contrary, that every good in him is conjoined with such in heaven as are in a similar good.

614. From what has been said, it is evident that the remission of sins is not the extirpation and washing of them away, but the removal and consequent separation of them; also, that every evil which a man has actually appropriated to himself remains. Since, then, the remission of sins consists in their removal and separation, it follows that a man is withheld from evil and kept in good by the Lord, and that this he receives by regeneration. I once heard a certain person

in the ultimate heaven say that he was free from sins, because they were washed away—he added, by the blood of Christ. But as he was in heaven, and had erred through ignorance, he was let into his own peculiar sins, all of which he acknowledged as they returned. By this he received a new faith, which was, that every man, as well as every angel, is withheld from evils
2 and kept in goods by the Lord. It is evident from this what the remission of sins is, that it is not instantaneous, but that it follows regeneration according to the progress of the latter. The removal of sins, which is called their remission, may be compared to the casting out of all unclean things from the camp of the children of Israel into the wilderness that lay round about; for their camp represented heaven, and the wilderness hell. It may also be compared to the removal of the nations from the children of Israel in the land of Canaan, and of the Jebusites from Jerusalem, which were not cast out, but separated. It may be compared to what took place with Dagon, the god of the Philistines, which, on the introduction of the ark, first fell on his face to the ground, and afterwards lay with his head and the palms of his hands cut off on the threshold; thus he was not cast out, but removed. It may be
3 compared to the legion of demons sent by the Lord into the herd of swine, which were afterwards drowned in the sea; the sea, in this and other passages of the Word, signifies hell. It may be compared also to the throng which followed the dragon, which, on being separated from heaven, began to invade the earth, and was afterwards cast down into hell. It may also be compared to a forest abounding with various kinds of wild beasts which, when it is cut down, flee into the thickets round about; and then the land being levelled in the midst is cultivated, and becomes a fruitful field.

XI. Regeneration cannot take place without free-will in spiritual things.

615. Who but an idiot cannot see that a man cannot be regenerated without free-will? Can he without this go to the Lord, and acknowledge Him to be the Redeemer and Saviour, and the God of heaven and earth, as He Himself teaches (Matt. xxviii. 18)? Who, without free-will, can believe, that is, from faith look to and worship Him, and apply himself to receive the means and benefits of salvation from Him, and from Him co-operate in their reception? Who, without free-will, can do any good to the neighbour, exercise charity, or bring into his thought and will other things that belong to charity and faith, and give expression to and do them? Otherwise, what is regeneration, but a mere word dropt from the mouth of the Lord (John iii.), which either remains in the ear, or else, entering into the sphere of thought which borders on the organs of speech, becomes in the mouth an articulated sound of so many

letters, which sound cannot by any meaning be elevated into the higher region of the mind, but falls into the air, and is dispersed?

616. Tell me, if you can, any case of blinder stupidity on the subject of regeneration, than what is observable in those who confirm themselves in the faith of the present day, which teaches that faith is infused into a man when he is like a stock or a stone, and that being infused, it is followed by justification, consisting in the remission of sins, regeneration, and other gifts; and that man's operation must be excluded, lest it should do any violence to Christ's merit. In order that this doctrine may be more firmly established, they take away from man all free-will in spiritual things, by insisting on his absolute impotence in such matters. It is then as if God alone were able to act on His part, and a man had no power of co-operating on his, and thus of conjoining himself with God. But what would a man then be, as to regeneration, but as one bound hand and foot, like galley-slaves, who are punished and sentenced to death, if they dare to free themselves from their manacles and fetters? For according to this doctrine a man is exposed to death and damnation should he dare to set himself at liberty, that is, if from free-will he were to do good to the neighbour, and of himself were to believe in God for the sake of salvation. What would a man be when confirmed in such opinions, who yet had a pious desire for heaven, but like a spectre with uplifted eyes, waiting to see whether that faith with its benefits had been already infused into him, or if not, whether it would be infused, consequently, whether God the Father had had compassion upon him, or whether His Son would intercede for him, or whether the Holy Spirit is inoperative, because engaged elsewhere. And owing to his entire ignorance of the matter, the man might go away and comfort himself with this reflection, "Possibly that grace is in the morality of my life, in which I continue as heretofore; and in me this may be holy, while in others who have not obtained that faith it is profane; therefore, in order that holiness may remain in my morality, I will be cautious for the future not to work either faith or charity of myself." Such a spectre, or, if you prefer it, such a pillar of salt, does every one become who thinks about regeneration, apart from free-will in spiritual concerns.

617. He who supposes that regeneration is to be attained without free-will in spiritual things, thus without co-operation, becomes as cold as a stone as to all the truths of the church, or if warm, he is like a brand lighted in the fire, which blazes up from the combustible matter it contains; for his heat is inspired by lusts. Such a person is comparatively like a palace that sinks into the ground up to its roof, and is overflowed with

muddy waters, so that afterwards the inhabitant dwells on the bare roof, and there makes himself a tent of marsh rushes; but at last the roof sinks also, and the man is drowned. He may also be compared to a ship laden with all kinds of valuable goods collected from the Word as from a treasure-house, which are gnawed by mice and moth eaten, or are thrown by the sailors into the sea, so that the merchants are defrauded of their goods. The learned, or those who are rich in the mysteries of that faith, are like pedlars in their stalls, who sell images of idols, fruit, and flowers made of wax, sea-shells, snakes in vials, and other articles of a similar description. Those who are unwilling to look upwards, from a belief that no spiritual power is applied and given to man by the Lord, are actually like beasts which look with their heads downwards, seeking only for pasture in the forests, and which, if they come into orchards, are like grubs which consume the leaves of trees; and if they see the fruits with their eyes, but especially if they touch them with their hands, they fill them with maggots. Finally, they become like scaly serpents, their fallacious doctrines sounding and glittering like the scales of those animals; and so on.

XII. REGENERATION IS NOT POSSIBLE WITHOUT THE TRUTHS BY WHICH FAITH IS FORMED, AND WITH WHICH CHARITY CONJOINS ITSELF.

618. The regeneration of man is effected by means of these three—the Lord, faith, and charity. These three would lie hidden like precious things of the highest value in the bowels of the earth, unless Divine truths from the Word revealed them; in fact, they would be hidden from the sight of those who deny man's co-operation, even if these were to read the Word over a hundred or a thousand times, although they stand forth there in clear light. As to the Lord, who is there that is confirmed in the faith of the present day that can see clearly that He and the Father are one, that He is the God of heaven and earth, and that it is the will of the Father that men should believe on the Son, with innumerable statements of the same kind respecting the Lord, in both Testaments? They do not see, because they are not in truths, and consequently not in the light from which things of this kind can be seen; and if light were given them, still their falsities would extinguish it, and then these things would be passed by as words erased and blotted out, or as underground passages, which people tread upon and walk over. This may serve to show that without truths this primary means of regeneration cannot be seen.

2 As to faith, it is equally impossible for it to exist without truths; for faith and truth make one, the good of faith being like a soul, whose body is formed by truths; so that for a man to say that he believes or has faith, and at the same time not

to know any of its truths, is like removing the soul from the body, and conversing with it in its invisible state. Besides, all truths which form the body of faith emit light, and enlighten, and render its face visible. The case is the same with charity; this emits heat from itself with which the light of truth enters into conjunction, as the heat is conjoined with its light in the time of spring, by which animals and plants are restored to their prolific powers. It is similar with spiritual heat and 3
light; these also conjoin themselves in man, while he is in the truths of faith, and at the same time in the goods of charity; for, as stated above in the chapter on Faith, from each particular truth of faith light flows forth, which enlightens, and from each particular good of charity heat flows forth, which warms and kindles. Spiritual light, too, in its essence is intelligence, and spiritual heat in its essence is love, and the Lord alone conjoins these in man when He regenerates him; for the Lord said, "The words which I speak unto you they are spirit and they are life" (John vi. 63). "Believe in the light, that ye may be the children of the light. I am come a light into the world" (xii. 36, 46). The Lord is the Sun in the spiritual world; from this are all spiritual light and heat; that light enlightens, and that heat enkindles; and by the conjunction of both He quickens man and regenerates him.

619. From what has been said, it is evident that without truths there can be no knowledge of the Lord, and also that without truths there can be no faith, and thus no charity, consequently without truths there can be no theology; and where there is no theology there can be no church. Such is the condition of the mass of the people at this day who call themselves Christians, and say that they are in the light of the Gospel, although they are in thick darkness; for truths lie hidden under falsities, like gold, silver, and precious stones buried among bones in the valley of Hinnom. That this is so was made evident to me from the spheres in the spiritual world which flow forth from the Christendom of to-day, and diffuse themselves around. One sphere is that concerning the 2
Lord, which exhales and spreads itself from the southern quarter, where the learned of the clergy and laymen of erudition are. Wherever this sphere goes, it enters the ideas secretly, and with many takes away belief in the Divinity of the Lord's Human, weakens it with many, and with many causes it to appear as foolish. The reason of this is, that it introduces at the same time a belief in three Gods, and thus the belief in the Divinity of the Lord's Human becomes confused. Another sphere, which takes away faith, is like a 3
black cloud in winter, which brings on darkness, turns the rain into snow, strips the trees of their leaves, freezes the water, and deprives the sheep of every kind of pasture. This

sphere conjoined with the former brings on a kind of lethargy concerning the one God, regeneration, and the means of salvation.
4 A third sphere is concerned with the conjunction of faith and charity; this is so strong as to be irresistible; but at this day it is abominable, and it infects, as with a plague, whomsoever it touches, and destroys all connection between those two means of salvation established from the creation of the world, and renewed by the Lord. This sphere also invades men in the natural world, and extinguishes the conjugial torches at the marriage of truths and goods. I have myself felt this sphere; and at a time when I was thinking of the conjunction of faith and charity it was interposed between them, and forcibly strove
5 to separate them. The angels complain greatly of these spheres, and pray the Lord that they may be dispersed; but they have been told that this cannot be, so long as the dragon is on the earth, for that sphere proceeds from the dragonists; and it is written of the dragon, that he was cast into the earth, and then it is said, "Therefore rejoice, ye heavens, and woe to the inhabitants of the earth!" (Rev. xii. 12).
6 These three spheres are like atmospheres arising from the nostrils of the dragon, and driven by a violent wind; and because they are spiritual, they enter into minds and force them. The spheres of spiritual truths in that world are as yet few—only in the new heaven, and with those beneath heaven who are separated from the dragonists; and this is why these truths are at this day as invisible to men in the world, as ships in the eastern are to pilots and seamen in the western ocean.

620. That regeneration is not possible without truths, by which faith is formed, may be illustrated by the following comparisons. It is no more possible than for the human mind to exist without the understanding; for the understanding is formed by means of truths, and it teaches, therefore, what ought to be believed, and what ought to be done, also what regeneration is, and how it takes place. Regeneration without truths is no more possible than the vivification of animals, and the vegetation of trees, without light from the sun; for unless the sun sent forth light and heat simultaneously, it would become like sackcloth of hair as described in the Revelation (vi. 12); and darkened (Joel ii. 10); and thus mere darkness would be on the earth (iii. 15). So would it be with a man without truths, which emit light; for the Sun whence the light of truth flows, is the Lord in the spiritual world; if spiritual light did not flow therefrom into human minds, the church would be in complete darkness, or in the shadow of a perpetual eclipse. Regeneration, which is effected by means of faith and charity, without truths to teach and lead, would be like sailing on a great ocean without a rudder, or without a mariner's compass and charts; it would also be like riding in a dark forest

at midnight. The internal sight of the mind, with those who are not in truths, but in falsities which they believe to be truths, may be compared to the sight of those whose optic nerves are obstructed, while the eye still appears sound and perfect, although it can see nothing, which disorder physicians call amaurosis and *gutta serena*; for with such the rational or intellectual faculty is obstructed above, and open only beneath; in consequence of which rational light becomes like the light of the eye in the above disease, and thus all their judgments are imaginary, and formed of absolute delusions. And so men would be like astrologers standing in the streets with their long telescopes and uttering their idle prophecies. Such would all students of theology become, unless genuine truths from the Word were disclosed by the Lord.

MEMORABILIA.

621. To the above shall be added the following Memorabilia. —I. I once saw a company of spirits, all on their knees, praying to God to send angels to them, with whom they might speak face to face, and to whom they might disclose the thoughts of their hearts. When they arose, three angels in fine linen were seen standing before them, who said, "The Lord Jesus Christ has heard your prayers, and has, therefore, sent us to you; tell us the thoughts of your hearts." They 2
replied, "Our priests have told us that in theological subjects the understanding is of no avail, but faith only; and that in such matters intellectual faith is unprofitable, because it partakes of man and his wisdom, and not of God. We are Englishmen, and have heard many things from our sacred ministry, and believed them: but in conversing with some who also called themselves Reformed, and with others who called themselves Roman Catholics, and also with those of various sects, they all seemed learned, and yet in many points they differed from one another, and still they all exclaimed, 'Believe us,' and some, 'We are ministers of God and we know.' But as we knew that Divine truths, which are called truths of faith, and pertain to the church, are no one's birthright or inheritance, but are out of heaven from God; and as these point the way to heaven, and enter into a man's life together with the good of charity, and thus lead to eternal life, we became anxious, and fell on our knees in prayer to God."

Then the angels said, "Read the Word, and believe in the 3
Lord, and you will see the truths that must form part of your faith and life. All in the Christian world derive their doctrinals from the Word, as the one only fountain." But two of the company said, "We have read the Word, but cannot understand

it." "Then you do not go to the Lord, who is the Word," the angels replied, "you have also previously confirmed yourselves in falsities."

The angels further said, "What is faith without light, and what is thinking without understanding? It is not human. Ravens and magpies may be taught to speak without understanding. We can assure you that every man, whose soul desires it, can see the truths of the Word in clear light. There is no animal that does not know the food suitable for its life as soon as it sees it; man is a rational and spiritual animal, and he sees the food suitable for his life—not indeed that of the body, but that of his soul—which is the truth of faith, if he hungers
4 for it, and seeks it from the Lord. Moreover, what is not received by the understanding does not remain in the memory as to the thing itself, but only as to the words; and this is the reason why, when we have at times looked down from heaven into the world, we have seen nothing, but have only heard sounds, and those for the most part unharmonious. But we will enumerate some things which the learned among the clergy have withdrawn from the control of the understanding, not knowing that there are two ways to the understanding, one from the world, and the other from heaven, and that the Lord withdraws the understanding from the world when he enlightens it; and that if it is closed from a principle of religion, then the way to it from heaven is closed, and the man sees no more in the Word than a blind man. We have seen many such persons fall into
5 pits, from which they have never risen again. But let us now take some examples for the sake of illustration. Can you not understand what charity and faith are? that charity is to act well with the neighbour, and faith to think rightly about God, and the essentials of the church; and, consequently, that whoever acts well, and thinks aright, in other words, whoever lives well and believes aright, will be saved?" To this they replied, they understood it clearly.

6 The angels said further that a man must repent of his sins in order to be saved, and that unless he repents he remains in the sins in which he was born; and that to repent consists in not willing evils, because contrary to God, in examining oneself once or twice in a year, in seeing ones evils, confessing them before the Lord, imploring help, desisting from them, and beginning a new life; and that so far as a man does this, and believes in the Lord, his sins are remitted.

Then some of the company said, "We understand all this,
7 and so also what is meant by the remission of sins." And they intreated the angels to give them some further instruction, and to inform them next concerning God, the immortality of the soul, regeneration, and Baptism. To this request the angels replied, "We will tell you nothing that you cannot understand,

otherwise our discourse would fall like rain upon sand, and upon seeds sown in it, which, though watered by the showers from above, wither and perish." Concerning God they said: "All who come into heaven are allotted a place there, and thence have eternal joy, according to their idea of God; for this idea reigns universally in all things of worship. An idea of God as of a spirit, when spirit is supposed to be like ether, or wind, is an empty idea; but an idea of God as Man is a just idea; for God is Divine Love and Divine Wisdom, with all their qualities; and the subject of these is a Man, and not ether or wind. In heaven the idea of God is that of the Lord the Saviour; He is the God of heaven and earth, as He Himself taught. Let your idea of God, then, be like ours, and we shall enter into consociation." When they had said this, the faces of the others shone with a bright lustre.

8 Concerning the immortality of the soul they said: "Man, because he is capable of being conjoined with God by love and faith, lives for ever; every one has this capacity. And that this is the reason of the soul's immortality, you may understand clearly, if you think a little more deeply on the subject."

9 Concerning regeneration they said, "Who does not see that every man has freedom to think or not to think about God, provided he has been instructed that there is a God; consequently every man has the same freedom in spiritual that he has in civil and natural things. The Lord grants this continually to all, therefore a man becomes guilty if he does not think about God. A man is a man from this power, whereas a beast is a beast from the want of it. A man can, as of himself, reform and regenerate himself, provided he acknowledges in heart that it is from the Lord. Every one who repents, and believes in the Lord, is being reformed and regenerated; a man must do both as of himself, but then this 'as of himself' is from the Lord. It is true that, of himself, a man cannot contribute any thing whatever to this; but you were not created statues, but men, that you might do this from the Lord as of yourselves. This is the one and only return of love and faith, which the Lord requires from man. In short, act of yourselves, and believe that it is from the Lord, and then you will act as of yourselves."

10 But they then asked, "Was this power to act 'as of himself' implanted in man by creation?" "It was not implanted," the angel replied, "because to act from Himself belongs to God alone, but it is continually given; in other words, it is continually adjoined; and then, so far as a man does good, and believes truth as of himself, he is an angel of heaven; but so far as he does evil, and in consequence believes what is false, which also is done as of himself, so far he is a spirit of hell. You wonder that this also is 'as of himself,' but still you

acknowledge this to be the case when you pray that you may be preserved from the snares of the devil, lest he may enter into you as he entered into Judas, fill you full of all iniquities, and bring you to destruction both of body and soul. Every one becomes guilty who believes that of himself he does either good or evil, but he does not become guilty who believes that he acts as of himself; for if he believes that good is from himself, he claims to himself what belongs to God; and if he believes that evil is from himself, he attributes to himself what belongs to the devil."

11 Concerning Baptism they said, "It is a spiritual washing, which is reformation and regeneration; and an infant is reformed and regenerated when, on arriving at adult age, he performs what his godfathers and godmothers promised for him, which promise includes two things, repentance and faith in God; for they promise, first, that he shall renounce the devil and all his works; and secondly, that he shall believe in God. All children in heaven are initiated into these two, but with them the devil is hell and God is the Lord. Moreover, Baptism is a sign before the angels that the person baptized belongs to the church." On hearing this, some of the company said, "We understand this." But then a voice from one side cried out, "We do not understand"; and another, "We are not willing to understand." And when a search was made from whom these voices came, it was found that they were from those who had confirmed in themselves the falsities of faith, and who wished to be believed as oracles, and thus be adored.

12 Upon this the angels said, "Do not wonder; there are very many such at this day. They appear to us from heaven like graven images, constructed with such skill as to be able to move their lips, and utter sounds, without knowing whether the breath that causes the sound is from hell or from heaven, because they do not know whether what they say is false or true. They reason and reason, and prove and prove, and yet they cannot see whether anything is true or not. But know this, that human ingenuity can confirm whatever it pleases, even to making a thing appear like truth. Heretics can do this, and the wicked can do so, in fact, even atheists can prove that there is no God, but only nature."

13 After this the company of Englishmen, inflamed with a desire of becoming wise, said to the angels, "We have heard a variety of opinions about the Holy Supper: show us what the truth is." "The truth is," the angels replied, "that the man who looks to the Lord, and repents, is conjoined with the Lord by that most holy means, and introduced into heaven." But some of the company said, "This is a mystery"; and the angels answered, "It is a mystery, but still such a one as can be understood. The bread and wine do not effect this, for nothing holy comes

from them; but material and spiritual bread, and material and spiritual wine, correspond one to another. Spiritual bread is the holy thing of love, and spiritual wine the holy thing of faith, each from the Lord, and each the Lord; hence the conjunction of the Lord with man, and of man with the Lord, not indeed with the bread and wine, but with the love and faith of those who have repented; and conjunction with the Lord is also introduction into heaven." After the angels had taught them something concerning correspondence, they said from the assembly, "Now for the first time we can understand this also." As they said this, behold! a flaming light descending from heaven united them with the angels, and they loved one another.

622. II. All who are prepared for heaven—this preparation takes place in the world of spirits, situated midway between heaven and hell—after the time is fulfilled, eagerly desire heaven; and presently their eyes are opened, and they see a way leading to some particular society in heaven; this they enter and ascend. In the ascent there is a gate, and a keeper stationed, who opens it, and admits the new comers. An examiner then meets them, who informs them from the governor that they can enter and search whether there are houses anywhere which they can recognise as their own; for there is a new house for every novitiate angel; and if they find them, they report the fact, and remain there; but if not, they return and inform the examiner that they have searched in vain. Then an examination is made by some wise one to see whether the light that is in them harmonises with that in the society, and particularly whether the heat does this; for the light of heaven in its essence is Divine Truth, and the heat in its essence is Divine Good, both proceeding from the Lord as the Sun there. If the light and heat in them differ from those of the society, that is, if their truth and good are different, they are not received. They go away, therefore, and pass on through ways which lead from one society in heaven to another, continuing their journey till they find a society which is wholly in agreement with their own affections; there is their home for ever; for they are among their own there, as among relatives and friends, whom they love from the heart, because they are in a similar affection. There also they live in the utmost felicity, and in the perception of every heartfelt satisfaction from peace of soul; for in the heat and light of heaven there is ineffable delight, which is communicated from one to another. Such is the case with those who become angels.

The case is different with those who are in evils and falsities. 2 They are allowed, indeed, to ascend into heaven; but as soon as they enter they begin to catch their breath, and to respire with difficulty. Presently their sight grows dim, their under-

standing is darkened, they cease to think, and death seems to stare them in the face, and thus they become like stocks. Then the heart begins to thump, the breast to be straitened, and the mind to be seized with anguish, and tortured more and more; in this state they writhe like snakes when brought near a fire; therefore, they soon crawl away, and by a steep way which then appears they cast themselves down; nor do they rest till they are in hell among their like, where they are able to breathe, and where their hearts begin to beat again freely. They afterwards hate heaven, and reject truth, and in their hearts blaspheme the Lord, believing that the pangs and torments they experienced in heaven were from Him.

3 From these few things it can be seen what is the lot of those who make light of the truths of faith, which nevertheless form the light of the angels of heaven, and who make light of the goods of love and charity, which yet form the heat of life among the angels. It can also be seen from this how great is the mistake of those who believe that every one is capable of enjoying heavenly blessedness provided he is admitted into heaven. For it is the belief at this day that to be received into heaven is an act of pure mercy alone, and that it is like going to a marriage feast, where one partakes at once of the joy and gladness there. But be it known, that in the spiritual world there is a communication of the affections of love, and of the thoughts therefrom, for the man is then a spirit; and the life of a spirit is the affection of love and the thought therefrom; and similar affection conjoins, while dissimilar affection separates, and this dissimilarity is the cause of the torment which a devil would experience in heaven, and an angel in hell. On this account they are carefully separated according to the diversities, varieties, and differences of the affections of their love.

623. III. I was once permitted to see three hundred of the clergy and laity together, all learned and erudite, because they could confirm faith alone even to justification, and some still further. And as they had the belief that heaven is only admission through grace, leave was given them to ascend into a society of heaven, which, however, was not among the higher ones; and as they were ascending they appeared at a distance like calves. When they entered heaven they were received by the angels with civility; but when they began to converse with them they were seized with trembling, and afterwards with horror, and at length with agony like that of death, and then they cast themselves down headlong, and in their fall they appeared like dead horses. They appeared like calves in their ascent, because the natural and exulting love of seeing and knowing, appears, from correspondence, like a calf; and they appeared like dead horses in their fall, because the understanding of truth appears, from correspondence, like a horse, and when

there is no understanding of the truth of the church it appears like a dead horse.

2 There were some boys below who saw them falling, when they appeared like dead horses; and immediately turning away their faces, they said to their teacher who was with them, "What ill-omen is this? We saw men, and now in their place we see dead horses; and as we could not look at them, we have turned away our faces. Teacher, let us not stay in this place, but go away": so they went away. Then the teacher on the way instructed them as to the meaning of a dead horse. "A horse," said he, "signifies the understanding of truth from the Word; all the horses you have seen had that signification; for when a man is engaged in meditating on the Word, his meditation then appears at a distance like a horse, noble and active in proportion as he meditates spiritually, but on the contrary poor and lifeless in proportion as he meditates materially." 3 The boys then asked, "What is meant by meditating on the Word spiritually and materially?" "I will explain it," replied the teacher, "by examples. Every one who reads the Word seriously, thinks inwardly in himself about God, the neighbour, and heaven. Every one who thinks about God from personality only, and not from essence, thinks materially; and every one who thinks of the neighbour from outward form only, and not from quality, thinks materially; and every one who thinks of heaven from place only, and not from love and wisdom, from which heaven is heaven, also thinks materially."

4 But the boys replied, "We have thought of God from personality, of the neighbour from form as being a man, and of heaven from place as being above us; have we, therefore, when reading the Word, appeared to anyone like dead horses?" The teacher answered, "No; as yet you are but boys, and cannot think differently; but I have perceived in you a love of knowing and understanding; and as this is spiritual, you have at the same time thought spiritually; for although you were not aware of it, there was some spiritual thought latent in your material thought. But to return to what I was before observing,—whoever thinks materially when he is reading the Word, appears at a distance like a dead horse; while he who thinks spiritually appears like a living horse; and to think materially about God is to think of Him from personality only, and not from essence. There are many attributes of the Divine Essence, as omnipotence, omniscience, omnipresence, eternity, love, wisdom, mercy, grace, and others; and there are attributes that proceed from the Divine Essence, as creation and conservation, redemption and salvation, enlightenment and instruction. Every one who thinks of God from personality only, makes three Gods, saying, that the Creator and Preserver is one God, the Redeemer and Saviour

another, and the Enlightener and Instructor the third; whereas every one who thinks of God from essence, makes but one God, saying, God has created us, and the same God has redeemed us and saves us, and He also enlightens and instructs us. This, then, is the reason why those who think of the trinity of God from personality, and thus materially, cannot in their thought, which is material, help making three Gods of one. Still, in contradiction to their thought they are compelled to say that there is a union of those three by essence, because they have indirectly thought
5 of God from essence. Therefore, my scholars, think from essence, and from this concerning personality; for to think from personality concerning essence is to think materially not only of person, but of essence also, whereas to think of personality from essence is to think spiritually of personality also. The ancient gentiles, because they thought materially about God, and also of His attributes, made not only as many as three Gods, but a hundred, for of each attribute they made a separate God. Understand, then, that the material cannot enter into the spiritual, but, on the contrary, the spiritual enters into the material. The case is similar with respect to thinking of the neighbour from external form, and not from quality; and also in thinking of heaven from the idea of place, and not from that of love and wisdom, which are the constituents of heaven. The case, also, is similar with every detail of the Word; so that he who entertains a material idea of God, of the neighbour, and of heaven, cannot possibly understand anything in the Word. It is a dead letter to him, and while he is reading or meditating upon it, he appears at a
6 distance like a dead horse. Those whom you saw descending from heaven, who had before your eyes the appearance of dead horses, were such as had closed up the rational sight as to theological matters, or the spiritual things of the church, both in themselves and others, by their peculiar dogma, that the understanding must be kept in obedience to faith; without considering that the understanding, when closed by religion, is as blind as a mole, with nothing in it but thick darkness, and that it is of such a nature as to reject all spiritual light, shut out its influx from the Lord and from heaven, and place before it a barrier in the Corporeal-sensual, far beneath the Rational, in matters of faith; in other words, it places it near the nose, and fixes it in its cartilage. Hence it cannot afterwards so much as perceive the scent of spiritual things, so that some are reduced to such a state as to fall into a swoon as soon as they perceive such a scent; by scent I mean perception. It is these who make God three. They say, indeed, from essence, that God is one; but still when they pray, according to their faith—which is that God the the Father may have mercy on them for the sake of His Son, and may send the Holy Spirit—they manifestly make three

Gods. They cannot do otherwise; for they pray to one to be merciful for the sake of another, and to send a third." Then their master instructed them concerning the Lord, that He is one God, in whom there is the Divine Trinity.

624. IV. Awaking once out of sleep at midnight I saw, at some height towards the east, an angel holding in his hand a paper, which in the sun's rays appeared of lustrous brightness, and in the centre was an inscription in letters of gold; the words were, "The marriage of good and truth." From the writing flashed a splendour which spread into a wide circle around the paper; the circle, or border, appeared like the day-dawn in spring. After this I saw the angel descending with the paper in his hand, and as he descended the paper appeared less and less bright, and the inscription, "The marriage of good and truth," changed from a golden to a silver hue, and afterwards to that of copper, then to that of iron rust, and copper rust. At length the angel appeared to enter into a dark cloud, and pass through it to the earth, and there the paper, although still in his hand, was no longer visible. This happened in the world of spirits, which all men enter immediately after death.

Then the angel addressed me, and said, "Ask those who are 2
coming this way whether they see me, or any thing in my hand." There came a multitude, one company from the east, another from the south, another from the west, and another from the north; so I asked those who came from the east and the south—these had applied themselves in the world to study and erudition—whether they saw any one with me, and any thing in his hand; and they all said that they saw nothing at all. Then I asked the same question of those who came from the west and the north, who in the world had believed what men of learning had said, and they gave the same answer. And yet the last of them, who in the world had lived in simplicity of faith from charity, or in some truth from good, after the former were gone away, declared that they saw a man with a paper—a man becomingly dressed, and a paper upon which letters were inscribed; and when they looked at it more closely, they said they could read the words "The marriage of good and truth."

These addressed the angel, and desired him to explain to 3
them the meaning of the writing; and he said, "All things that exist in the whole heaven and in the whole world are from creation, nothing but the marriage of good and truth; for each and all and things, whether living or not living, whether animate or inanimate, were created from the marriage of good and truth. There is not a single thing that has been created into truth alone, or into good alone; either of these alone is nothing, but by that marriage they exist and in nature become something according to that marriage. In the Lord God the Creator Divine Good and Divine Truth are in their very substance;

the Esse of His substance is Divine Good, and the Existere of His substance is Divine Truth; and they are also in their very oneness, for in Him they are infinitely one. As these two are one in God the Creator, they are one also in all things and in every single thing created by Him. By this, too, the Creator is joined in an eternal covenant, like that of marriage, with all
4 things created by Him." The angel said further that the Sacred Scripture, which was dictated by the Lord, is, in general and in particular, a marriage of good and truth, as may be seen above (n. 248-253); and since the church, which is formed by means of truths of doctrine, and religion, which is formed by means of goods of life, according to truths of doctrine, are with Christians derived solely from the Sacred Scripture, it must be evident that the church also, in general and in particular, is a marriage of good and truth. What was said above, on the marriage of good and truth, was declared also by the angel concerning the marriage of charity and faith, since good has relation to charity and truth to faith. After these things had been said, the angel raised himself from the ground, and, borne through the cloud, ascended into heaven, and then the paper shone as before, according to the degree of his ascent; and behold! the circle, which before appeared like the light of dawn, then settled down, and dispelled the cloud that brought darkness upon the earth, and a bright sunshine succeeded.

625. V. Once while I was meditating on the Lord's Second Coming, there suddenly appeared a flash of light striking forcibly upon my eyes. I, therefore, looked up, and lo! the whole heaven above me appeared luminous, and from the east to the west I heard a long, continuous glorification. And an angel who stood near me said, "That is a glorification of the Lord on account of His coming, which is made by the angels of the eastern and western heavens." From the southern and northern heavens there was heard only a gentle murmur. As the angel heard everything, he first told me that those glorifications and celebrations of the Lord were taken from the Word; and presently he said, "Now they glorify and celebrate the Lord in particular by these words in the prophet Daniel: 'Thou sawest iron mixed with miry clay; but they shall not cleave one to another; and in those days shall the God of the heavens set up a kingdom which shall never be destroyed. It shall break in pieces and consume all these kingdoms; and
2 it shall stand for ever'" (ii. 43, 44). After this I heard, as it were, the sound of voices singing, and farther in the east I saw a glow of light far brighter than the former; and I asked the angel what was the subject of their glorification in that quarter. He answered, "These words in Daniel: 'I saw in the visions of the night, and behold, the Son of Man was coming with the clouds of heaven; and there were given him dominion,

and a kingdom, that all peoples and nations should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not perish' (vii. 13, 14). They were further celebrating the Lord with these words in the Revelation: 'To Jesus Christ be glory and power. Behold, he cometh with clouds. He is Alpha and Omega, the Beginning and the Ending, the First and the Last; who is, who was, and who is to come, the Almighty. I, John, heard this from the Son of Man, out of the midst of the seven candlesticks' (i. 5-7, 10-13; xxii. 13; and also from Matt. xxiv. 30, 31)." I looked again towards the eastern heaven, 3
and it sent forth light on the right hand, and an illumination extended to the southern expanse. Then I heard a sweet sound, and I asked the angel, "What is the subject of their glorification of the Lord there?" He answered, "These words in the Revelation: 'I saw a new heaven and a new earth; and I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride for her husband: and I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them. And an angel talked with me, saying, Come; I will show thee the Bride, the Lamb's Wife: and he carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem' (xxi. 1, 2, 3, 9, 10). Also these words: 'I, Jesus, am the bright and morning star: and the Spirit and the Bride say, Come; and he saith, I come quickly, Amen: even so come, Lord Jesus'" (xxii. 16, 17, 20). After 4
this and more, there was heard a general glorification from the east to the west of heaven, and also from the south to the north; and I asked the angel, "What is now the subject?" He answered, "These words from the prophets: 'Let all flesh know that I, Jehovah, am thy Saviour and thy Redeemer' (Isa. xlix. 26). 'Thus saith Jehovah, the King of Israel, and his Redeemer Jehovah of Hosts, I am the First and the Last, and beside me there is no God' (xliv. 6). 'It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is Jehovah, we have waited for him' (xxv. 9). 'The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah. Behold, the Lord Jehovih will come in strength; he shall feed his flock like a Shepherd' (xl. 3, 10, 11). 'Unto us a Child is born; unto us a Son is given; and his name shall be called Wonderful, Counsellor, God, Mighty, the Father of Eternity, the Prince of Peace' (ix. 6). 'Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, who shall reign a king; and this is his name, Jehovah our righteousness' (Jer. xxiii. 5, 6; xxxiii. 15, 16). 'Jehovah is his name, and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called' (Isa. liv. 5). 'In that day Jehovah

shall be King over all the earth; in that day there shall be one Jehovah, and his name One'" (Zech. xiv. 8, 9). On hearing and understanding all these things I went home rejoicing; and there, from the state of the spirit, I returned into the state of the body, in which I have written down these things which were seen and heard.

CHAPTER XI.

IMPUTATION.

I. IMPUTATION, AND THE FAITH OF THE PRESENT CHURCH, WHICH IS SAID ALONE TO JUSTIFY, ARE ONE.

626. That the faith of the present church, which is said alone to justify, is imputation, or that faith and imputation in the present church are one, is a result of their mutual connection and their dependence on each other, whence each derives its being. For if faith is mentioned without the addition of imputation, it is merely a sound, and if imputation is mentioned without the addition of faith, it also is merely a sound; but if they are spoken of jointly, the result is something articulate, yet still without any meaning. In order, then, that the understanding may perceive some meaning, there requires the addition of a third term, which is Christ's merit; this gives a meaning which may be expressed with some appearance of reason; for it is the faith of the present church, that God the Father imputes the righteousness of His Son, and sends the Holy Spirit to work out its effects.

627. These three, therefore, faith, imputation, and the merit of Christ, are one in the present church, and may be called a trine; for if one of the three were taken away, the present theology would cease to be, for it is dependent on the three taken as one, just as a long chain hangs on a hook. So, if you take away either faith, imputation, or the merit of Christ, then all that is said of justification, the remission of sins, quickening, renovation, regeneration, sanctification, also of the gospel, free-will, charity and good works, and even of life eternal, would be like a desolate city, or a temple in ruins; and faith itself, which is placed in front, would come to nothing, and thus the whole church would become a wilderness and a desolation. It is, therefore, evident on what kind of pillar the house of God at this day rests. If this pillar were removed the house would fall, like that building in which the lords of the Philistines, with three thousand of the people, were at their sport, who were all slain and destroyed when Samson pulled down the two columns which supported it (Judges xvi. 20). This is said because it has been shown in the preceding parts of this work, and will be further shown in the Appendix, that such faith is not Christian, because it is at variance with the Word, and that the imputation of this

faith is vain, because the merit of Christ cannot be imputated.

II. THE IMPUTATION WHICH BELONGS TO THE FAITH OF THE PRESENT DAY IS TWO-FOLD, THE IMPUTATION OF CHRIST'S MERIT, AND THE IMPUTATION OF SALVATION THEREFROM.

628. It is maintained throughout the whole Christian church that justification and consequent salvation are effected by God the Father, through the imputation of the merit of Christ His Son, and that such imputation is wrought by grace, when and where He willeth, thus arbitrarily; and that those who have Christ's merit imputed to them are adopted into the number of the sons of God. And because the leaders of the church have not stirred a step beyond such imputation, or raised their minds above it, they, by decreeing God's election to be arbitrary, have fallen into tremendous and fanatical errors, and at length into that detestable one of predestination, and also into this abomination, that God does not attend to the deeds of a man's life but only to the faith inscribed on the interiors of his mind. If, therefore, the error respecting imputation were not abolished, atheism would overrun Christendom, and then the king of the bottomless pit would reign over them, whose "name in the Hebrew is Abaddon, and in the Greek Apollyon" (Rev. ix. 11). Abaddon and Apollyon signifiy a destroyer of the church by falsities, and the bottomless pit, the place where those falsities dwell, as may be seen in *The Apocalypse Revealed* (n. 421, 440 442); from which it is evident that that one falsity, and the falsities resulting from it, over which that destroyer reigns, are in an extended series; for, as was said above, the whole system of the theology of the present day depends on this imputation, just as a long chain on a fixed hook, or as a man with all his members depends on the head; and since this imputation is everywhere prevalent, it is as Isaiah says, "The Lord will cut off from Israel head and tail; the honourable, he is the head, and he that teaches lies, he is the tail" (ix. 14, 15).

629. It is said above, that the imputation belonging to the faith now prevailing is two-fold. Its two-fold distinction, however, is not like that of God and His mercy towards all, but of God and His mercy towards some; or not like a parent and his love towards all his children, but of a parent and his love towards one or another of them; or not like the Divine law and its commands to all; but the Divine law and its commands to a few; so that the two-fold distinction in the one case is extended and undivided, but in the other restricted and divided; in the latter case, therefore, it is really two-fold, but in the former it is single. For it is taught that the imputation of Christ's merit is from arbitrary election, and that to those who are so elected there is an imputation

of salvation, consequently that some are adopted, but the rest rejected, which would be as if God were to exalt some into Abraham's bosom, and deliver up some as a prey to the devil; when yet the truth is, that the Lord rejects and delivers up no man to the devil, but that it is the man who delivers up himself.

630. Add to this, that the imputation of the present day deprives man of all power from free-will in spiritual things, and does not even leave him enough to enable him to shake off fire from his clothes and keep his body from harm, or to apply water to extinguish the flames when his house is burning, and thus save his family; when yet the Word, from beginning to end, teaches that every one should shun evils because they are of the devil and from the devil, and should do good because it is of God and from God, and that he should so act of himself, the Lord working. But the imputation of to-day, in order to prevent any thing of man from entering into it, or from mixing itself with the merit of Christ, disallows all such power of acting as fatal to faith, and consequently to salvation; so that from its establishment this satanical tenet has gushed out as a stream, that man is absolutely impotent in spiritual things, which is the same as saying, "Walk forwards, although you have not a foot to walk on; wash yourself, though both your hands are cut off; do good, but sleep; feed yourself, but without a tongue." It is also the same as if a will were given him which is not a will. Might not anyone say, "I am no more able to do such things, than Lot's wife when she was turned into a pillar of salt, or than Dagon, the god of the Philistines, when the ark of God was taken into his temple? I am afraid that as that god lost his head, and the palms of his hands were found lying on the threshold (1. Sam. v. 4), so also it would happen to me; nor have I any more power than Baalzebub, the god of Ekron had, who, according to the signification of his name, could only drive away flies?" That at this day there is believed to be such impotence in spiritual things, may be seen from the extracts given above, in the chapter on Free-Will (n. 464).

631. As to the first part of the two-fold distinction in that imputation concerning the salvation of mankind, which is the arbitrary imputation of Christ's merit, and the imputation of salvation thereby, the dogmatists differ. Some hold that this imputation is absolute, and of free power, and is imparted to those whose external or internal form is well-pleasing; others that imputation is of fore-knowledge, and is imparted to those into whom grace has been infused, and to whom that faith can be applied; but still these two opinions meet in the same point, and are like the two eyes fixed on the same stone, or like the two ears attending to the same song.

At first sight it appears as if they took different directions, but yet in the end they unite, and act together. For as they both assert man's absolute impotence in spiritual things, and both exclude from faith everything pertaining to man, it follows that the grace receptive of faith, whether it is infused arbitrarily or of fore-knowledge, is equally election; for if the grace, which is called preventing grace, be universal, man's application, from some power of his own, must be added to it, which nevertheless is rejected as leprous. Hence it is that no one knows any more than a stock or a stone whether that faith is given him of grace, or what its nature was when it was infused; for when charity, piety, the desire of a new life, and a free power of doing good or evil, are denied to man, there is no sign left to testify its presence. The marks adduced as attesting that this faith is in man are all ludicrous, and not unlike the auguries of the ancients from the flight of birds, or the prognostications of astrologers from the stars, or of players from dice. Such things, and others still more ludicrous, follow the dogma of the Lord's imputed righteousness, which, together with faith which is called such righteousness, is communicated to the man who is elected.

III. THE FAITH, WHICH IMPUTES THE MERIT AND RIGHTEOUSNESS OF CHRIST THE REDEEMER, FIRST TOOK ITS RISE FROM THE DECREES OF THE COUNCIL OF NICE CONCERNING THREE DIVINE PERSONS FROM ETERNITY, WHICH FAITH HAS BEEN RECEIVED BY THE WHOLE CHRISTIAN WORLD, FROM THAT TIME TO THE PRESENT.

632. The Council of Nice was convoked by the Emperor Constantine the Great, by the advice of Alexander Bishop of Alexandria; at this council all the bishops in Asia, Africa, and Europe, were assembled in the emperor's palace at Nice, a city of Bithynia. Its object was to refute and condemn from the sacred writings, the heresy of Arius, a presbyter of Alexandria, who denied the Divinity of Jesus Christ. This took place in the year of Christ 325. The members of this council came to a conclusion that from eternity there were three Divine persons, Father, Son, and Holy Spirit, as is evident from the two creeds called the Nicene and the Athanasian. In the Nicene Creed it is written, "I believe in one God, the Father Almighty, Maker of heaven and earth; and in one Lord Jesus Christ, the only begotten Son of God, Begotton of His Father before all worlds, God of God, being of one substance with the Father, Who came down from heaven, and was incarnate by the Holy Ghost of the virgin Mary. And in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified." In the Athanasian Creed it is said, "This is the Catholic faith, that we worship one God in Trinity, and

Trinity in Unity, neither confounding the persons, nor dividing the substance; for there is one person of the Father, another of the Son, and another of the Holy Ghost. But whereas we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so we are forbidden by the Catholic religion to say there are three Gods, or three Lords." That is, it is allowable to confess three gods and lords, but not to say so, because religion forbids the latter, while truth dictates the former. This Athanasian Creed was composed, immediately after the Council of Nice, by one or more of those who were present, and it was also received as Œcumenical or Catholic. It is manifest from this that it was then decreed that three Divine persons from eternity ought to be acknowledged; and that although each person singly by himself is God, yet nevertheless they ought not to be called three gods and lords, but one.

633. That a belief in three Divine persons has been generally received since that time, and has been confirmed and preached by all bishops, prelates, rulers of the church, and presbyters, even to the present day, is well known in the Christian world; and since a mental persuasion that there are three gods is the result, it was impossible for any other faith to be devised than one that might be applied to those three in their order; which is, that God the Father must be approached and implored to impute the righteousness of His Son, or to be merciful for the sake of His Son's sufferings on the cross, and to send the Holy Spirit to operate the mediate and ultimate effects of salvation. This faith is a birth from those two creeds but, when stripped 2
of its swaddling clothes, not one, but three persons come to view, at first joined together, as it were, in close embrace, but presently separated; for the decree says that they are joined in essence, but separated in their particular offices of creation, redemption, and operation; or of imputation, imputed righteousness, and the application of it. And this is the reason why, although they have made one God of three, they have yet not made one from three persons, lest the idea of three gods should be obliterated; for so long as each person singly is believed to be God, as stated in the creed, it is not obliterated; but supposing the three to be made one, the whole house, built upon the three as pillars, would fall in a heap. The reason why that council introduced the dogma of three Divine 3
persons from eternity was, that they did not rightly examine the Word, and consequently could find no other refuge from the Arians. They afterwards formed into one God those three persons, each of which was declared singly by himself to be God, because they were afraid of being blamed and reproached, by every rational and religious person in the three divisions of the globe, for affirming a belief in three gods. They taught a faith

applicable to the three in order, because no other faith could follow from that principle; to which is to be added, if one of the three were omitted the third could not be sent, and consequently all the operations of Divine grace would come to nothing.

634. But the truth must be declared. When a belief in three gods was introduced into the Christian churches, which was done at the council of Nice, they banished all the good of charity and all the truth of faith; for these two are wholly inconsistent with the mental worship of three gods and the lip-worship of one God at the same time; for in such case the mind denies what the mouth speaks, and the mouth denies what the mind thinks, so that at length there is no belief either in three gods or in one. From this it is evident, that the Christian temple, since that time, has not only opened in chinks but has fallen to ruins; and from that time the well of the bottomless pit has been opened, from which smoke like that of a great furnace has ascended, and darkened the sun and the air, from which locusts have come forth upon the earth (Rev. ix. 2, 3. See the explanation of these things in *The Apocalypse Revealed*). Indeed, from that time the desolation foretold by Daniel has begun and increased (Matt. xxiv. 15); and to that faith and its imputation the eagles have been gathered together (verse 28 of the same chapter); eagles in that passage mean the leaders of the church as lynx-eyed. It may be said that the council, which was composed of so great a number of bishops and persons distinguished for their learning, passed its decree by unanimous vote; but what dependence can be placed on councils when the Roman Catholic councils also by unanimous vote established the pope's vicarship, the invocation of saints, the worship of images and bones, the division of the holy eucharist, purgatory, indulgences, and so on? What dependence can be placed on councils when the council of Dort unanimously decreed the abominable doctrine of predestination, and extolled it as the palladium of religion? But, my reader, do not believe in councils, but in the holy Word, and go to the Lord, and you will be enlightened; for He is the Word, that is, the Divine Truth itself therein.

635. Finally, this mystery shall be disclosed. The consummation of the present church is described in seven chapters of the Revelation, much as the devastation of Egypt is described, and both by similar plagues, each of which spiritually signifies some falsity, which brought on its devastation even to its destruction; therefore the present church, which is at this day destroyed, spiritually understood is called Egypt (Rev. xi. 8). The plagues of Egypt were the following: The waters were turned into blood, so that all the fish died, and the river stank (Exod. vii.); a similar statement is found in the Revelation

(viii. 8; xvi. 3); blood signifies Divine truth falsified, as may be seen in *The Apocalypse Revealed* (n. 379, 404, 681, 687, 688); and the fish which died, truths in the natural man, also destroyed (n. 290, 405). Frogs came up over all the land of Egypt (Exod. viii.); frogs also are mentioned in the Revelation (xvi. 13); frogs signify reasonings from the lust of falsifying truths, as may be seen in *The Apocalypse Revealed* (n. 702). In Egypt noisome sores broke out upon man and beast (Exod. ix.); the same is said in the Revelation (xvi. 2); sores signify interior evils and falsities destructive of good and truth in the church, as may be seen in *The Apocalypse Revealed* (n. 678). In Egypt there was hail mingled with fire (Exod. ix.); the same is said in the Revelation (viii. 7; xvi. 21); hail signifies infernal falsity (see *The Apocalypse Revealed*, n. 399, 714). Upon Egypt were sent locusts (Exod. x); so also in the Revelation (ix. 1-11); locusts signify falsities in what is most external (see *The Apocalypse Revealed*, n. 324, 430). The land of Egypt was covered with grievous darkness (Exod. x.); similarly in the Revelation (viii. 18); darkness signifies falsities arising either from ignorance, or from falsities in religion, or from evils of life, (see *The Apocalypse Revealed*, n. 110, 413, 695). Finally, the Egyptians perished in the Red Sea (Exod. xiv.); in the Revelation the dragon and false prophet were cast into the lake of fire and brimstone (xix. 20; xx. 10); both the Red Sea and that lake signify hell. Similar things are said of Egypt, and of the church whose consummation and end are described in the Revelation, because Egypt means a church, which in its beginning was pre-eminent in excellence; wherefore Egypt, before its church was devastated, is compared to the garden of Eden, and to the garden of Jehovah (Gen. xiii. 10; Ezek. xxxi. 8, 9); and is also called the corner-stone of the tribes, "the son of the wise, and of the kings of old" (Isaiah xix. 11, 13). Respecting Egypt in its primeval state and in its state of devastation, see *The Apocalypse Revealed* (n. 503).

IV. FAITH WHICH IMPUTES CHRIST'S MERIT WAS NOT KNOWN IN THE APOSTOLIC CHURCH, WHICH EXISTED EARLIER, AND IS NOWHERE MEANT IN THE WORD.

636. The church which existed before the Council of Nice has been called the Apostolic church. That it was widespread, and extended over three parts of the globe, Asia, Africa, and Europe, is evident from this, that the Emperor Constantine the Great was a Christian, and zealous for religion; and his empire not only embraced many kingdoms of Europe afterwards separated, but also extended over many countries outside Europe; therefore, as stated above, he convoked the bishops of Asia, Africa, and Europe, to his palace at Nice, a city of Bithynia, in order to purge his empire of the scandalous doctrines of Arius. This was done of the Lord's Divine Providence since, if the Lord's

Divinity is denied, the Christian church expires, and becomes like a sepulchre adorned with this epitaph, "Here lieth." The church which existed before this period is called Apostolic, and its distinguished writers are styled Fathers; and the true Christians used to call one another brethren. This church did not acknowledge three Divine persons, and consequently not a Son of God from eternity, but only a Son of God born in time, as is plain from the creed received in that church, and thence called the Apostles' Creed, where it is said, "I believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ, His only Son our Lord, who was conceived by the Holy Spirit, born of the virgin Mary. I believe in the Holy Spirit, the holy catholic church, the communion of saints." It is evident from this that they acknowledged no other Son of God than the one conceived of the Holy Spirit and born of the virgin Mary; and by no means any Son of God born from eternity. This creed, like the two others, has been acknowledged as purely catholic by the whole Christian church, to the present day.

637. In those primitive times all Christians throughout the world acknowledged that the Lord Jesus Christ was God, to whom all power was given in heaven and earth, and power over all flesh, according to His own express words (Matt. xxviii. 18; John xvii. 2); and they believed in Him, according to the command which He delivered to them from God the Father (John iii. 15, 16, 36; vi. 40; xi. 25, 26). This is also very evident from the fact of the Emperor Constantine the Great convening all the bishops, for the purpose of refuting and condemning, from the sacred writings, the heresy of Arius and his followers, who denied the Divinity of the Lord the Saviour, born of the virgin Mary. This indeed they effected; but while endeavouring to escape a wolf, they came upon a lion; or, according to the proverb, wishing to avoid Charybdis, they ran upon Scylla; for by inventing the fiction of a Son of God from eternity, who descended and assumed a Human, they imagined that they would thus vindicate and re-establish the Lord's Divinity; not knowing that God Himself, the Creator of the universe, descended in order to become a Redeemer, and thus a Creator anew, according to these plain declarations in the Old Testament: Isaiah xxv. 9: xl. 3, 5, 10, 11; xliii. 14; xliv. 6, 24; xlvii. 4; xlviii. 17; xlix. 7, 26; lx. 16; lxiii. 16; Jer. i. 34; Hos. xiii. 4; Psalm xix. 14; to which add John xix. 15.

638. That apostolic church, because it worshipped the Lord God, Jesus Christ, and at the same time God the Father in Him, may be compared to the garden of God, and Arius, who arose at that time, to the serpent sent from hell, and the council of Nice, to the wife of Adam, who offered the fruit to her husband, and persuaded him to eat it, and after eating it they

appeared to themselves to be naked, and covered their nakedness with fig-leaves. Their nakedness signifies the innocence in which they were before, and fig-leaves the truths of the natural man, which were successively falsified. That primitive church may also be compared to the dawn of day and to the morning from which the day advanced to the tenth hour; but then a thick cloud intervened, under which day advanced to evening, and then to night, in which the moon arose to some, whose light gave them a partial enlightenment from the Word, while the rest went on even to midnight darkness, till they could see nothing of Divinity in the Lord's Human, notwithstanding the declaration of Paul that "In Jesus Christ dwelleth all the fulness of the godhead bodily" (Col. ii. 9); and that of John, "The Son of God sent into the world is the true God and eternal life" (1 Epist. v. 20, 21). The primitive or Apostolic church never could have conceived that a church would succeed, which would worship several gods in heart and one with the lips; which would separate charity from faith, the remission of sins from repentance and the pursuit of a new life; which would induce total impotence in spiritual things; and least of all, that an Arius would lift up his head, and when dead would rise again, and secretly rule to the end.

639. That a faith which imputes Christ's merit was never meant in the Word, is evident from this—that such a faith was not known in the church until the council of Nice introduced the dogma of three Divine persons from eternity; and when this faith was introduced, and had pervaded the whole Christian world, all other faith was cast into the shade. Whoever, therefore, reads the Word, and sees faith, imputation, and the merit of Christ, falls of himself into that notion, which he imagines to be the only one; like one who sees what is written on a single page and there stops, without turning over to see what is said on the other side; or like one who persuades himself that a certain thing though false is true, and having confirmed that alone, afterwards sees the false as true and the true as false; afterwards he would set his teeth and hiss at every one that should oppose it, and would say "You do not understand." His whole mind in such persuasion is enveloped in a hard covering, and rejects as heterodox whatever does not square with his orthodox opinions, so called; his memory, too, is like a tablet, with this single ruling-point of theology written on it; if anything else enters, there is no room for its insertion, and he, therefore, casts it out as the mouth casts out its froth. Tell a confirmed naturalist, for instance, who believes either that nature created herself, or that God came into existence after nature, or that nature and God are one, that the truth is the very reverse, and he will consider you either as deluded by the fabulous devices of the clergy, or as simple, stupid, or deranged.

The case is the same with all opinions fixed by persuasion and confirmation; they appear at length like tapestry fastened with many nails to a wall built of crumbling stones.

V. THE IMPUTATION OF THE MERIT AND RIGHTEOUSNESS OF CHRIST IS IMPOSSIBLE.

640. In order to know that the imputation of the merit and righteousness of Christ is impossible, it is necessary to understand what His merit and righteousness are. The merit of our Lord the Saviour is redemption, the nature of which may be seen above (n. 114, 133) where it is shown, that it consisted in the subjugation of the hells, the orderly arrangement of the heavens, and the subsequent establishment of the church; thus, that it was a work purely Divine. It is also shown there that by redemption the Lord entered into the power of regenerating and saving those who believe in Him and do His commandments, and that without redemption no flesh could have been saved. Now, since redemption was a work purely Divine, and of the Lord alone, and since this is His merit, it follows that it can no more be applied, ascribed, or imputed to any man than the creation and preservation of the universe. Redemption also was a kind of new creation of the angelic
2 heaven, and also of the church. The present church attributes this merit of the Lord the Redeemer to those who by grace obtain faith, as is evident from their doctrines, of which this is the chief. For the dignitaries of this church and their dependents, both in the Roman Catholic and the Reformed churches assert that by imputation of the merit of Christ those who have obtained faith are not only reputed just and holy, but are so; that their sins are not sins in God's sight, because they are remitted, and they themselves justified, that is, reconciled, renewed, regenerated, sanctified, and enrolled in heaven. The whole Christian church at the present day maintains this same doctrine, as is quite evident from the Council of Trent, the Augustan and Augsburg confessions, and
3 from the comments appended received with them. And what other consequences follow from this declaration of the nature of the Lord's merit and righteousness, when transferred to the above faith, than that the possession of this faith is that merit and righteousness of the Lord, consequently that its possessor is Christ in another person? for it is said that Christ Himself is righteousness and that this faith is righteousness, and that imputation—which also means ascription and application——causes men not only to be reputed just and holy, but to be so in reality. Add only transcription to such imputation, application, and ascription, and you will be a vicarious pope.

641. Since the merit and righteousness of Christ are purely Divine, and things purely Divine are such that, if

they were applied and ascribed to a man he would instantly
die, and, like a log of wood cast into the naked sun, would
be consumed so that scarcely his ashes would remain, therefore
the Lord with His Divine approaches both angels and men by
means of light, tempered and moderated according to the
capacity and nature of each, thus by means of that which is
suitable and accommodated; similarly by means of heat. In
the spiritual world there is a Sun, in the midst of which is 2
the Lord. From that Sun the Lord, by means of light and
heat, inflows into the whole spiritual world, and all that dwell
there; and from this source are all the light and heat there.
The Lord from the same Sun inflows with the same light and
heat into the souls and minds of men. This heat in its
essence is His Divine Love, and this light in its essence is
His Divine Wisdom. This light and heat the Lord adapts to
the capacity and nature of every recipient angel and man, and
this takes place by means of spiritual airs or atmospheres,
which convey and transfer them. The Divine itself, which
directly encompasses the Lord, is what constitutes that Sun.
This Sun is distant from the angels as the sun of the natural
world is from men, so that it may not touch them directly and
without a medium; for otherwise they would be consumed, as
stated above, like a log of wood cast into the naked sun. From 3
this it is evident that the Lord's merit and righteousness being
purely Divine, cannot possibly by imputation be applied to
any angel or man; indeed, if they were even to touch them
in the slightest degree without modification, as was said above,
they would instantly writhe as if in the agonies of death, with
cramp in their feet, and starting of the eyes, and would
become lifeless. This truth was made known to the Israelitish
church in the declaration that no one can see God and live.
Moreover, the Sun of the spiritual world, such as it is since 4
Jehovah God assumed the Human, and added to it redemption
and a new righteousness, is described in these words in Isaiah:
"The light of the sun shall be sevenfold, as the light of seven
days, in the day that Jehovah shall bind up the breach of his
people" (xxx. 26). In the whole of that chapter the Lord's
coming is described. What would happen to a wicked person,
supposing the Lord were to come down and draw near to
him, is thus described in the Revelation: "They hid them-
selves in the dens, and in the rocks of the mountains, and
said to the mountains and rocks, Hide us from the face of
Him that sitteth on the throne, and from the wrath of the
Lamb" (vi. 15, 16). It is called the wrath of the Lamb,
because the terror and torment that attend the Lord's approach
to the wicked so appears to them. This may be more clearly
inferred from this fact, that if any wicked person is admitted into
heaven, where charity and also faith in the Lord prevail, thick

darkness comes over his eyes, giddiness and madness seize his mind, his body is taken with pain and torment, and he becomes as it were lifeless. What, then, would be the case were the Lord Himself, with His Divine merit, which is redemption, and with His Divine righteousness, to enter into a man? The apostle John himself could not endure the presence of the Lord; for it is written, that, when he saw the Son of Man in the midst of the seven lampstands, he fell at His feet as dead (Rev. i. 17).

642. It is said in the decrees of the councils, and in the articles of the confessions to which the Reformed subscribe, that God, by the infused merit of Christ, justifies the wicked, when yet it is impossible for the good of any angel to be communicated to a wicked man, far less to be conjoined to him; it would be immediately rejected, and rebound like an elastic ball thrown against a wall, or be swallowed up like a diamond thrown into a marsh; indeed were anything of true goodness to be intruded, it would be like a pearl fixed in the snout of a hog. For who cannot see that mercy cannot be infused into unmercifulness, innocence into revenge, love into hatred, concord into discord? This would be like mingling heaven and hell. The man who has not been born again as to his spirit, is like a panther or an owl, and may be likened to a thorn or a nettle; but the man who has been born again is like a sheep or a dove, and may be compared to an olive-tree or a vine. Consider, I pray, how can a man-panther be converted into a man-sheep, an owl into a dove, a thorn into an olive-tree, or a nettle into a vine, by any imputation, ascription, or application of Divine righteousness, which would condemn rather than justify? In order that such conversion may take place, must not the savage nature of the panther and the owl, or the noxious nature of the thorn and nettle, be first removed, and a nature truly human and harmless be implanted in their stead? How this is effected, the Lord teaches in John (xv. 1-7).

VI. THERE IS IMPUTATION, BUT IT IS IMPUTATION OF GOOD AND EVIL, AND AT THE SAME TIME OF FAITH.

643. There is imputation of good and of evil, which is what is meant wherever imputation is mentioned in the Word, as is evident from innumerable passages therein, which in fact have been already in part adduced; but that every one may be made assured that there is no other imputation, some further quotations from the Word shall be given: "The Son of man shall come, and then he shall reward every man according to his works" (Matt. xvi. 27). "Those who have done good shall go forth to the resurrection of life, but those who have done evil to the resurrection of judgment" (John v. 29). "A book was opened, which is the book of life; and they were judged

every man according to his works" (Rev. xx. 12, 13). "Behold, I come quickly, and my reward is with me, to give to every man according to his work" (Rev. xxii. 12). "I will punish according to his ways, and reward him his deeds" (Hosea iv. 9; Zech. i. 6; Jer. xxv. 14; xxxii. 19). "God in the day of wrath, and of his righteous judgment, will render to every man according to his deeds" (Rom. ii. 5, 6). "We must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, according to what he hath done, whether it be good or bad" (2 Cor. v. 10). There was no other law of imputation at the beginning 2
of the church, and there will be no other at the end. That there was no other at the beginning of the church, is plain from the case of Adam and his wife, who were condemned because they committed evil in eating of the tree of the knowledge of good and evil (Gen. ii. and iii.); and that there will be no other at the end of the church, is plain from these words of the Lord: "When the Son of Man shall come in his glory, then shall he sit upon the throne of his glory, and shall say to the sheep on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me" (Matt. xxv. 31, 33, 34, 35, 36). But to the goats on His left hand, because they never practised what was good, He will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv. 41). From these passages every one with his eyes open may see that there is an imputation of good and evil. The reason why there is also 3
an imputation of faith is, because charity, which pertains to good, and faith, which pertains to truth, are together in good works; and that unless they are together, the works are not good (n. 373 - 377); therefore James says, "Was not Abraham our Father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness" (ii. 21-23).

644. The leaders of the church and their dependents interpreted the imputation mentioned in the Word to mean an imputation of faith, on which the righteousness and merit of Christ have been inscribed, and thus ascribed to man, because for fourteen centuries, that is, since the Council of Nice, they have not wished to know of any other faith. Wherefore this alone has become fixed in their memories, and consequently in their minds, as if permanent there; and from that time this has

supplied a light like that from a fire in the night-time, and by this light that faith looks like theological truth, on which all things else depend in a connected series, and which would fall to pieces if that head or pillar were to be removed. If, therefore, they were to think of any other than that imputative faith while they read the Word, that light, together with all their theology, would be extinguished, and darkness would arise such that the whole Christian church would vanish. That faith, therefore, has been left as a clump of roots in the earth, when the tree is cut down and destroyed, until seven times pass over it (Dan. iv. 23, 36). What leader of the church at the present day, if confirmed in that faith, does not stop his ears as with cotton when it is attacked, lest he should hear any thing against it? But do you, my reader, open your ears, and read the Word; and you will perceive plainly a different kind of faith and imputation from what you had before persuaded yourself to be true.

645. It is wonderful, that although the Word from beginning to end is full of proofs and evidences that his own good or evil is imputed to every man, yet the teachers of the Christian religion have so closed their ears as if with wax, and so besmeared their eyes as with eye-salve, that they have neither heard nor seen, nor do they now hear or see, any other imputation than that of their own faith above mentioned. Yet that faith may be justly compared to the disease of the eye called *gutta serena*; indeed this faith ought rightly to be so named, for this disease is an absolute blindness of the eye, arising from an obstruction of the optic nerve, although the eye appears as if the sight were perfect; so also those who are in that belief walk as if with open eyes and seem to others to see everything, although they see nothing; for a man knows nothing of this faith at the time of its entrance into him, he being like a stock or a stone; neither does he know afterwards whether it is in him, nor whether there is anything in it, and afterwards he clearly sees that faith in travail, and bringing forth the noble offspring of justification, that is to say, remission of sins, vivification, renewal, regeneration, and sanctification, and yet he neither has seen, nor can see, any sign or token of those graces.

646. That good, which is charity, and evil, which is iniquity, are imputed after death, is a fact which has been proved to me by all my experience of the lot of those who pass from this world into the other. Every one, after some days in the world of spirits, is examined as to his nature, thus what he was in the former world as to religion; when this has been done, the examiners carry back their report to heaven, and then he is transferred to his like, consequently to his own, and in this consists his imputation. There is an imputation of good to all in heaven, and an imputation of evil to all in hell, as was

proved to me from the orderly arrangement of each by the Lord. The whole heaven is arranged into societies according to all the varieties of the love of good, and all hell according to all the varieties of the love of evil. Similarly the church on earth, as corresponding with heaven, is arranged in order by the Lord; its religion is the good. Moreover, ask any one you please, in any quarter of the globe, who possesses religion and at the same time reason, what kind of people he believes will go to heaven, and what kind to hell, and he will agree with you in declaring that those who do good will go to heaven, and those who do evil will go to hell. Besides, how plain is it to see that every true man loves another person, or a society of persons, or a state, or a kingdom, for the good that is in them! Indeed, he loves not only men according to this rule, but also beasts, and even inanimate things, as houses, possessions, fields, gardens, trees, woods, and lands; even metals and stones for their goodness and use, because good and use are one. Why, then, should not the Lord love man from good?

VII. THE FAITH AND IMPUTATION OF THE NEW CHURCH CANNOT BE ONE WITH THE FAITH AND IMPUTATION OF THE FORMER CHURCH; AND IF THEY WERE, SUCH A COLLISION AND CONFLICT WOULD ENSUE AS TO DESTROY EVERYTHING OF THE CHURCH IN MAN.

647. The faith and imputation of the New Church cannot be one with the faith and imputation of the former church, or that which still remains, because they do not agree together as to a third, or even a tenth part. For the faith of the former church teaches that three Divine Persons have existed from eternity, each of whom singly, or by Himself, is God, also as so many creators; but the faith of the New Church is that there is only one Divine Person, consequently only one God, from eternity, and that there is no other God beside Him. The faith of the former church has, therefore, maintained a Divine Trinity divided into three persons; but the faith of the New Church teaches the Divine Trinity united in one Person. The 2
former church believed in a God invisible and unapproachable, with whom there could be no conjunction, and of whom they thought as of a spirit, supposed to be like ether or wind; but the New Church believes in a visible and approachable God, with whom there can be conjunction, in whom is the invisible and unapproachable God, as the soul in the body; the idea of whom is that of a Man, because the one God, who was from eternity, became Man in time. The faith of the former church 3
attributes all power to the invisible God, and denies it to the visible; for it holds that God the Father imputes faith, and thereby bestows eternal life; and that the visible God only intercedes; and that they both give—or, according to the Greek church, God the Father alone gives—to the Holy Spirit, who is the third God in order by Himself, all power to work out

the effects of that faith; but the faith of the New Church attributes to the visible God, in whom is the invisible, all power to impute, and also to work out the effects of salvation.
4 The faith of the former church is directed primarily towards God the Creator, and not at the same time towards Him as Redeemer and Saviour; but the faith of the New Church is directed towards one God, who is at once Creator, Redeemer,
5 and Saviour. The faith of the former church is that repentance, remission of sins, renewal, regeneration, sanctification, and salvation follow of themselves the faith that is given and imputed, without anything of man's being mingled or conjoined with them; but the faith of the New Church teaches repentance, reformation, regeneration, and thus the remission
6 of sins, by man's co-operation. The faith of the former church teaches the imputation of Christ's merit, and that the imputation is embraced in the faith given; but the faith of the New Church teaches the imputation of good and of evil, and, at the same time, of faith; and that this imputation is agreeable to the
7 Sacred Scripture, while the other is contrary to it. The former church maintains the gift of faith, including the merit of Christ, while man is as a stock or a stone; it also asserts man's utter impotence in spiritual things; but the New Church teaches a faith wholly different, not a faith in the merit of Christ, but in Jesus Christ Himself as God, the Redeemer and Saviour, and in man's free will to apply himself to reception and to co-
8 operate with it. The former church adjoins charity to its faith as an appendage, but not as saving, and thus it forms its religion; but the New Church conjoins faith in the Lord and charity towards the neighbour as two inseparable things, and so forms its religion. They differ on many other points also.

648. From this brief review of the differences and disagreement between them, it is plain that the faith and imputation of the New Church cannot possibly be one with the faith and imputation of the former, or still remaining Church. And because the differences and disagreements between the faith and imputation of the two churches are so great, they are totally dissimilar; if, then, they could be together in a man's mind, such a collision and conflict would ensue, that everything of the church would perish, and in spiritual things the man would fall either into a delirium or a swoon, so that he would neither know what the church is, nor whether there is a church; what
2 then would he know of God, of faith, or of charity? The faith of the former church, because it excludes all light from reason, may be compared to an owl, and the faith of the New Church to a dove, which flies in the day-time, and sees by the light of heaven. Their conjunction in one mind would be like the meeting of an owl and a dove in one nest, where each should lay its eggs, and after sitting should hatch its young, when the owl would tear in

pieces the young of the dove, and would give them to her own young for food; for the owl is a voracious bird. Since the 3
faith of the former church is described in the Revelation (chap. xii.) by a dragon, and that of the New Church by the woman encompassed with the sun, upon whose head was a crown of twelve stars, it may be inferred from the comparison what would be the state of a man's mind if they were together in one house; the dragon in that case would stand near the woman when she was about to bring forth, with the intention of devouring her child; and when she would flee into the wilderness he would pursue her, and cast water like a flood upon her, that she might be swallowed up.

649. The same would happen if a person were to embrace the faith of the New Church, and still retain the faith of the former church respecting the imputation of the Lord's merit and righteousness, from which, as from their root, have sprung all the dogmas of the former church, like offshoots. If this were to take place, it would be like a person's freeing himself from five of the dragon's horns comparatively, and becoming entangled on the other five; or like escaping from a wolf, and falling into the clutches of a tiger; or like being raised out of a well where there was no water, and falling into one full of water, and being drowned. For in such case a man would easily relapse into all the errors of his former faith, which we have described above, and consequently into the damning error of imputing and applying to himself the Lord's Divine attributes—redemption, and righteousness, which may indeed be adored, but cannot be applied; for if a man could impute and apply them to himself, he would be consumed, just as if he were cast into the naked sun, although he sees by the light and heat of that sun, and lives his bodily life. That the Lord's merit is redemption, and that His redemption and His righteousness are two Divine things, which cannot be conjoined to any man, was shown above. Let every one, therefore, beware of transcribing the imputation of the former church into that of the New, for this would produce harmful and tragic results that would prove hurtful to his salvation.

VIII. THE LORD IMPUTES GOOD TO EVERY MAN, AND HELL IMPUTES EVIL TO EVERY MAN.

650. That the Lord imputes good to man, and not any evil, and that the devil, or otherwise hell, imputes evil to man and not any good, is new in the church; it is new because it is frequently said in the Word, that God is angry, that He avenges, hates, condemns, punishes, casts into hell, and tempts, all of which belong to what is evil, and consequently are evil. But that the sense of the letter of the Word is composed of such things as are called appearances and correspondents, in order that there may be a conjunction of the external church and its internal,

and thus of the world and heaven, was shown in the chapter on the Sacred Scripture. In the same chapter it was also shown that, when such things in the Word are read, the appearances of truth, when they pass from man to heaven, are themselves turned into genuine truths, which teach that God is never angry, that He never avenges, hates, condemns, punishes, casts into hell, or tempts, consequently that He does evil to no man. This transmutation and change I have frequently observed in the spiritual world.

651. Reason itself assents to this, that the Lord cannot do evil to any man, consequently He cannot impute evil to any one, for He is Love itself and Mercy itself, thus Good itself, these pertaining to His Divine Essence; therefore to attribute evil, or anything connected with evil, to the Lord, would be contrary to His Divine Essence, thus contradictory, and this would be as wicked as to associate together the Lord and the devil, or heaven and hell, when yet between them there is a great gulf fixed, so that those who wish to pass from the latter to the former cannot, nor can they pass from the former to the latter (Luke xvi. 26). It is not even possible for an angel of heaven to do evil to any one, because an essence of good from the Lord is in him; and on the other hand, it is impossible for a spirit of hell to do anything but evil to another, because he has in him the nature of evil from the devil; and the essence or nature, which any person has appropriated to himself during his life in the world, cannot be changed after death. Consider, I pray, what the Lord would be, if He were to look upon the evil with anger, and the good with mercy—the evil are myriads of myriads, and so also are the good—and were to save the latter by grace, and condemn the former from vengeance, and were to look on them with so different an eye, gentle and stern, or mild and severe; what sort of being would the Lord God be? Who is there who does not know from preaching in churches that all good which is in itself good is from God, and that, on the contrary, all evil which is in itself evil is from the devil? If any man, then, could receive at once both good and evil, good from the Lord and evil from the devil, and admit both with the will, would he not become neither cold nor hot, but luke-warm, and, therefore, be spewed out, according to the Lord's words in the Revelation (iii. 15, 16)?

652. The Lord imputes good to every man, and evil to no one, consequently He does not judge anyone to hell, but raises all, so far as they follow His leadings, to heaven, as is evident from these His own words: Jesus said, "When I am lifted up from the earth, I will draw all men unto me" (John xii. 32). "God sent not his Son into the world to judge the world, but that the world through him might be saved. He that believeth in him is not judged, but he that believeth not is judged already" (John iii. 17, 18). "If any man hear my

words and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, shall judge him at the last day" (John xii. 47, 48). Jesus said, "I judge no man" (John viii. 15). "Judgment," in these and other passages of the 2
Word, means adjudgment to hell, which is damnation; but of salvation judgment is not predicated, but resurrection to life (John v. 24, 29; iii. 16). The word which will judge, means the truth; and the truth is, that all evil is from hell, and thus that evil and hell are a one; when, therefore, a wicked man is raised by the Lord towards heaven, his evil draws him down, and because he loves it, he follows it of his own accord. It is also a truth in the Word, that good is heaven; therefore, when a good man is raised by the Lord towards heaven, he ascends as of his own accord, and is introduced. Such are said to be "written in the book of life" (Dan. xii. 1; Rev. xiii. 8; xx. 12; xxi. 27). There is actually a sphere elevating all to heaven, which proceeds 3
continually from the Lord, and fills the whole spiritual world and the whole natural world; it is like a strong current in the ocean, which secretly bears a ship along. All those who believe in the Lord, and live according to His commandments, enter that sphere or current, and are elevated; but those who do not believe do not wish to enter it, but remove themselves to the sides, and are there carried away by the stream which leads to hell.

653. Who does not know that a lamb can act only as a lamb, and a sheep as a sheep: and on the other hand, that a wolf can act only as a wolf, and a tiger as a tiger? And if these beasts were put together, would not the wolf devour the lamb, and the tiger the sheep? Therefore, there are shepherds to guard them. Who does not know that it is not possible for a fountain of sweet water to send forth bitter water from its spring; and that a good tree cannot possibly produce bad fruit; that a vine cannot puncture like a thorn; and a lily sting like a nettle; or a hyacinth tear the skin like a thistle; and the reverse? It is on this account that these noxious plants are rooted out of fields, vineyards, and gardens, and, when gathered in heaps, are cast into the fire. It is the same also with the wicked flocking into the spiritual world, according to the Lord's words (Matt. xiii. 30; John xv. 6). The Lord also said to the Jews, "O generation of vipers, how can ye, being evil, speak good things? A good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things" (Matt. xii. 34, 35).

IX. FAITH, WITH THAT TO WHICH IT CONJOINS ITSELF, PASSES SENTENCE. IF A TRUE FAITH CONJOINS ITSELF WITH GOOD, THE SENTENCE IS ETERNAL LIFE; BUT IF FAITH CONJOINS ITSELF WITH EVIL, THE SENTENCE IS ETERNAL DEATH.

654. Works of charity, done by a Christian and those done by a heathen in outward form, appear alike, since they both perform the good deeds of civility and morality towards their fellow citizens, which in part resemble the good works of love towards the neighbour; in fact they may both give to the poor, assist the needy, and listen to preaching; but who can determine from this whether such external goods are alike in their internal form, or whether such natural acts are also spiritual? Concerning this no conclusion can be drawn except from faith, since it is this which gives them their quality; for it causes God to be in them, and conjoins them with itself in the internal man, whence natural good works become inwardly spiritual. That this is the case, may be more fully seen from what has been said in the chapter on Faith, where the following points are established;—Faith is not living before it is conjoined with charity. Charity becomes spiritual from faith, and faith from charity. Faith without charity, not being spiritual, is not faith; and charity without faith, not being living, is not charity. Faith and charity apply and conjoin themselves to each other mutually and interchangeably. The Lord, charity, and faith, make one, like life, will, and understanding; and in case they are divided, each perishes, like a pearl reduced to powder.

655. From what has been stated it may be clearly seen, that belief in the one true God causes good to be good in its internal form; and on the other hand, that belief in a false god causes good to be good only in its external form, which in itself is not good. This was the case with the belief of the pagans of old, in Jupiter, Juno, and Apollo; of the Philistines, in Dagon; of other nations, in Baal and Baal-peor; of Balaam the magician, in his god; and of the Egyptians, in several gods. It is altogether different with belief in the Lord, who is "the true God and eternal life," according to John (1 Epist. v. 21): and in whom "dwelleth all the fulness of the Godhead bodily," according to Paul (Coloss. ii. 9). What is belief in God, but looking to Him, and hence His presence, and at the same time confidence that He gives help? And what is true belief unless it is this, accompanied with a confidence that all good is from Him, and that it is this which makes our own good to be saving good? If, then, this faith conjoins itself with good, sentence is passed for eternal life; but it is quite otherwise if it does not conjoin itself with good, and especially if it conjoins itself with evil.

656. What kind of conjunction exists between charity and faith in those who believe in three gods, and yet say that they believe in one, has already been shown, namely, that charity conjoins itself with faith in the external natural man only, because the minds of such entertain an idea of three gods, while

the mouth makes confession of one; therefore if the mind at that moment were to associate itself with the confession of the mouth, it would stop the profession of one God, and opening the lips would proclaim its three gods.

657. It must be obvious to every one from reason, that evil and a faith in the one true God cannot exist together; for evil is against God, and faith is for Him. Evil is of the will, and faith of the thought; and the will flows into the understanding, causing it to think, but not understanding into the will; for it only teaches what ought to be willed and done. Therefore, the good that such a man does is in itself evil; it is like a polished bone containing putrid marrow; it is also like an actor on a stage, who personates a great man; it is like the painted face of a worn-out harlot; it is like a butterfly, which, flying about with silver wings, lays its tiny eggs on the leaves of a good tree, by which all its fruit is destroyed; it is like fragrant odours from poisonous herbs; indeed, it is like a moral thief, or a pious sycophant. Therefore, the good of such a person, which in itself is evil, has its abode, as it were, in a chamber within, while his faith walking to and fro in the porch and reasoning, is a mere chimera, spectre, and bubble. From this the truth of the proposition, that faith passes sentence on its subject according to the good or evil with which it is conjoined, is evident.

X. Thought is imputed to no one, but will.

658. Every man of learning knows that there are two faculties or parts of the mind—the will and the understanding; but few know how to distinguish them aright, to examine their properties separately, and afterwards to conjoin them. Those who cannot do this can form to themselves only the most obscure idea concerning the mind; so that unless the properties of the will and the understanding were first described, it would be impossible to comprehend the truth of the proposition, that thought is imputed to no one, but will. The properties of each are briefly these: 1. Love itself, and the affections of love, are in the will; knowledge, intelligence, and wisdom are in the understanding; the will inspires these with its love, so as to procure their favour and assent; hence it is that every man is such as his love and the intelligence therefrom. 2. It follows 2
also from this that all good, and also all evil, belong to the will; for whatever proceeds from love is called good, although it is evil, for delight which constitutes the life of love produces this; the will, by means of this delight, enters into the understanding, and gains it over. 3. The will, therefore, is the 3
esse or the essence of man's life, but the understanding is the existere or the existence therefrom. And since essence is nothing unless it is in some form, so the will is nothing unless in the understanding; therefore the will forms itself in the

4 understanding, and so goes forth into light. 4. Love in the will is the end, and in the understanding it seeks and finds causes by means of which it may proceed to the effect; and because the end is the purpose, and this intends, purpose also pertains to the will, and by means of intention enters the understanding, and prompts it to occupy itself with and consider means, and determine on such as tend to produce effects. 5. All man's proprium is in the will, and this proprium is evil from his first birth, but becomes good by the second birth. The first birth is from parents, the second from the Lord. By these few things it may be seen, that the will and the understanding have different and distinct properties, and that by creation they are conjoined, like being and manifestation, consequently that a man is a man primarily from will, and secondarily from the understanding. Hence it is that will is imputed to man, but not thought, therefore evil and good, because, as just stated, they are in the will, and are thence in the thought of the unstanding.

659. No evil that is the object of thought only is imputed to a man, because he is so created as to be able to understand, and thence think, either good or evil—good from the Lord, and evil from hell; for he is midway between them, and has the power to choose either the one or the other from freewill in spiritual things, of which we have already treated. And since he has such a capacity of choosing from freedom, he can desire or not desire; and what he desires is received by the will and appropriated, but what he does not desire is not received and consequently not appropriated. All the evils to which a man is prone by birth are inscribed on the will of his natural man, and these, so far as he takes from them, flow into his thoughts. Similarly goods, together with truths from above from the Lord, flow into the thoughts, and are there balanced, like weights in the scales of a balance. If, therefore, a man adopts evils, they are received by the old will, and add themselves to its store; but if he adopts goods with truths, the Lord then forms a new will and a new understanding above the old, and there successively implants new goods by means of truths, and by means of these subdues the evils that are below, remo[illegible] them, and arranges all things according to order. From this it is also evident that thought is a kind of purifying, or excretory means, in which hereditary evils and their defilements are separated. If, then, the evils which a man thinks of were imputed to him, reformation and regeneration would not be possible.

660. Since good belongs to the will, and truth to the understanding, and many things in the world correspond to good, as fruit and use, while the imputation itself corresponds to value and price, it follows that what has been here said of im-

putation will admit of comparison with all created things; since, as before stated, all things in the universe have relation to good and truth, and, on the other hand, to evil and falsity. A comparison may, therefore, be made with the church, which is valued according to its charity and faith, and not according to the ceremonial rites which are adjoined to it. A comparison may also be made with a minister of the church, who is esteemed according to his will and love, and at the same time according to his understanding of spiritual things, but not according to his affability and dress. A comparison can also be made with worship, and the church where it takes place. True worship is in the will and the understanding, as in its temple, and this temple is called holy, not on its own account, but on account of the Divine, which is there taught. Lastly, it will admit of comparison with a government; where good reigns together with truth, such a government is loved, but not where truth reigns without good. Who judges of a king by his attendants, horses, and chariots, and not by the royal qualities which they know him to possess, and which consist in governing under the direction of love and prudence? In a triumph who does not regard the victor, and from him the pomp, and not the victor from the pomp; thus the formal from the essential, and not the reverse? The will is the essential, and thought is the formal; and no one can impute to the formal anything but what it derives from the essential; hence the latter and not the former is the subject of imputation.

MEMORABILIA.

661. To the above I shall add the following Memorabilia. —I. In the higher northern quarter in the spiritual world, near the east, there are places of instruction for boys and youths, for men and old men. All who have died in infancy and are being educated in heaven are sent to these places; so too all who are newcomers from the world, and desire knowledge respecting heaven and hell. That region is near the east in order that all may be instructed by influx from the Lord; for the Lord is the East, because He is in the Sun there, which is pure love from Him; therefore the heat from that Sun in its essence is love, and the light from it in its essence is wisdom. These are breathed into them by the Lord from that Sun according to their reception, and reception is according to the love of growing wise. After the periods of instruction, those who have become intelligent are sent out, and are called disciples of the Lord. They are sent out thence first to the west, and those who do not continue there to the south, and some through the south to the east,

and are introduced into societies where their dwellings are to
2 be. Once when I was meditating about heaven and hell, I began to desire universal knowledge of the state of each, being aware that he who is acquainted with universals may afterwards comprehend particulars, since the latter are contained in the former, just as parts in a whole. With this desire I looked towards that region in the northern quarter bordering on the east where the places of instruction were situated, and by a way then opened to me, I went thither, and entered one of the colleges where there were young men. And there I went to the head teachers who were giving instruction, and asked them whether they were acquainted with the universals of heaven and hell? They replied that they had some little knowledge of them. "But if we look," said they, "towards the east to the Lord, we shall receive enlightenment and shall know."
3 They did so, and said, "There are three universals of hell, diametrically opposite to the universals of heaven. The universals of hell are these three loves: the love of ruling, from the love of self; the love of possessing the property of others, from the love of the world; and scortatory love. The opposite universals of heaven are these three loves: the love of rule, from the love of uses; the love of possessing worldly goods, from the love of performing uses by means of them; and true conjugial love." When they had said this I expressed my good wishes, went away, and returned home. When I was at home a voice from heaven said to me, "Examine those three universals above and beneath, and afterwards we shall see them in your hand." It was said "in the hand," because whatever is the subject of a man's intellectual examination appears to the angels as if written on his hands. This is why it is said in the Revelation that they received a mark on the forehead and on the hand (xiii. 16; xiv. 9; xx. 4).
4 After this I examined the first universal love of hell, that is, the love of ruling from the love of self; and next the universal love of heaven corresponding to it, or the love of ruling from the love of uses; for I was not allowed to examine the one without the other, the understanding having no perception of one without the other, because they are opposites. Therefore, in order that there may be a perception of both, they must be placed in contrast; for a beautiful and handsome face is set off by being placed in contrast with an ugly and deformed one. When I was considering the love of rule from the love of self, it was granted me to see that such love is in the highest degree infernal, and hence prevails with those who are
5 in the deepest hell; and that the love of rule from the love of uses is in the highest degree celestial, and consequently prevalent with those who are in the highest heaven. The love of ruling from the love of self is in the highest degree

infernal, because to rule from the love of self is to rule from the proprium, and man's proprium is by his birth evil itself, and evil itself is diametrically opposed to the Lord; therefore the further men advance in that evil, the more do they deny God and the holy things of the church, and worship themselves and nature. Let those who are in this evil search it out in themselves, and they will see. Moreover, this love is of such a nature, that so far as a loose rein is given to it, and it is not prevented by impossibilities, it rushes on from one step to another until it reaches the highest; and even there it does not rest, but is sad, and laments that it cannot mount any 6 higher. With politicians this love goes higher and higher, until at length they wish to be kings and emperors, and if possible to have dominion over all the world, and to be styled kings of kings, and emperors of emperors; while the same love with the clergy goes on advancing till they desire to be gods, and, as far as possible, to rule over all things of heaven, and to be styled gods [of gods]. That such people as the above do not in their hearts acknowledge any God, will be seen in what follows. Those, on the other hand, who desire to rule from the love of uses, do not wish to exercise it from themselves, but from the Lord; for the love of uses is from the Lord, and is the Lord. Such, therefore, regard dignities only as means for the performance of uses, which they place far above dignities; whereas the former place dignities far above uses.

As I was meditating on these things, an angel said to me from the Lord, "You shall now see and be convinced by ocular proof what the nature of that infernal love is." Then, suddenly, the earth opened to the left, and I saw a devil coming up out of hell, who had on his head a square cap drawn down over his forehead quite to his eyes; his face was covered with pimples, like those of a burning fever; his eyes looked fierce; his breast was much swollen out; from his mouth he belched forth smoke like a furnace; his loins were all on fire; in place of feet he had ankle bones without flesh; and from his body there exhaled a foul and stinking heat. I was terrified at the sight of him, and cried out, "Come no nearer; tell me whence you are?" He replied in a hoarse tone of voice, "I am from below, and live there in a society of two hundred, which is pre-eminent over all other societies. There we are all emperors of emperors, kings of kings, dukes of dukes, and princes of princes; no one there is merely an emperor, or merely a king, duke, or prince. We there sit on thrones of thrones, and send forth our mandates into all the world, and beyond it." I then said to him, "Do you not see that you are insane, as a result of the delusion you are under about your pre-eminence?" He replied, "How can you talk in this manner, when we absolutely seem to ourselves to be such, and are also acknowledged as such by our com-

8 panions?" On hearing this I was unwilling to repeat my charge of insanity, as he was insane from the delusion which possessed him; and it was granted me to see that this devil, when in the world, was merely the steward in some family; but that even then he was so puffed up in spirit as to despise all men in comparison with himself, and used to indulge his imagination in supposing that he was more worthy of honour than any king or emperor. Owing to this pride he had denied God, and had accounted all the holy things of the church as of no concern to himself, but as something for the stupid multitude. At length I asked him, "How long do you two hundred there thus boast among yourselves?" "For ever," he replied; "but those among us who torture others for denying their pre-eminence sink under ground; for we are allowed to boast, but not to bring evil upon others." I asked again, "Do you know what befalls those who sink under ground?" He said, "They sink down into a certain prison, where they are called viler than the vile, or most vile, and there they labour." Then I said to him, "Take heed lest you sink down also."

9 After this the earth opened again, but towards the right, and I saw another devil rising up, who had on his head a kind of mitre formed of folds like those of a snake, whose head came out at the top. His face was leprous from the forehead to the chin, and so were both his hands; his loins were naked and black as soot, through which might be discerned the fire as of a dusky furnace, and his ankles were like two vipers. The former devil, on seeing him, immediately kneeled down and worshipped him. I asked why he did so. "He is the god of heaven and earth," he replied, "and is omnipotent." I then asked the latter, "What do you say to this?" He replied, "What should I say? I have all power over heaven and hell, and the fate of all souls is in my hand." I asked again, "How can he who is the emperor of emperors, humble himself so? and how can you receive his worship?" He answered, "Still he is my slave. What is an emperor in the sight of God? In
10 my right hand is the thunder of excommunication." Then I said to him, "How can you be so insane? In the world you were only an ecclesiastic, and because you have been carried away with the delusion that you possessed the keys of heaven, and thus the power of binding and loosing, you have inflamed your spirit to such a degree of madness, that you now believe that you are God Himself." Being indignant at this he swore that he was, and that the Lord had no power in heaven, "because," said he, "He has given it all to us; we have only to command, and heaven and hell reverently obey. If we send any one to hell, the devils immediately receive him; and so do the angels him whom we send to heaven." I asked further, "How many are there in your society?" He answered "Three

hundred; and we are all of us gods, but I am the god of gods." After this the earth opened under the feet of them both, and 11 they sank down deep into their hells. And it was permitted me to see, that beneath their hells were houses of correction, where those go who do mischief to others. For every one in hell is left to the enjoyment of his own illusion, and is also allowed to glory in it, but he is not allowed to do evil to another. The reason of this is, that a man after death is in his spirit, and a spirit, when separated from the body, enjoys full liberty of acting according to the bent of his affections and of the thoughts therefrom. It was afterwards granted me to look 12 into their hells; and the hell where the emperors of emperors and the kings of kings were, was full of all uncleanness, and they seemed like wild beasts of various kinds with fierce-looking eyes. I saw similar objects in the other hell, where the gods and the god of gods were; and in this there appeared direful birds of night, called *ochim* and *ijim*, flying about them. So did the images of their delusions appear to me. Hence was discovered the true nature of political and ecclesiastical self-love —that the former makes its votaries desirous of being emperors, and the latter of being gods; and that under the influence of such love, men wish to possess such authority, and also affect it, so far as loose rein is given to those loves.

After I had seen these sad and dreadful things, I looked 13 around, and saw two angels in conversation together, standing not far from me; one wore a woollen robe brilliant from a flamy crimson glow, under which was a tunic of shining linen; the other had on similar garments, but of a scarlet colour, and on his head a mitre, the right side of which was set with sparkling stones. I walked towards them, and greeting them with a salutation of peace, I reverently asked, "For what purpose are you here below?" They replied, "We are come down hither from heaven, by the Lord's command, to talk with you on the blessed lot of those who desire to rule from the love of uses. We are worshippers of the Lord; I am prince of a society, and my companion is our chief-priest." The prince also said, that he was the servant of his society, because he served it by performing uses; and his companion said, that he was a minister of the church there, because in serving them he ministered holy things, for the benefit of their souls; and that they both were in perpetual joys from the eternal happiness which is from the Lord. They said that all things in that society were splendid and magnificent; splendid from gold and precious stones, and magnificent from palaces and gardens. "This," said they, "is because our love of ruling is not from the love of self, but from the love of uses; and because the love of uses is from the Lord, therefore all good uses in the heavens are resplendent and refulgent; and as all

in our society are in this love, the atmosphere appears golden from the light there which derives its character from the flamy [element] of the sun, and this corresponds to that love."

14 At these words a similar sphere encompassing them appeared to me also, and there was a perception of something aromatic from it. After I had mentioned this to them, I begged them to add something more to what they had said about the love of use. So they continued, and said, "The dignities we enjoy, we indeed sought after, but for no other end than that we might be more fully enabled to perform uses, and extend them more widely. We are also surrounded with honour, which we receive, not on our own account, but on account of the good of the society. For those of our brethren and fellow-citizens who form the commonalty of the society, scarcely know but that the honours attending our exalted stations are in us, and consequently that the uses which we perform are from us. But we ourselves know that it is otherwise, being sensible that the honours attending our exalted stations are outside ourselves, and are like the garments with which we are clothed; but that the uses which we perform are from the love of them, which is within us from the Lord; and this love finds its blessedness from communication with others by means of uses. We know by experience, that so far as we are in the exercise of uses from the love of them, that love increases, and the wisdom from which communication arises; but that so far as we keep back uses in ourselves, and do not communicate them, our blessedness perishes. In such case use becomes like food retained in the stomach, which remains in an undigested state, and thus causes nausea, and not like food which, being diffused throughout the system, nourishes the body and its parts. In a word, heaven is a containant of use from first to last. For what is use but actual love of the neighbour? And what keeps the heavens together but that love?"

When I had heard this I asked, "How can any one know whether he performs uses from the love of self, or from the love of uses? Every man, whether good or bad, performs uses, and this from some love. Suppose a society in the world formed of devils only, and another society formed of angels only; I imagine that the devils in their society, from the fire of self-love, and the brightness of their own glory, would perform as many uses as the angels in theirs; who can know, therefore, from what love and from what origin the uses proceed?" To this the two angels replied, "Devils perform uses for the sake of themselves and their own reputation, that they may be exalted to honours, or may gain wealth; but the angels perform them, not for such things, but for the sake of the uses from

the love of them. A man cannot discern the difference between them, but the Lord discerns it. Every one who believes in the Lord, and shuns evils as sins, performs uses from the Lord; but every one who does not believe in the Lord, and does not shun evils as sins, performs them from himself, and for his own sake. This is the difference between uses performed by devils and those performed by angels." When they had said this the two angels went away; and at a distance they appeared to be borne in a chariot of fire like Elijah, and were thus taken up into their heaven.

662. II. After some time had elapsed, I entered a certain grove, and there walked about, meditating upon those who are in the lust, and thence in the delusion, of possessing the world's wealth. At that instant, I saw, at some distance from me, two angels conversing together and every now and then looking at me. So I went nearer, and on my approach, they said, "We perceive in ourselves that you are meditating on the subject of our conversation, or that we are conversing on what you are meditating upon, which is a result of the mutual communication of affections." I then inquired what they were conversing 2
about; they replied, "About phantasy, lust, and intelligence; and just now our conversation was about such persons as delight in seeing and imagining themselves in possession of everything that the world contains." Then I requested them to tell me their ideas on those three subjects, lust, phantasy, and intelligence. They, therefore, commenced their discourse, and said, "Every one is by birth interiorly in lust, but by education outwardly in intelligence; and no one is in intelligence, much less in wisdom, interiorly, that is, as to his spirit, except from the Lord. For," said they "every one is withheld from the lust of evil, and is kept in intelligence, according as he looks to the Lord, and according to his conjunction with Him. Without this, a man is nothing but lust; but still in externals, or as to his body, he is, from education, in intelligence. For man lusts after honours and wealth, or eminence and rank, and he cannot attain these unless he appears to be moral and spiritual, that is, intelligent and wise; this appearance he learns to assume from his infancy. This is why he inverts his spirit as soon as he comes into company, dissociating it from his lust, and speaking and acting from those principles of decency and honour in which he had been instructed from his infancy, and which he still retains in his corporeal memory; and he is particularly on his guard that no indication of the wild lust which reigns in his spirit may break forth and show itself. Hence every man, who is not interiorly 3
under the Lord's guidance, is a dissembler, a sycophant, a hypocrite, and thus appears to be a man, and yet is not a man; of whom it may be said, his outward shell or body is wise, but

his inward kernel or spirit is insane; his external is human, but his internal savage. Such persons look upwards with the hinder part of the head, but downwards with the forehead; thus they walk with their heads hanging down as if overcome with heaviness, and with their faces looking towards the ground. When they put off the body, and become spirits, and are then set free, each then becomes the madness of his own lust. For those who are in the love of self, desire to rule over the universe, in fact, to enlarge its boundaries that they may extend their dominion thither, nowhere seeing an end. Those who are in the love of the world desire to possess all that it contains, and they grieve and are envious if any of its treasures are hidden and retained by others. Wherefore, to prevent such persons from becoming merely lusts, and thus ceasing to be men, they are led in the spiritual world to think from fear of the loss of reputation, and thus of honour and gain; as also from the fear of the law and its penalties; and they are also led to apply their minds to some particular pursuit or work, by which they are kept in their externals, and thus in a state of intelligence, however delirious and insane they may be in their interiors."

4 After this I inquired whether all those who are in lust are also in its phantasy? They replied, that all are in the phantasy of their lust who think interiorly within themselves, and indulge the imagination excessively by talking to themselves; for such almost separate their spirits from connection with their bodies, and by their visionary fancies drown their understanding, and take foolish delight in the thought of possessing the whole universe. Into such delirium every one falls after death who has abstracted his spirit from the body, and has been unwilling to recede from the pleasure of his delirium by turning his mind to religious contemplation concerning evils and falsities, and still less concerning the unbridled love of self, as being destructive of love to the Lord, and the unbridled love of the world, as being destructive of love towards the neighbour.

5 After this the two angels, as well as myself, were desirous of seeing those who, from the love of the world, are in the visionary lust or phantasy of possessing all wealth; and we perceived that we were inspired with this desire in order that they might be known. Their dwellings were under the ground on which we were standing, but above hell; so we looked at each other and said, "Let us go." An opening was seen, and there was a ladder at the entrance, by which we descended; and we were warned to approach them from the east, lest we should enter into the midst of their phantasy, and have the understanding, and the sight at the same time, beclouded. And lo! a house built of reeds, and consequently full of chinks, was seen standing in a mist, which continually poured forth through the chinks, on

three sides of the building. We entered, and saw fifty persons in one spot and fifty in another, sitting on benches; being turned from the east and the south, they were looking towards the west and the north. Before each one was a table, with purses full of money upon it, and round about the purses abundance of gold coin. And we asked, "Is that the wealth of all in the 6
world?" They replied, "Not of all the people in the world, but of all in the kingdom." Their voices had a hissing sound, and they themselves seemed to have round faces, which had a reddish tinge like the shell of a snail, while the pupil of the eye flashed, as it were in a field of green, which was the light of imagination. We stood in the midst of them, and said, "Do you suppose that you possess all the wealth of the kingdom?" They replied, "We do." Then we asked, "Which of you?" "Every one of us," they replied. We asked, "How every one of you; you are many?" They said, "Each one of us knows that everything that another has is his own: no one of us is allowed to think, much less to say, 'Mine is not thine,' but we are allowed to think and say 'Thine is mine.'"

The coin on the tables, even to our sight, appeared to be of pure gold; but when we let in light from the east, we saw that it was nothing but gold dust, which, by their common united imagination, they had magnified in this way. They said, that every one who enters is obliged to bring with him some gold, which they cut into small pieces, and then again into little grains, and these, by the general power of imagination, they magnify into pieces of coin of considerable size. Then we 7
said, "Were you not born with reason? how came this visionary folly upon you?" "We are aware," they replied, "that it is an imaginary vanity; but since it gratifies the interiors of our minds, we come here and delight ourselves, as with the actual possession of all things; but we stay here for a few hours; at the end of that time we depart, and as often as we do so, our sober senses return; yet still our visionary pleasure comes over us in turn, and thus causes us to re-enter and go out again by turns; so we are alternately wise and insane. We know also that a hard lot awaits those who craftily deprive others of their property." We asked them, "What lot?" They replied, "They are swallowed up, and thrust naked into some infernal prison, where they are kept working for clothing and food, and afterwards for a few pieces of money, which they collect, and in which they place the joy of their hearts; but if they do evil to their companions, they have to give up part of their little coins as a fine."

663. III. I was once in the midst of angels, and heard their conversation, which was on the subject of intelligence and wisdom. They said that a man has no other feeling or perception of them than that both are in himself, and,

consequently, that whatever he wills and thinks is from himself, although not the least part of them is from the man, but only the faculty of receiving them. Among many other observations, they remarked that the tree of the knowledge of good and evil in the garden of Eden signified a belief that intelligence and wisdom were from man, and the tree of life, that intelligence and wisdom were from God; and because Adam, by the persuasion of the serpent, ate of the former tree, thus believing that he was or should become as God, therefore he was driven out of the garden and condemned. While the angels were engaged in this conversation, there came two priests, and with them a man who in the world had been the ambassador of a kingdom. I related to them what I had heard from the angels respecting intelligence and wisdom; and the three began to dispute about those virtues, and also about prudence, whether they are from God, or from man. The dispute was warm. All the three entertained the same belief that they are from man, because it is proved by feeling and perception therefrom. But the priests, moved at the moment by theological zeal, insisted that nothing of intelligence and wisdom, and consequently nothing of prudence, is from man, and they proved this by the following from the Word: "A man can receive nothing except it be given him from heaven" (John iii. 27). "Without me ye can do nothing" (xv. 5). But the angels then perceived that although the priests spoke in this way, still in heart they believed the same as the ambassador; so they said to them, "Take off your own garments, and put on those of ministers of state, and imagine yourselves to be such." They did so; and then they thought from their interior self, and argued in favour of the opinions which they inwardly cherished, to this effect, "That all intelligence and wisdom dwell in man, and are really his"; "for," said they, "Who has ever felt that they flowed in from God?" and they looked at each other, and confirmed themselves in this. It is a peculiarity of the spiritual world, that spirits fancy themselves to be such as their dress represents them to be; this is, because the understanding clothes every one there.

At that instant a tree was seen near them, and they were told, "It is the tree of the knowledge of good and evil; take heed to yourselves that you do not eat of it." But, standing infatuated with their own intelligence, they burned with desire to eat of it, and said to each other, "Why should we not eat of it; is not the fruit good?" So they drew near and ate. When the ambassador observed this, he joined them, and they were united in cordial friendship, walking together hand in hand in the way of their own intelligence, which led to hell. But still I saw them conducted back, because as yet they were not prepared.

664. IV. I was once looking into the spiritual world towards the right, and observed some of the elect conversing together;

so I drew near to them and said, "I saw you from a distance, and round about you a sphere of heavenly light, by which I recognised you to be of those who, in the Word, are called the elect; I, therefore, drew nigh for the purpose of hearing on what heavenly subject you are conversing." They replied "Why do you call us elect?" "Because in the world," I replied, "where I am in the body, they do not know but that by the elect, in the Word, are meant those whom God elects or predestines to heaven, either before they are born, or afterwards, and that to these only faith is given as a pledge of election, while all others are reprobated and left to themselves to go to hell, whichever way they choose; and yet I know that there is no election, either before birth or after it, but that all are elected and predestined to heaven, because all are called, and that the Lord after death elects those who, having been examined, have been found to have lived well and believed aright. That this is the case has been granted me to know by much experience. And because I saw your heads encircled with a sphere of heavenly light, I perceived that you are of the elect who are preparing for heaven." To this they replied, "You have told us what we never heard before. Who does not know that there is no man born who is not called to heaven, and that of those who are called, such are chosen as had believed on the Lord and lived according to His commandments; and that to acknowledge any other election is to charge the Lord Himself not only with being unable to save, but with injustice?"

665. After this a voice was heard from heaven, proceeding from the angels immediately above us, saying, "Come up hither, and we will ask that one of you, who as to his body is still in the natural world, what they know in that world about conscience." So we ascended, and when we had entered, some wise men came to meet us, and asked me, "What do they know in your world about conscience?" I replied, "If you please, we will go down, and call together a number of such laymen and clergymen as are reputed wise, and we will stand directly under you, and question them, and so, with your own ears, you shall hear their answers." This proposal was carried out. And one of the elect took a trumpet, and sounded it towards the south, the north, the east, and the west; and then in the space of a short hour so many were present that they occupied a space of almost a furlong square. Then the angels above us arranged them into four companies, one of which consisted of politicians, another of scholars, a third of physicians, and a fourth of clergymen. When thus arranged, we said to them. "Pardon us for calling you together; we have done so, because the angels directly above us ardently desire to know what you thought in the world where you formerly lived on the subject of conscience, and consequently what you

still think about it, since you still retain your former ideas on such things; for it has been reported to the angels that among the knowledges lost to the world, is the knowledge of conscience."

2 After this we began the inquiry; and, first directing ourselves to the company which consisted of politicians, we asked them to tell us from the heart, if agreeable to them, what they had formerly thought, and what they still thought, concerning conscience. To this they replied, one after another, and their replies amounted to this, that they merely knew that conscience meant "knowing within oneself," that is, being conscious of, what he intended, thought, did and said. But we told them, that we did not ask about the etymology of the word conscience, but about conscience itself: and they replied, "What else is conscience, but pain arising from an apprehensive fear of the loss of honour or wealth, and also of reputation as a result of their loss, which pain is dispelled by feasts and cups of generous wine, and also by talk
3 about the sports of Venus and Cupid?" To this we said, "You are jesting; tell us, if you please, whether any of you ever felt anxiety arising from any other cause?" They replied, "From what other cause? Is not the whole world like a stage, on which every one acts his part, just as comedians do on theirs? We play our game, and get round any person whatsoever by his own lust, alluring some by jests, some by flattery, some by cunning, some by pretended friendship, some by feigned sincerity, and some by various political arts and allurements. We feel no mental pain from this, but, on the contrary, cheerfulness and gladness, which silently and yet fully animate our breast. We have heard indeed from some companions, that they were at times seized with anxiety, and as it were with a constriction of heart and chest, and hence a kind of contraction of mind; but on consulting their apothecaries about such symptoms, they were informed that they originated in a melancholy humour, resulting from undigested food in the stomach, or from a disordered state of the spleen; but we have heard of some of these who by means of medicine were restored to their former cheerfulness."

4 Having heard this we turned to the company of scholars, among whom were also several skilled in natural philosophy; to them we said, "You who have studied the sciences, and are consequently supposed to be oracles of wisdom, tell us, if you please, what conscience is." They replied, "What sort of proposition is this? We have heard indeed, that some persons are subject to sadness, sorrow, and anxiety, which infest not only the gastric regions of the body, but also the abodes of the mind; for we believe that the two brains are its abodes, and, as these consist of containing fibres, that there is some acrid

humour which irritates, gnaws and consumes those fibres, and so compresses the sphere of the mind's thoughts, that it cannot be affected by any of the pleasures arising from a variety of objects; whence it comes to pass, that the man attends to one thing only, which destroys the tension and elasticity of those fibres, so that they grow rigid and stiff, causing that irregular motion of the animal spirits, which physicians call ataxy, and also a defect in their functions, which they call a lypothymia. In a word, the mind under such circumstances is as if hemmed in by hostile troops, and has no more power to turn itself this way or that, than a wheel which is fastened with nails, or than a ship wrecked on a quicksand. Such constriction of the mind, and of the chest in consequence, arises where the ruling love is thwarted; in which case, the fibres of the brain contract, and this contraction prevents the mind from exerting itself freely, and enjoying delights in various forms. In such a crisis the patient is exposed, according to his particular temperament, to the attacks of phantasy of various kinds, madness, and delirium; and some are attacked with brain sickness about religion, which they call remorse of conscience." After this, we turned to the third company, which consisted of 5 physicians, among whom were also surgeons and apothecaries; and we said, "Perhaps you know what conscience is. Is it an uneasy pain which seizes both the head and the tissue of the heart, extending to the subjacent regions, the epigastric and hypogastric, or is it something else?" "Conscience," they replied, "is nothing but such a pain. We know its origin better than others; for there are diseases that affect the organic parts of the body, and also those of the head, consequently the mind also; for the mind has its seat in the organs of the brain; as a spider has in the centre of the threads of its web, by means of which it runs to and fro in a similar way; these diseases we call organic, and such as return at intervals, chronic diseases. But the pain which sick people describe to us as a pain of conscience, is nothing else but hypochondria, which primarily affects the spleen, and secondarily the pancreas and mesentery, depriving them of their proper functions; hence come diseases of the stomach, and among the rest a deterioration of the juices; for a compression takes place about the orifice of the stomach, which is called cardialgia; from these diseases arise humours impregnated with black, yellow, or green bile, causing an obstruction of the smaller blood vessels, called capillaries; whence come cachexy, atrophy, and symphesis, and also bastard pneumonia, occasioned by the presence of a sluggish mucus, and serous corrosive lymph, throughout the whole mass of blood. Similar results follow when pus finds its way into the blood and its serum, during the softening processes in empyemas, abscesses, and pustules in the body.

This blood, ascending by the carotids into the head, frets, corrodes, and consumes the medullaries, corticals, and meninges of the brain, and thus excites the pains which are called pains of conscience."

6 On hearing this we said to them, "You speak the language of Hippocrates and Galen; these things are Greek to us, and unintelligible. We did not ask you about these diseases, but about conscience, which relates solely to the mind." But they replied, "The diseases of the mind and those of the head are identical, and those of the head ascend from the body; for the head and the body are joined together like two stories of one house, between which there are stairs for ascending and descending. We are well assured, therefore, that the state of the mind is inseparably dependent on the state of the body; and we have cured those very complaints or pains of the head, which we suppose you mean by conscience, in some cases by plasters and blisters, in some by infusions and emulsions, and in some by spices and anodynes."

7 Finding that they continued still in the same strain, we turned from them to the clergy, and said, "You know what conscience is; tell us, therefore, and instruct those who are present." "What conscience is," they answered, "we know, and we do not know. We used to believe it to be contrition, which precedes election, that is, the moment when a man is gifted with faith, by which he receives a new heart and a new spirit, and is regenerated. But we perceived that such contrition is felt by few; some indeed are affected with dread, and an anxiety thence arising, about hell-fire, but scarcely any with concern for their sins, and the consequent just anger of God. We confessors, however, have cured such by the teaching that Christ, by the passion of the cross, took away damnation, and so extinguished hell-fire, and opened heaven, to those who are blessed with that faith, on which the imputation of the merit of the Son of God is inscribed. There are, besides, certain conscientious persons of different religions, both true and fanatical, who create for themselves scruples in matters of salvation, not only in essentials, but also in what is formal, and even in matters of indifference; therefore, as we said before, we know that there is such a thing as conscience; but what it is, and in what a true conscience consists, which necessarily is spiritual, we know not."

666. The angels above us heard all these opinions uttered by the four companies; and they said to each other, "We perceive that no one in Christendom knows what conscience is; we will therefore send down one from our society to instruct them." And, instantly, there appeared in the midst an angel in white raiment, having about his head a bright band in which were little stars, who, addressing himself to the four companies, said, "We have heard in heaven that you have delivered your opinions in order on the sub-

ject of conscience, and that you have all regarded it as some pain of mind, which affects the head with heaviness, and thence the body, or the body, and thence the head. But conscience, considered as to its true nature, is not a pain, but a spiritual willingness to act according to religion and faith. This is why those who have conscience, when they act according to its dictates, are in the tranquillity of peace and internal blessedness, and suffer a certain uneasiness, or want of tranquillity, when they act contrary to it. But the pain of mind, which you have fancied to be conscience, is not conscience, but temptation, which is a conflict between the spirit and the flesh, and which, when it is spiritual, arises from conscience, but if natural only, it originates from those diseases which the physicians have just recounted. But what conscience is, may be illus- 2
trated by examples. A priest possesses conscience, who has a spiritual willingness to teach truths that he may promote the salvation of his flock; but he who teaches for the sake of anything else as an end has no conscience. A judge, who regards justice only, and administers it with judgment, has conscience; but he who primarily regards reward, friendship, or favour, is without it. Again: any man who has in his possession another's property without his knowledge, so that he might detain it as his own, without fear of the law or the loss of honour and reputation, and, notwithstanding this, restores it to its proper owner, because it is not his own, such a one has conscience, for he does what is just for the sake of what is just. So again, he who has it in his power to obtain an office, but gives place to another candidate, because he knows that he will be more useful to society; such a one has a good conscience. All those who have conscience speak and 3
act from the heart, in everything that they say and do; for their minds not being divided, they speak and act that which they understand and believe to be true and good. It follows from this, that those who are in the truths of faith more than others, and who enjoy a clearer perception than others, have a more perfect conscience than those who are less enlightened, and whose perception is more obscure. Man's spiritual life is in true conscience, for in this his faith is conjoined with charity; so that to act from conscience, with those who possess it, is to act from their spiritual life; and to act contrary to conscience is to act contrary to that life. Besides, who does not know from common conversation what conscience is? As, when it is said of any one that he has a conscience, who does not understand by the expression that he is a just man? But, on the contrary, when it is said of any one that he has no conscience, does not this mean that he is unjust?"

When the angel had said this, he was suddenly taken up 4

into his own heaven; and the four companies came together into one; and after conversing some time together about what the angel had said, behold! they were again divided into four companies, but differently from before. In the first were those who comprehended what the angels had said, and assented to it; in the second those who did not comprehend it, but still were disposed to favour it; in the third those who did not wish to comprehend it, saying, "What have we to do with conscience?" and in the fourth those who laughed at what was said, saying, "What is conscience but flatulence?" Then I saw the four companies separating one from another; the two former going to the right, and the two latter to the left, these descending and those ascending:

CHAPTER XII.

BAPTISM.

WITHOUT AN UNDERSTANDING OF THE SPIRITUAL SENSE OF THE WORD, NO ONE CAN KNOW WHAT THE TWO SACRAMENTS, BAPTISM AND THE HOLY SUPPER, INVOLVE AND EFFECT.

667. That there is a spiritual sense in all and every part of the Word, and that this sense has so far remained unknown, and that it is at this day opened up for the sake of a New Church which is to be established by the Lord, was shown in the chapter on the Sacred Scripture. The nature of that sense may be seen, not only there, but also in the chapter on the Decalogue, which was explained according to that sense. If that sense were not opened, who would think of those two sacraments, Baptism and the Holy Supper, except according to the natural sense, which is that of the letter? And so he would say or mutter to himself, "What is Baptism but the pouring of water on the head of an infant, and what has this to do with salvation? Also, what is the Holy Supper but the partaking of bread and wine; and what again has this to do with salvation? Besides, where is the holiness in them, except from the fact of their being received and commanded by church-authority as holy and divine, while in themselves they are mere ceremonies, of which the churches say that when the Word of God assents to these elements, they become sacraments?" I appeal to the laity, and to the clergy, also whether in spirit and heart they have had any other idea of those two sacraments, and whether they have not held them up as Divine for various causes and reasons; when yet those two sacraments, considered in the spiritual sense, are the most holy things of worship, as will appear presently when we come to treat of their use. But as the uses of those sacraments cannot possibly enter into any one's mind, unless the spiritual sense discovers and unfolds them, it follows, that without that sense no one can know but that they are mere ceremonies, which are holy because they were instituted by commandment.

668. That Baptism was commanded, is very evident from John's baptizing in the Jordan, to which all Judea and Jerusalem went out (Matt. iii. 5, 6; Mark i. 4, 5); also from this, that the Lord our Saviour was Himself baptized by John (Matt. iii. 13-17); and moreover, that He commanded His disciples to baptize all nations (Matt. xxviii. 19). Who cannot see, if he be so disposed, that

in this institution there is a something Divine which has heretofore been concealed, because the spiritual sense of the Word has not been revealed before? That sense, however, is revealed at this day, because the Christian church, such as it is in itself, is now beginning; the former church was Christian in name only, not in reality and essence.

669. The two sacraments, Baptism and the Holy Supper, are in the Christian church like the two jewels in the sceptre of a king; but if their uses are unknown, they are only like two figures carved on an ebony staff. Those two sacraments in the Christian church may also be compared to the two rubies or carbuncles on the robe of an emperor; but if their uses be unknown, they are only like two cornelians or crystals on some cloak. Apart from the uses of those two sacraments, as revealed by their spiritual sense, there would arise various conjectures about them, such as are formed by those who practise divination by the stars, indeed like those in ancient times, who drew auguries from the flight of birds or the entrails of beasts. The uses of those two sacraments may be compared to a temple, which, through its age, has sunk into the ground, and lies buried up to its roof in the surrounding ruins, and over it both young and old walk, and ride in carriages or on horses, not knowing that such a temple is under their feet and hidden from their sight, in which are golden altars, walls covered on the inside with silver, and decorations of precious stones; and these things cannot be dug up and brought to light, except by means of the spiritual sense, which at this day has been disclosed for the New Church, for the sake of its use in the worship of the Lord. Those two sacraments may also be compared to a double temple, one of which is below and the other above. In the lower, the gospel concerning the Lord's new coming is preached, and also concerning regeneration, and consequent salvation by Him. From this temple, near the altar, is an ascent to the upper temple, where the Holy Supper is celebrated; and from thence is a passage into heaven, where the worshippers are received by the Lord. They may also be compared to a tabernacle, in which, behind the entrance, appears the table on which the shew-bread is placed in order, also the golden altar for incense, and the lampstand in the midst with lighted lamps, by means of which all those things are rendered visible; and at length for those who allow themselves to be enlightened, the veil is opened to the holy of holies, where, instead of the ark in which was the Decalogue, the Word is deposited, over which is the mercy-seat with the golden cherubim. These things are representations of those two sacraments with their uses.

II. By the washing, which is called baptism, is meant spiritual washing, which is purification from evils and falsities, and thus regeneration

670. That washings were commanded the children of Israel, is well known from the statutes given by Moses; as that Aaron should wash himself before putting on the garments of his ministry (Levit. xvi. 4, 24), and before approaching the altar to minister (Exod. xxx. 18-21; xl. 30, 32); similarly the Levites (Numb. viii. 6, 7); and also others who became unclean through sins; and they are said to be sanctified by washings (Exod. xxix. 4; xl. 12; Levit. viii. 6). Therefore, for the purpose of washing, a brazen sea and several basons were placed near the temple (1 Kings vii. 23-39); indeed, they were commanded to wash vessels and utensils, as tables, chairs, beds, dishes, and cups (Levit. xi. 32; xiv. 8, 9; xv. 5-12; xvii, 15, 16; Mark vii. 4). But washings, and many similar things, were commanded the children of Israel, because the church established among them was representative, and was of such a nature as to prefigure the Christian church that was about to come. Therefore, when the Lord came into the world, He abrogated the representatives, which were all external, and instituted a church in which all things were to be internal. Thus the Lord set aside figures, and revealed the very forms, just as when one removes a veil, or opens a door, and causes interior things not only to be seen but also to be approached. Of all those representatives the Lord retained but two, which should contain in the aggregate whatever related to the interior church. These two are Baptism in place of washings, and the Holy Supper in place of the lamb which was sacrificed every day, and fully at the feast of the passover.

671. The above-mentioned washings figured and shadowed forth, that is, represented, spiritual washings, which are purifications from evils and falsities, as is very evident from the following passages: "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem, in the spirit of judgment, and in the spirit of purging" (Isaiah iv. 4). "If thou wash thee with nitre, and take thee much soap, yet thine iniquity will retain the spots" (Jer. ii. 22; Job ix. 30. 31). "Wash me from mine iniquity, and I shall be whiter than snow" (Psalm li. 7). "O Jerusalem, wash thy heart from wickedness, that thou mayest be saved" (Jer. iv. 14). "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil" (Isaiah i. 16). That the washing of a man's spirit is meant by the washing of his body, and that the internal things of the church were represented by such external rites as pertained to the Israelitish church, is very clear from these words of the Lord: The Pharisees and scribes, "when they saw some of his disciples eat bread with unwashen hands, found fault; for the Pharisees and all the Jews, except they wash their hands as far as the fist, eat not. And many other things there be which they have

received to hold, as the washing of cups and pots, brazen vessels, and of beds." To them and to the people, the Lord said, "Hearken unto me every one of you, and understand: there is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man" (Mark vii. 1-4, 14, 15). From these things it is evident that by the washing which is called Baptism is meant spiritual washing which is purification from evils and falsities.

672. What man of sound reason cannot see that the washing of the face, hands, and feet, and all the limbs, indeed of the whole body in a bath, does nothing more than wash away the dirt, so that those who are washed may appear clean before men? And who cannot understand that it is impossible for any such washing to enter into a man's spirit, and render that equally clean? For any scoundrel, plunderer, or robber may wash himself till the skin shines; but will that wash away the disposition to villainy, to plundering, and to robbery? Does not the internal in-flow into the external, and work the effects of its will and understanding, but not the external into the internal? For the latter is contrary to nature, because it is contrary to order; but the former is according to nature, because according to order.

673. From this it follows that washings, and baptisms also, unless the internal man is purified from evils and falsities, are of no more avail than the washing of cups and platters by the Jews, or than the whitening of the sepulchres mentioned in the same passage, which "appear beautiful without, but within are full of dead men's bones, and all uncleanness" (Matt. xxiii. 25-28). This is further evident from the fact that the hells are full of satans, who were men, some baptized, and some not. Baptism therefore—the advantages of which will be seen presently—if without its uses and fruits, contributes no more to salvation than the triple cap on the pope's head, and the sign of the cross on his shoes, contribute to his pontifical supereminence; a cardinal's crimson robe, to his dignity; a bishop's cloak, to the true discharge of his ministry; and no more than a king's throne, crown, sceptre, and royal robes, to his regal power; a silken cap on the head of a learned doctor, to his intelligence; or than the standards carried before a regiment of cavalry, to their bravery in battle. Indeed, it may be said still further, that it can no more purify a man, than the washing of a sheep or a lamb before shearing; for the natural man separated from the spiritual man is merely an animal; indeed, as above shown, he is fiercer than a wild beast of the forest; so that if you were to be washed with rain-water, with dew, with the streams of the purest fountains, or, as the Prophets say, if you are daily cleansed with nitre, hyssop, or soap, still you cannot be purified from iniquities, except by means of regeneration; concerning

which we have treated in the chapters on Repentance, and also on Reformation and Regeneration.

III. BAPTISM WAS INSTITUTED IN THE PLACE OF CIRCUMCISION, BECAUSE THE CIRCUMCISION OF THE HEART WAS REPRESENTED BY THE CIRCUMCISION OF THE FORESKIN, IN ORDER THAT AN INTERNAL CHURCH MIGHT SUCCEED THE EXTERNAL, WHICH IN ALL THINGS AND EVERY DETAIL WAS A TYPE OF THE INTERNAL CHURCH.

674. In the Christian world it is well known that there is an internal and an external man; also that the external is the same as the natural man, and the internal the same as the spiritual man, because man's spirit is in it; and, also, as the church consists of men, it is known that there are both an internal and an external church. And if the churches are considered in the order of their succession from ancient times to the present, it will be seen that former churches were external, in other words, that their worship consisted in external things, which represented the internal things of the Christian church, which the Lord founded when in the world, and which is now first being built up by Him. That which primarily distinguished the Israelitish church from the other churches in the Asiatic world, and afterwards from the Christian, was circumcision. And since, as just stated, all things in the Israelitish church, which were external, were types of all things in the Christian church, which are internal, therefore the primary sign of that church was interiorly similar to the sign of the Christian church; for circumcision signified the rejection of the lusts of the flesh, and consequently purification from evils; and Baptism also has a similar signification. From which it is evident that Baptism was commanded in place of circumcision, in order that the Christian church might be distinguished from the Jewish, and that it might be more readily known to be an internal church; and this is known from the uses of Baptism, which will be described presently.

675. That circumcision was instituted as a sign that the men of the Israelitish church were of the posterity of Abraham, Isaac, and Jacob, is evident from these words: "God said unto Abraham, This is my covenant which ye shall keep between me and you, and thy seed after thee; every man child among you shall be circumcised; and ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you" (Gen. xvii. 10, 11); which covenant, or its sign, was afterwards confirmed by Moses (Levit. xii. 1-3). And as that church was distinguished from all others by that sign, it was, therefore, commanded, before the children of Israel passed over Jordan, that they should again be circumcised (Josh. v). This was because the land of Canaan represented the church, and the river Jordan introduction into it. And, moreover, in order that they might remember that sign in the land of Canaan itself, this command

was given: "When ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised
2 unto you; it shall not be eaten of" (Levit. xix. 23). That circumcision, like Baptism, represented and thence signified the rejection of the lusts of the flesh, and consequently purification from evils, is plain from those passages in the Word, where it is said that they should circumcise the heart; as in these; Moses said: "Circumcise therefore the foreskin of your heart, and be no more stiff-necked" (Deut. x. 16). "Jehovah, thy God, will circumcise thine heart, and the heart of thy seed, to love Jehovah thy God with all thine heart, and with all thy soul, that thou mayest live" (xxx. 6); and in Jeremiah: "Circumcise yourselves to Jehovah, and take away the foreskins of your heart, ye men of Judah, and inhabitants of Jerusalem, lest my fury go forth like fire, and burn that none can quench it, because of the evil of your doings" (iv. 4). And in Paul: "In Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love, and a new creature" (Gal. v. 6; vi. 15). From these passages it is now evident that Baptism was instituted in the place of circumcision, because the circumcision of the flesh represented the circumcision of the heart, which also signifies purification from evils; for evils of every kind arise from the flesh, and the foreskin signifies its polluted loves. Since circumcision and the washing of Baptism signify the same thing, it is, therefore, said in Jeremiah, "Circumcise yourselves to Jehovah, and take away the foreskins of your heart" (iv. 4); and a little after, "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved" (verse 14). What circumcision and washing the heart signify the Lord teaches in Matthew (xv. 18, 19).

676. There were many among the children of Israel who believed that they were chosen before all others, and many among the Jews to-day believe the same in regard to themselves, because they were circumcised; and many Christians entertain the same belief because they have been baptized; when nevertheless both circumcision and Baptism were instituted only as a sign and memorial that they should be purified from evils, and so become elect. What is an external in man without an internal, but like a temple without worship, which is of no use, except perhaps as a stable? And further, what is an external without an internal, but like a field full of reeds and rushes with no corn? or like a vineyard consisting merely of branches and leaves, without any grapes? or like the fig-tree without its fruit, which the Lord cursed? (Matt. xxi. 19); or like the lamps in the hands of the foolish virgins, without oil? (xxv. 3). In fact, what is it but like a habitation in a mausoleum, where dead bodies are under the feet, and bones are around the walls, while spectres of the night fly beneath the roof? Or like a carriage drawn by leopards,

with a wolf sitting as coachman, and an idiot riding in it? For the external man is not a man, but only the figure of a man. It is the internal—which consists in being wise from God,—which makes the man. So is it with one circumcised or baptized, if he does not circumcise or wash his heart.

IV. THE FIRST USE OF BAPTISM IS INTRODUCTION INTO THE CHRISTIAN CHURCH, AND AT THE SAME TIME INSERTION AMONG CHRISTIANS IN THE SPIRITUAL WORLD.

677. That Baptism is an introduction into the Christian church, is evident from the following considerations: 1. Baptism was instituted in the place of circumcision; and as circumcision was a sign that those who received it belonged to the Israelitish church, so Baptism is the sign that those who receive it belong to the Christian church, as shown in the preceding article; and the sign does nothing more than cause them to be recognised, just as bands of different colours are put on the infants belonging to two mothers, in order that they may be distinguished one from the other, and not be exchanged. 2. That it is 2 only a sign of introduction into the church, is evident from the baptizing of infants, who have not entered into the use of reason, and who are as incapable of receiving anything relative to faith, as the young branches of a tree. 3. Not only are infants 3 baptized, but also all foreign proselytes converted to the Christian religion, whether they are young or old, and this before they have been instructed, provided they express their desire to embrace Christianity, into which they are inaugurated by Baptism; and this also was the practice of the apostles, according to the Lord's words that they should make disciples of all nations and baptize them (Matt. xxviii. 19). 4. John baptized all that came to him from Judea and Jerusalem, 4 in the river Jordan (Matt. iii. 6; Mark i. 5). He baptized in Jordan, because the entrance into the land of Canaan was through that river, and this land signified the church, because the church was there, in consequence of which Jordan signified introduction into the church. That that land signified the church, and Jordan introduction into it, may be seen in *The Apocalypse Revealed* (n. 285). This is what is done on earth; 5 but in the heavens infants are introduced by Baptism into the Christian heaven, and angels are there assigned them by the Lord to take care of them. Therefore, as soon as infants are baptized, angels are appointed over them, by whom they are kept in a state to receive faith in the Lord; but as they grow up, and come under their own control, and into the exercise of reason, the guardian angels leave them, and they associate to themselves such spirits as make one with their life and faith. From this it is evident that Baptism is insertion among Christians, in the spiritual world also.

678. The reason why not only infants, but all others, are

introduced by Baptism among Christians in the spiritual world is, that different peoples and nations in that world are distinct from one another according to their religion. Christians are in the centre, Mohammedans round about them, idolators of various kinds behind them, and the Jews are at the sides. Moreover, all who are of the same religion are arranged into societies; in heaven, according to the affections of love to God and towards the neighbour, and in hell they are associated according to the affections that are opposed to those two loves, thus according to the lusts of evil. In the spiritual world, by which we mean both heaven and hell, all things, in the whole and in every part, or in general and particular, are most distinctly arranged, and on this distinct arrangement the preservation of the whole universe depends. This distinction would be impossible unless every one after his birth were to be distinguished by some sign, showing to what religious community he belongs. For without the Christian sign of Baptism, some Mohammedan spirit, or some idolatrous spirit, might apply himself to new-born Christian infants, and also to children, and infuse into them an inclination in favour of his religion, and thus distract their minds, and alienate them from Christianity, which would be to distort and destroy spiritual order.

679. Every one who traces effects to their causes, can understand that the harmony of all things depends on order, and that there are manifold orders, both general and particular; and that there is one which is the most universal of all, and on which the general and particular in a connected series depend, and that this most universal enters into all the rest as the essence into its forms; and that thus and, thus alone, do they make one. It is this unity which is the cause of the preservation of the whole, which would otherwise fall asunder, and not only relapse into its primal chaotic state, but even become nothing. How would the case be with man, unless all, and every single part, of his body were arranged in a most distinct and orderly manner, and if their common life were not dependent on one heart and one pair of lungs? Otherwise, what would there be but confusion? Could the stomach, the liver, the pancreas, the mesentery and mesocolon, the kidneys, and the intestines, perform their functions? It is from the order among them, that they all and each appear as one. Without distinct order, again, in a man's mind or spirit—unless its common life were dependent on the will and the understanding,—what would there be but something confused and undigested? Without such order, how could a man any more think and will than his portrait or statue in his house? What would a man be without a most perfectly arranged influx from heaven, and the reception of it? And what would this influx be without that most universal one, on which the government of the whole and all its parts depends,

thus unless it were dependent on God, and unless all things had their being, lived, and moved in Him, and from Him? This may be illustrated to the natural man by numberless cases such as these: What would an empire or kingdom be without order, but a gang of robbers, many of whom being gathered together would slay thousands, and at last a few of this band would slay the rest? What would a city, or even a house, be without order? And what would become of a kingdom, city, or house, unless in each there were some one who should act the supreme part?

680. Moreover, what is order without distinction, and what is distinction without evidences, and what are evidences without signs, by which qualities are recognised? For without knowledge of qualities, order is not known to be order. The signs, or marks, in empires and kingdoms, are titles of rank, and the powers of administration attached to them, whence come subordination, by means of which all are co-ordinated into one. In this manner the king exercises his royal power distributed among many, according to order, in consequence of which the kingdom is a kingdom. The case is similar in very many other things, as for instance, in armies. What strength would they have unless the men were distinctly organised into regiments, these into battalions, and these again into companies, with subordinate officers over each, and one commander-in-chief over all? And what would these arrangements and divisions amount to without the signs, called standards, to point out to every soldier his proper station? By these means all act in battle as one man; whereas, without them they would rush against an enemy, open-mouthed, like so many dogs, with shouts and empty fury; and, then, all their courage gone, they would be cut to pieces by the enemy, formed in well ordered ranks. These instances may serve to illustrate this first use of Baptism, that it is a sign, in the spiritual world, that a person belongs to Christians; for in that world, every one is placed in societies and congregations according to the Christian quality, either within or without him.

V. THE SECOND USE OF BAPTISM IS, THAT THE CHRISTIAN MAY KNOW AND ACKNOWLEDGE THE LORD JESUS CHRIST, THE REDEEMER AND SAVIOUR, AND FOLLOW HIM.

681. The second use of Baptism, which is that the Lord the Redeemer and Saviour Jesus Christ may be known, inseparably follows from the first, which is that it is an introduction into the Christian church, and insertion among Christians in the spiritual world. And what is this first use without the second, but a name only? And yet it is really like a subject who swears allegiance to his king, and nevertheless repudiates his laws or those of his country, and goes over to a foreign king and serves him; or like a servant, who engages in the service of some particular master and receives his livery as a token of it, and then runs away and in that livery serves another; or like a standard-

bearer in an army, who marches off with the standard, and, having cut it in pieces, either throws the pieces into the air or leaves them to be trodden under foot by the soldiers. In a word, to bear the name of a Christian, that is, to be considered as belonging to Christ, and yet not to acknowledge Him and follow Him, which is to live according to His commandments, is as empty as a shadow, or smoke, or as a blackened picture; for the Lord says, "Why call ye me, Lord, and do not the things which I say?" (Luke vi. 46, and following verses.) "Many will say to me in that day, Lord, Lord, but then will I profess unto them, I know you not" (Matt. vii. 22, 23).

682. By the name of the Lord Jesus Christ in the Word, nothing else is meant but an acknowledgment of Him and a life according to His commandments. The reason why His name signifies these things may be seen in the explanation of the second commandment of the Decalogue, "Thou shalt not take the name of God in vain." Nothing else is meant by the name of the Lord in these passages: Jesus said, "Ye shall be hated of all men for my name's sake" (Matt. x. 22; xxiv. 9, 10). "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii. 20). "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John i. 12). "Many believed on his name" (John ii. 23). "He that believeth not is judged already, because he hath not believed on the name of the only-begotten Son of God" (iii. 18). "Believing ye shall have life in his name" (xx. 31). "And for my name's sake hast laboured and hast not fainted" (Rev. ii. 3); and in other places. Who cannot see, that in these passages the name of the Lord means not only His name, but the acknowledgment of Him as the Redeemer and Saviour, with obedience to Him, and finally faith in Him? For in Baptism, an infant receives the sign of the cross on his forehead and breast, which is a token of his inauguration into the acknowledgment and worship of the Lord. By name, too, the character of any one is meant; because in the spiritual world every one is named according to his character; so that the name of Christian given to any one means his character as possessing faith in Christ, and charity towards the neighbour from Christ. This is meant by name in the Revelation: The son of man said, "Thou hast a few names in Sardis, which have not defiled their garments, and they shall walk with me in white, for they are worthy" (iii. 4). To walk with the Son of Man in white, signifies to follow the Lord, and to live according to the truths of His word. The same is signified by His name in John: "Jesus said, The sheep hear my voice, and I call my own sheep by *name*, and lead them out: I go before them, and the sheep follow me, for they know my voice; but a stranger will they not follow, because they know not

the voice of strangers (x. 3-5). "By name," signifies, by their quality as Christians; and to follow him is to hear His voice, that is, to obey His commands. All receive this name in Baptism, for it is in the sign.

683. What is a name without the reality but a vain thing? or a sound, like the echo which rebounds from woods and vaulted ceilings? or like the almost lifeless utterances of dreamers; or like the noise of the wind, of the sea, or of a machine, in which there is no use? What indeed is the name of king, duke, or consul, of bishop, abbot, or monk, without the office which is attached to the name, but vanity? So what is the name of Christian, so long as the man lives like a barbarian, and contrary to the precepts of Christ, but like looking to the sign or standard of Satan, instead of the sign of Christ, whose name, nevertheless, was woven in it with golden threads at Baptism? What are those, who, after receiving the sign of Christ, deride His worship, mock at His name, and confess Him not as the Son of God but as the son of Joseph, but rebels and regicides? And what are their words but blasphemies against the Holy Spirit which cannot be forgiven either in this world or in the next? Such persons, like dogs with open jaws, bite at the Word, and tear it in pieces with their teeth. These, according to Isaiah (xxviii. 8), Jeremiah (xlviii. 26), by their opposition to Christ and His worship, have "all their tables full of vomit and filthiness," when yet the Lord Jesus Christ is the Son of the Most High God (Luke i. 32, 35); the only-begotten (John i. 18; iii. 16); the true God and eternal life (1 John v. 20), in whom dwelleth all the fulness of the Godhead bodily (Col. ii. 9); and not the son of Joseph (Matt. i. 25); besides thousands of other passages.

IV. THE THIRD AND FINAL USE OF BAPTISM IS, THAT THE MAN MAY BE REGENERATED.

684. This is the very use for the sake of which Baptism was instituted, and the final one; because a true Christian knows and acknowledges the Lord, the Redeemer Jesus Christ, who, because He is the Redeemer, is also the Regenerator (that redemption and regeneration make one, may be seen in the chapter concerning Reformation and Regeneration, art. III.); also because a Christian possesses the Word, where the means of regeneration are fully described, those means being faith in the Lord, and charity towards the neighbour. This is the same as what is said of the Lord, "He shall baptize you with the Holy Spirit and with fire" (Matt. iii. 11; Mark i. 8; Luke iii. 16): the Holy Spirit means the Divine Truth of faith, and fire the Divine Good of love or of charity, each proceeding from the Lord. That the Holy Spirit means the Divine Truth of faith, may be seen in the chapter on the Holy Spirit; and that fire means the Divine Good of love may be seen in *The Apocalpyse Revealed* (n. 468,

395). By means of these two the Lord effects all regeneration The Lord Himself was baptized by John (see Matt. iii. 13-17; Mark i. 9; Luke iii. 21, 22), that He might not only institute Baptism for the future, and go before as an example, but also because He glorified His Human, and made it Divine, as He regenerates a man and makes him spiritual.

685. From what has been said now and previously, it is evident that the three uses of Baptism are united together as one, like a first cause, a middle cause, which is the efficient, and an ultimate cause, which is the effect, and the end itself for the sake of which the former causes exist. For the first use of Baptism is, that a man may have the name of Christian; the second, following from the first, is, that he may know and acknowledge the Lord, the Redeemer, Regenerator, and Saviour; and the third is, that he may be regenerated by Him; and when this takes place, he is redeemed and saved. As these three uses follow in order, and join in the ultimate, and consequently, in the idea of the angels are united together as one, therefore, when Baptism is performed, read of in the Word, or named, the angels who are present do not understand Baptism, but regeneration. Therefore by these words of the Lord, "He that believeth and is baptised shall be saved, but he that believeth not shall be damned" (Mark xvi. 16), the angels in heaven understand that he who acknowledges the Lord, and is being regenerated, will be saved. This also is why Baptism is called by Christian churches on earth the laver of regeneration. Be it known, therefore, to every Christian, that whoever does not believe in the Lord cannot be regenerated, although he has been baptized, and that Baptism is of no avail without faith in the Lord, as may be seen proved above in this chapter (Art. II., n. 673). That Baptism implies purification from evils, and consequent regeneration, must be very plain to every Christian; for when an infant is baptized, the priest with his finger makes the sign of the cross on the child's forehead and upon the breast, as a memorial of the Lord, and afterwards turns to the sponsors and asks whether he renounces the devil and all his works, and whether he receives the faith; to which questions the sponsors in the child's name answer, "Yes." Renunciation of the devil, that is, of the evils which are from hell, and faith towards the Lord, are what perfect regeneration.

686. It is said in the Word, that the Lord God our Redeemer baptizeth with the Holy Spirit and with fire, which means that the Lord regenerates man by the Divine Truth of faith and the Divine Good of love or of charity, as may be seen above in this article (n. 684). Those who have been regenerated by the Holy Spirit, that is, by the Divine Truth of faith, are distinguished in the heavens from those who have been regenerated by fire, that is, by the Divine Good of love. Those who have been regenerated

by the Divine Truth of faith, in heaven walk in white raiment of linen, and are called spiritual angels; but those who have been regenerated by the Divine Good of love, walk in crimson garments, and are called celestial angels. Those who walk in white raiment are thus described: "They follow the Lamb, clothed in fine linen white and clean" (Rev. xix. 14): "They shall walk with me in white" (iii. 4). The angels in the Lord's sepulchre, seen in white and shining garments (Matt. xxviii. 3; Luke xxiv. 4), were of this class; for fine linen signifies the righteousness of the saints, as in the Revelation (xix. 8), where this is plainly stated. That garments, in the Word, signify truths, and that garments of white and of fine linen signify Divine truths, may be seen in *The Apocalypse Revealed* (n. 379). The reason why those who have been regenerated by the Divine Good of love are clad in crimson garments is, that crimson is the colour of love, which it derives from the fire of the sun and its redness, which fire signifies love, as may be seen in *The Apocalypse Revealed* (n. 468, 725). Because garments signify truths, therefore the man that came to the wedding, and had not on a wedding garment, was cast out into outer darkness (Matt. xxii. 11-13).

687. Moreover, Baptism, like regeneration, is represented both in heaven and in the world by many things; in heaven, as just stated, by white and crimson garments; also by the marriage of the church with the Lord, and also by the new heaven and the new earth, and the New Jerusalem descending therefrom, of which He that sat on the throne said, "Behold, I make all things new" (Rev. xxi. 1-5); and by the "river of the water of life proceeding from the throne of God and the lamb" (xxii. 1, 2); and also by the five wise virgins, who had lamps and oil, and entered in with the bridegroom to the marriage (Matt. xxv. 1, 2, 10). One who is baptized, that is, regenerated, is meant by "creature" (Mark xvi. 15; Rom. viii. 19-21); and by "a new creature" (2 Cor. v. 17; Gal. vi. 15), for he is called a creature, from being created, which signifies, also, being regenerated, as may be seen in *The Apocalypse Revealed* (n. 254). In the world, 2
regeneration is represented by various things; as by the blossoming of all things on earth in the spring, and by the gradual development of the blossoms even to the fruit; by the growth of every tree, shrub, and flower, from the first month of the warm season to the last; it is also represented by the progress of all fruits towards maturity, from the earliest germ to their perfection; so again by morning and evening showers, and by dews, on the fall of which the flowers open, while they close themselves at the darkness of night; by the fragrance from gardens and fields; by the rainbow in the cloud (Gen. ix. 14-17); by the glorious colours of the dawn; and in general by the continual renewal of everything in the body by means of the chyle and the animal spirit, and the blood thence produced, the purification

of which from substances that are no longer of use, together
3 with its renewal, and as it were regeneration, is perpetual. If we attend to the most insignificant things on earth, an image of regeneration is presented in the wonderful transformation of silk-worms and other worms into nymphs and butterflies, and of other kinds which after a time are endowed with wings. Add to these some particulars of a more trivial nature, as the fondness of certain birds to plunge into water, for the sake of washing and cleansing themselves, after which as warblers they return to their songs. In a word, the whole world, from primaries to ultimates, is full of representations and types of regeneration.

VII. BY THE BAPTISM OF JOHN A WAY WAS PREPARED, THAT JEHOVAH THE LORD MIGHT COME DOWN INTO THE WORLD, AND ACCOMPLISH THE WORK OF REDEMPTION.

688. It is written in Malachi, "Behold, I send mine angel, and he shall prepare the way before me; and the Lord whom ye seek will suddenly come to his temple, even the angel of the covenant whom ye desire. Who shall abide the day of his coming, and who shall stand when he appeareth?" (iii. 1, 2); and again, "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of Jehovah, lest I come and smite the earth with a curse" (iv. 5, 6): and Zacharias, prophesying of his son John, says, "Thou, child, shalt be called the prophet of the Most High; for thou shalt go before the face of the Lord, to prepare his way" (Luke i. 76): and the Lord Himself saith of that John, "This is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee" (Luke vii. 27). From these passages it is evident, that John was the prophet sent to prepare a way for Jehovah God, that He might come down into the world and accomplish the work of redemption; and that he prepared that way by Baptism, and at the same time by proclaiming the Lord's coming; and that without such preparation all therein would have been smitten with a curse, and would have perished.

689. A way was prepared by the Baptism of John, because, as shown above, by it men were introduced into the future church of the Lord, and were inserted in heaven among those there who waited for and desired the Messiah, and so they were guarded by angels, that the devils might not break forth from hell and destroy them. Therefore it is written in Malachi, "Who shall abide the day of his coming?" and "lest Jehovah come and smite the earth with a curse" (iii. 2, and iv. 6). Similarly in Isaiah: "Behold the day of Jehovah cometh, cruel with both wrath and fierce anger; I will shake the heavens, and the earth shall remove out of her place, in the day of his fierce anger" (xiii. 9, 13; xxii. 5, 12). Again in Jeremiah, that day is called "A day of wasting, of vengeance, and of destruction"

(iv. 9; vii. 32; xlvi. 10, 21; xlvii. 4; xlix. 8, 26); in Ezekiel: "A day of anger, cloud, and thick darkness" (xiii. 5; xxx. 3; xxxiv. 11, 12; xxxviii. 14, 16, 18, 19); as also in Amos (v. 13, 18, 20; viii. 3, 9, 11); in Joel: "The great and terrible day of Jehovah, and who shall endure it?" (ii. 1, 2, 11, 29, 31); and in Zephaniah: "In that day there shall be a noise of a cry, The great day of Jehovah is near, that day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation; in the anger of Jehovah the whole earth shall be consumed, and he shall make a consummation with all the inhabitants of the earth" (i. 7-18); besides other passages. From all of which it is evident, that unless a way had been prepared for Jehovah, when descending into the world, by means of Baptism, the effect of which in heaven was such as to cause the closing of the hells, and so to guard the Jews from total destruction, all on earth must have perished. Jehovah also says to Moses, "In one moment if I should come up into the midst of thee, I should consume the people" (Exod. xxxiii. 5). That this is so, is clear from the words of John to the multitudes going out to be baptized by him: "O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. iii. 7; Luke iii. 7). That John also, when he baptized, preached Christ and His Coming, may be seen in Luke (iii. 16; John i. 25, 26, 31-33; iii. 26). It is plain from this how John prepared the way.

690. The Baptism of John represented the cleansing of the external man, but the Baptism which is at this day among Christians represents the cleansing of the internal man, which is regeneration. It is written, therefore, that John baptized with water, but that the Lord baptized with the Holy Spirit and with fire; and, therefore, the Baptism of John is called the baptism of repentance (Matt. iii. 11; Mark i. 4, 5; Luke iii. 3, 16; John i. 25, 26, 33; Acts i. 22; x. 37; xviii. 25). The Jews who were baptized were merely external men, and the external man cannot become internal without faith in Christ. That they who were baptized with the Baptism of John became internal men when they received faith in Christ, and were then baptized in the name of Jesus, as may be seen in the Acts of the Apostles (xix. 3-6).

691. Moses said to Jehovah, "Show me thy glory: and Jehovah said, Thou canst not see my face; for there shall no man see me, and live." And He said, "Behold, a place where thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by; and I will take away my hand, and thou shalt see my back parts; but my face shall not be seen" (Exod. xxx. iii. 18-23). The reason why no man can see God, and live, is, that God is Love itself, and Love itself, or the Divine Love, appears before the

angels as a Sun in the spiritual world, distant from them as the sun of our world is distant from men; therefore if God, who is in the midst of that Sun, were to come near the angels, they would perish, just as men would if the sun of this world were to
2 come near them, for it is just as glowing. For this reason there are perpetual temperatures to modify and moderate the burning heat of that Love, lest it should flow into heaven as it is in itself; for the angels would be consumed as a result. Therefore, when the Lord shows Himself more immediately present in heaven, the wicked who are under heaven begin to mourn, to be in torment, and to become lifeless, so that they flee away into dens and clefts of the rocks, crying out, "Fall on us, and hide us from the face of him that sitteth on the throne" (Rev. vi. 16; Isa. ii. 19, 21).

The Lord Himself does not descend, but an angel encompassed with a sphere of love from the Lord. I have sometimes seen the wicked terrified by such descent, as if they had seen death itself before their eyes, some of them plunging headlong
3 deeper and deeper into hell, and some driven to fury. It was for this reason that the children of Israel prepared themselves for three days before the descent of Jehovah the Lord on Mount Sinai, and that the mount was fenced about, lest any one should approach and die (Exod. xix.). It was similar with respect to the holiness of Jehovah the Lord in the Decalogue promulgated at that time, and written on two tables with the finger of God, and afterwards deposited in the ark, above which in the tabernacle was placed the mercy-seat, and above that the cherubim, that no one might immediately touch that holiness, or look upon it. Aaron himself could only approach it once in a year, and not then, until he had expiated himself by sacrifices
4 and incense. Hence also the inhabitants of Ekron and Bethshemish, to the number of several thousands, died merely because they looked upon the ark (1 Sam. v. 11, 12; vi. 19); as did also Uzzah, because he touched it (2 Sam. vi. 6, 7). These few instances show with what a curse and destruction the Jews would have been smitten had they not been prepared by the Baptism of John, to receive the Messiah, who was Jehovah God in a human form; and had He not assumed the Human, and so revealed Himself. Their preparation consisted in their being enrolled in heaven, and numbered among those who in heart expected and desired the Messiah; owing to this, angels were sent and made their guardians.

MEMORABILIA.

692. To the above I shall add the following Memorabilia. —I. When I was returning home from a school of wisdom, I saw an angel in the way, clad in a purple garment. He joined me at my side, and said, "I see that you are return-

ing from a school of wisdom, and are delighted with what you have heard there; and, as I perceive that you are not fully in this world, because you are at the same time in the natural world, and do not, therefore, know of our Olympic schools, where the wise men of old meet, and learn from those who have lately come from your world what changes and successions of state wisdom has undergone, and is still undergoing, if you wish, I will conduct you to a place where many of the ancient wise men and their sons, that is, their disciples, dwell."

So he led me to the confines between the north and east; and when I looked from an elevated spot upon the country before me, lo! a city was seen, and on one side of it two hills, the lower of which was nearer the city; and he said to me, "That city is called Athenæum, the lower hill Parnassium, and the higher Helicon. They are so called, because in and around the city dwell the old sages of Greece—Pythagoras, Socrates, Aristippus, Xenophon, with their disciples and scholars." I asked him concerning Plato and Aristotle; he said that they and their followers dwell in another region, because they taught rational things, which belong to the understanding, but the former taught morals, which pertain to the life. He said, that 2 studious persons went frequently from the city of Athenæum to the learned of the Christian world, to learn what opinions they entertain at this day concerning God, the creation of the universe, the immortality of the soul, the state of man as compared with that of beasts, and other subjects of interior wisdom. He said also, that a herald had that day called a meeting, an indication that the deputies had met with new comers from the earth, from whom they heard curious things. And we saw many going out of the city and its suburbs, some with laurel on their heads, some holding palms in their hands, some with books under their arms, and some with pens under the hair of the left temple. We mingled with them, and went up in their com- 3 pany, and, lo! on the hill was an octagonal palace, which they called the Palladium—and we went in. Within it were eight hexagonal recesses, in each of which was a bookcase, and also a table, at which the persons crowned with laurel took their seats, and in the Palladium itself were seen seats cut in stone, upon which the others sat. A door then opened to the left, through which two strangers lately come from earth were introduced; and after salutations, one of those who wore the laurel asked them, "What news from the earth?" They replied, "The news is, that in a forest there have been found lately human beings like beasts, or beasts like human beings, but that from the face and body they were recognised as having been born men, who had been lost or left in the forest when two or three years old. It was said that they were not able to express by sound anything of thought, nor learn to articulate sounds

so as to form words; also that they did not, like beasts, know the food suitable for themselves, but put greedily into their mouths whatever they found in the forest, whether clean or unclean; many other such things are told of them. From which some of the learned among us have conjectured and concluded many things respecting the state of men in relation to that of beasts."

4 On hearing this, some of the ancient wise men asked, "What are the conjectures and conclusions formed from those facts?" "There are several," replied the two strangers, "but they may all be comprised under the following: 1. A man by his nature, and also by birth, is more stupid, consequently baser, than any beast; and without instruction he would grow up so. 2. He is capable of being instructed, because he has learned to make articulate sounds, and thence to speak, thus by degrees he begins to utter his thoughts, and this successively more and more, till at length he is able to express the laws of society, many of which, however, are impressed on beasts from their birth. 3. Beasts enjoy rationality as well as men. 4. Wherefore, if beasts were able to speak, they would reason on any subject as skilfully as men; a proof of which is, that they think from reason and prudence equally as men. 5. Understanding is but a modification of light from the sun, heat co-operating, by means of ether; so that it is only the activity of interior nature; and this can be exalted so far as to appear like wisdom. 6. It is, therefore, vain to believe that a man lives after death any more than a beast; unless perhaps, for some days after his death, in consequence of the exhalation of his bodily life, he may appear as a mist in the form of a ghost, before he is dissipated into nature; almost like a shrub raised from the ashes appears in the likeness of its own form. 7. Religion, therefore, which teaches that there is a life after death, is an invention to keep the simple in bonds by its laws from within, as they are kept in outward bondage by the laws of the state." To this they added, that the merely ingenious so reason, but not the intelligent: and they were asked, "What do the intelligent say?" They replied that they had not heard, but that they supposed that they did not reason so.

5 On hearing this, all who sat at the tables exclaimed, "Oh, what times there are now on earth! Alas! what changes has wisdom undergone! Is she not changed into a foolish ingenuity? The sun is set, and is beneath the earth directly opposite to noonday height. Who cannot see from the evidence in regard to those left in the forest and found again, that a man would be such if not instructed? For is it not instruction which makes him what he is? Is he not born more ignorant than the beasts? Must he not learn to walk and talk? If he could not learn to walk, would he ever stand upright on his feet? And

were he not taught to speak, would he ever be able to express a single thought? Is not every man what instruction makes him? insane from falsities, and wise from truths? And is not one who is insane from falsities, under the supposition that he is wiser than he who is wise from truths? Are there not fools and mad men, who are no more men than those found in the forest? Are not those who are wholly destitute of memory like them? From all this, then, we have drawn the conclusion, 6 that a man without instruction is neither a man nor a beast, but a form capable of receiving that which makes a man, and, therefore, he is not born a man, but becomes one. A man is born such a form, that he may become an organ receptive of life from God, to the end that he may be a subject into whom God may infuse every good, and, by union with Himself, make blessed for ever. We perceive from your remarks, that wisdom at this day is so far extinguished, or turned to folly, that nothing whatever is known of the state of a man's life relative to that of beasts; hence it is that they do not know the state of man's life after death; but, those who are capable of knowing this, but do not wish to know it, and for that reason deny it, as many of your Christians do, may fitly be compared to those found in the forest; not that they have become so stupid from the want of instruction, but because they have made themselves so by the illusions of the senses, which are the darkness of truths."

But just then, a certain one standing in the middle of the 7 Palladium, and holding a palm in his hand, cried out, "Unfold, I pray, this arcanum; How man, created a form of God, could be changed into the form of the devil. I know that the angels of heaven are forms of God, and the angels of hell forms of the devil, and that those two forms are the opposite of each other, the latter being forms of insanity, and the former forms of wisdom. Tell me, therefore, how man, created a form of God, could pass from day into such a night, as to deny God and eternal life." To this the teachers replied in order, first the Pythagoreans, then the Socratics, and afterwards the rest.

But there was a certain Platonist amongst them, who spoke last, and his opinion prevailed; it was to this effect: "That the men of the Saturnian or golden age, knew and acknowledged that they were forms receptive of life from God; and, that wisdom being inscribed on their souls and hearts, they saw truth by the light of truth, and by means of truths had a perception of good from the delight of its love. But as the human race in succeeding ages departed from the acknowledgement that all the truth of wisdom, and consequently the good of love with them, entered by continual influx from God, they ceased to be the dwelling-places of God, and discourse with God ceased also, and consociation with angels. For the interiors of their minds were bent from their direction, which had been upraised to

God by God, into a direction more and more oblique, outwards to the world, and so to God by God through the world, and at length they were changed to an opposite direction, which was downwards towards self. But as it is impossible for God to be seen by man interiorly inverted, and thus turned away, men separate themselves from him, and become forms of hell, and consequently of the devil.

"It follows, therefore, that in the first ages of the world men acknowledged in heart and soul that they had all the good of love, and thence the truth of wisdom, from God, and that these were God's in them, and thus that they were mere receptacles of life from God, whence they were called images of God, sons of God, and born of God; whereas in succeeding ages they did not acknowledge this truth in heart and soul, but only with a kind of persuasive faith, afterwards with an historic faith, and at length with the lips alone; and to acknowledge a thing like this with the lips only is not acknowledgement at all; in fact it is a
8 denial at heart. From what has been said, it is easy to see what kind of wisdom prevails at this day on earth among Christians, who, though they can be inspired by God from a written revelation, yet do not know the difference between a man and a beast. Therefore, many suppose, that if a man lives after death, a beast must live also; or that as a beast does not live after death, neither will a man. Has not our spiritual light, which enlightens the sight of the mind, become thick darkness with such persons? and has not their natural light, which enlightens the sight of the body only, become brightness to them?"

9 After this they all turned themselves towards the two strangers, and thanking them for their attendance, and for what they had told them, they begged them to go and report to their brethren what they had heard. The strangers said they would endeavour to convince their brethren of this truth, that so far as they attribute all the good of charity and all the truth of faith to the Lord, and not to themselves, so far they are men, and so far they become angels of heaven.

693. II. After some weeks, I heard a voice from heaven, saying, "Lo! there is another meeting to be held on Parnassium: come, we will show you the way." I went; and as I drew nigh, I saw one on mount Helicon with a trumpet, with which he proclaimed and summoned the meeting. I saw them as before going up from the city of Athenæum and its suburbs, and in the midst of them three novitiates just arrived from the world; they were from the Christians; the first a priest, the second a politician, and the third a philosopher. They entertained them in the way with varied discourse, especially about the ancient wise men, whom they mentioned by name. The novitiates inquired whether they should see them, and they were told that they would, and that they might also, if they wished, pay

their respects to them, for they were affable. They inquired after Demosthenes, Diogenes, and Epicurus; and received for answer, "Demosthenes is not here, but with Plato; Diogenes, with his scholars, has his abode below Helicon, because he regards worldly objects as of no account, but thinks about heavenly things only; Epicurus dwells on the border towards the west, and does not come among us, because we distinguish between good and evil affections, and say that good affections are united and make one with wisdom, but evil affections are contrary to wisdom."

When they had ascended the hill Parnassium, some guards 2
there brought water in crystal cups, from a fountain there, and said, "This is water from the fountain, which, according to ancient fable, was broken open by the hoof of the horse Pegasus, and afterwards consecrated to the nine virgins; but by the winged horse Pegasus, they meant the understanding of truth, which is the means of attaining wisdom; by the horse's hoofs they meant matters of experience, by which natural intelligence is attained; and by the nine virgins they meant cognitions and knowledges of every kind. These things are now called fables, but they were correspondences, according to which men of the earliest age spoke." Then those who attended the three strangers said, "Be not surprised; the guards here stationed have been instructed to speak in this manner; and drinking water from the fountain we understand as meaning to be instructed concerning truths, and by means of truths concerning good, and so to be wise."

After this they entered the Palladium, and with them the 3
three novitiates—the priest, the politician, and the philosopher. Then those crowned with laurel, who sat at the tables, asked, "What news from earth?" They replied, "This is new, that a certain person professes to talk with angels, and to have his sight opened into the spiritual world as fully as into the natural; and from that world he brings many new things, among which are these: That a man lives as a man after death, just as he lived before in the world; that he sees, hears, and converses, as he did before in the world; that he is clothed and decked with ornaments, as before in the world; that he hungers and thirsts, eats and drinks, as before in the world; that he enjoys conjugial delight as before in the world; that he sleeps and wakes as before in the world; that in the spiritual world there are lands and lakes, mountains and hills, plains and valleys, fountains and rivers, gardens and groves; that there are also palaces and houses, cities and villages, as in the natural world; besides writings and books, employments and trades; as well as precious stones, gold, and silver; in a word, that there are in the spiritual world all the things that are in the natural world, those in the heavens being infinitely more perfect, with this sole difference, that all

the things in the spiritual world are from a spiritual origin, and therefore spiritual, because they are from the Sun of that world, which is pure love, whereas all things in the natural world are from a natural origin, and therefore natural and material, because they are from the sun there, which is pure fire. In a word, he says that a man after death is perfectly a man, indeed more perfectly so than he was before in the world; for there he was in a material body, but here he is in a spiritual body."

4 On hearing this, the ancient sages asked, "What do they think of those things on earth?" "We know that it is true," the strangers replied, "because we are in the spiritual world, and have searched and examined all things; but we will tell you what they said and reasoned about them."

Then the priest said, "Those of our order, when they first heard such things, called them visions, afterwards fictions, then insisted that the man saw spectres; but at last they stopped, and said, 'Believe if you choose; we have hitherto taught that a man will not be in a body after death until the day of the last judgment.'" It was then asked, "Are there not some persons of intelligence among them who can prove and convince them of
5 the truth, that a man lives as a man after death?" The priest answered, "There are some who prove it, but they cannot convince. Those who prove it say, that it is contrary to sound reason to suppose that a man does not live as a man before the day of the last judgment, and that in the meantime he is a soul without a body; 'for what,' say they, 'is the soul, or where is it, in the meantime? is it a vapour, or a breath of wind, floating in the atmosphere, or an entity hidden in the bowels of the earth? Show us its whereabouts? Have the souls of Adam and Eve, and of all their posterity, for these six thousand years, or sixty centuries, been flitting about the universe, or been kept shut up in the centre of the earth, awaiting the last judgment? What could be more anxious and miserable than such an expectation? May not their lot be compared to that of men bound with chains and fetters, in prison? If this is the lot of a man after death, would it not be better to be born an ass than a man? But is it not contrary to reason to imagine that the soul can be reclothed with its natural body? Is not the body devoured by worms, mice, or fish? Can the bony skeleton, dried up by the sun or fallen to dust, be clothed with a new body? How can those cadaverous and putrid materials be collected and united to their respective souls?' But when they hear such arguments they do not answer them with any thing from reason, but cling to their creed, saying, 'We keep our reason in obedience to faith.' As to gathering together all the dead from their graves at the last judgment, they say, 'This is the work of omnipotence'; and when omnipotence and faith are named, reason is banished. I can assert, that in such

case sound reason is regarded as nothing, and by some as a spectre; indeed, they can say to sane reason, 'You are crazy.'"

6 On hearing this, the wise men of Greece said, "Surely such paradoxes, being full of contradiction, vanish and are dispersed of themselves; and yet such is the state of the world at this day, that they cannot be dispersed by sound reason. What can be conceived more paradoxical than the present views of men on the subject of the last judgment; that the universe will then perish, and that the stars of heaven will then fall to the earth, which is smaller than they, and that the bodies of men, whether they are carcases, or mummies destroyed by men, or mere atoms, will be again united with their souls? When in the world, we believed in the immortality of men's souls from the inductions with which reason supplied us, we also assigned places for the blessed, which we called the Elysian fields, and we believed that souls were human forms or shapes, but subtle, because spiritual."

7 After this the assembly turned their attention to the second stranger, who, in the world, had been a politician. He confessed that he had not believed in a life after death, and that he had thought of the new things of which he had heard, as fiction and inventions. "In my meditations on the subject," said he, "I used to say to myself, 'How can souls be bodies? Does not the entire man lie dead in the grave? Is not the eye there, how then can he see? Is not the ear there, how then can he hear? Whence has he a mouth to speak with? If anything of the man were to live after death, would it be anything but like a phantom? And how could a phantom eat and drink, or enjoy conjugial delight? Whence could it have clothing, house, food, and so on? Besides, phantoms, which are mere aerial forms, seem to have being, and yet have none.' Such were my thoughts in the world on the subject of a life after death; but now, as I have seen everything, and touched everything with my hands, I am convinced by my very senses that I am a man as in the world; so much so that I know no other than that I live now as I lived before, with this difference only, that my reason is now sounder; often I am ashamed of my former thoughts."

8 The philosopher gave much the same account of himself as the politician did, differing in this respect only, that he had classed the new things that he had heard concerning a life after death among the opinions and hypotheses which he had collected from both the ancients and moderns. When they heard these things, the wise men were amazed; and those of the Socratic school said that, by this new information from the earth, they perceived that the interiors of men's minds had become successively closed, so that in the world at that time a belief in the false shone like truth, and a foolish ingenuity, like wisdom, and that the light of wisdom since their day had descended from the

interiors of the brain into the mouth beneath the nose, where it appeared before the eyes like a brightness of the lips, while the speech which issued forth seemed like wisdom. One of the scholars having heard these things said, "How stupid are the minds of men on earth at this day! O that the disciples of Heraclitus and Democritus were here, who weep and laugh at every thing; we should hear much laughter and weeping!"

After the business of the meeting was finished, they gave the three novitiates from the earth badges of their authority, being plates of copper, on which some hieroglyphics were engraved; with these they took their leave, and departed.

694. III. Some time after, I was looking towards the city Athenæum, mentioned in the first of these Memorabilia, and I heard thence an unusual clamour. There was in it something of laughter, and in the laughter something of indignation, and in the indignation something of sadness; still, however, the clamour was not discordant, but there was a concordance of sound, because one tone was not heard along with the other, but one was within the other. In the spiritual world variety and commingling of affections are distinctly perceived in sound. I inquired at a distance what the matter was; they said, "A messenger has arrived from the place where the new comers from the Christian world first appeared, who says that he has heard from three persons there that in the world from which they came they believed with the others there that the blessed and happy after death would have perfect rest from labour; and that because administrations, offices, and employments are labour, there would be rest from these. And as those three persons have been brought hither by the messenger whom we sent, and are now standing at the door, waiting to be admitted, a clamour has been raised; and after consultation it was determined that the strangers should not be admitted into the Palladium on Parnassium, as the former were, but into the great audience hall there, in order to tell their news from the Christian world; and accordingly some have been sent to formally introduce them."

Being at that time in the spirit myself—distances with spirits are according to the states of their affections—and being desirous of seeing and hearing them, I seemed to myself to be there present; and I saw them introduced, and heard them speak.
2 The elders, or the wiser ones, sat at the sides of the audience hall, and the rest in the middle; in front of the latter was a raised floor; hither the three strangers with the messenger were conducted through the midst of the audience-hall by the younger ones, who were in formal attendance. And as soon as there was silence, they were saluted by one of the elders present, and asked, "What news from earth?" They replied, "There are many new things; but tell us to what subject your inquiry refers." The elder answered, "What news from

earth respecting our world and heaven?" They replied, "When we first came into this world, we were informed that here and in heaven there are administrations, ministries, offices, employments, trades, pursuit of all kinds of learning, together with wonderful works; and yet we used to believe that after our removal or translation from the natural world into this spiritual world, we should come into eternal rest from all labour; for what are employments but labours?"

"Did you understand," the elder asked, "by eternal rest 3
from labour, eternal idleness, in which you would be continually sitting or lying down, inhaling delights with the breast, and drinking in joys with the mouth?" "We had some idea of the kind," said the three strangers, smiling pleasantly. "But," they were answered, "what have joys and delights, and the happiness therefrom, in common with idleness and inactivity? From idleness the mind collapses, instead of being expanded; or, the man is deadened and not vivified. Suppose a person to sit in perfect idleness, with his hands hanging down, and his eyes fixed on the ground or withdrawn from every object; and suppose him at the same time to be surrounded with an atmosphere of gladness, would not a lethargy seize both his head and body, and the lively expansion of his face contract, and would not he with relaxed fibres nod and nod, until at last he would fall to the ground? What is it that keeps the whole bodily system expanded and tense, but the tension of the mind? And whence comes the mind's tension, but from employment and work, when the discharge of them is a pleasure? I will therefore tell you news from heaven, that they have administrations, offices, and judicial tribunals there, both greater and less, as also mechanical arts and trades." The three strangers on 4
hearing of judicial tribunals in heaven, said, "Why so? Are not all in heaven inspired and guided by God, and do they not therefore know what is just and right? What need then of judges?" "In this world," replied the elder, "we are instructed, and learn what is good and true, and also what is just and equitable, just as in the natural world, and thus we learn these things not immediately from God, but mediately through others; and every angel, as well as every man, thinks what is true, and does what is good, as from himself, and this, according to the state of the angel, is mixed and not pure. Moreover, among the angels there are the simple and the wise; and it is the part of the wise to judge and decide as to what is right, when the simple, from their simplicity and ignorance, are doubtful or depart from it. But as you are yet new to this world, if 5
agreeable to you, come with me into our city, and we will show you everything." Then, accompanied by some of the seniors, they left the audience hall. And first they entered a large library, which was divided into smaller collections according

to different branches of knowledge. The three strangers, seeing so many books, were astonished, and said, "There are books too in this world? whence have you parchment and paper, pens and ink?" "We perceive," the seniors replied, "that in the former world you believed this world to be empty, because it is spiritual, and this you believed because, concerning the spiritual, you held an idea sundered from what is material, and what is sundered from what is material appeared to you as nothing, consequently as a void, whereas in this world there is a fulness of all things. Here all things are substantial, not material, and material things originate from the substantial. We who are here are spiritual men, because we are substantial and not material. Hence it is that all things which exist in the natural world are found here in their perfection, even books and writings, and many things besides." When the three strangers heard the word substantial, they thought that it must be so, because they saw the written books, and because they heard the statement that matter is from substance. That they might be still further convinced on these points, they were taken to the houses of the scribes, who were making copies from the writings of the wise men of the city; and they examined the writing,
6 and wondered at seeing it so neat and elegant. After this they were conducted to the museums, schools, and colleges, and to the places where they held their literary sports, some of which they called the sports of the Heliconides, some sports of the Parnassides, some sports of the Athenæides, and some sports of the virgins of the fountain. They said the latter were so called because virgins signify the love of knowledges, and every one is intelligent in proportion to his love of knowledge. The sports so called were spiritual exercises and trials of skill. Afterwards they were led about the city to the rulers, administrators, and their subordinate officers; and they were conducted by the latter to view the wonderful works which these artificers execute in a spiritual manner.

7 When they had seen all these things, the elder spoke with them again about the eternal rest from labour into which the blessed and happy come after death. "Eternal rest," he said, "is not idleness, for idleness produces languor, torpidity, stupor, and drowsiness of the mind, and thence of the whole body, and these are death, not life; much less eternal life, which the angels of heaven enjoy. Eternal rest, then, is a rest which dispels these states, and causes a man to live; it is this and nothing else that elevates the mind; consequently it is some pursuit or work, by which the mind is aroused, quickened, and delighted; and these effects are produced according to the use from which, in which, and for which, the work is performed. Hence it is that the whole heaven is regarded by the Lord as a containant of use, and that every angel is an angel according to his use.

The joy of use bears him along as a favourable current does a ship, causing him to be in eternal peace, and in the rest of peace. This is the meaning of eternal rest from labours. That an angel is quickened according to the application of the mind from use, is very evident from this fact, that every one has conjugial love in its vigour, potency, and delight, according to his application to the genuine use in which he is."

After the three strangers had been convinced that eternal rest is not idleness, but joy attending the performance of some useful work, some virgins came with their handiwork, things embroidered and woven, and presented these to them. And as the novitiate spirits were going away the virgins sang an ode, in which they expressed, with angelic melody, the affection for works of use with its joys.

695. IV. The greater part of those at this day, who believe in a life after death, believe also that in heaven subjects of devotion will engage all their thoughts, and that their words will be prayers, and that devotion and prayer, together with the expressions of the face and the movements of the body, will be simply glorifications of God; and their houses so many houses of worship, or sacred buildings, and themselves so many priests of God. But I can assert that in heaven the holy things of the church do not there engage their minds and homes any more than in the world where the worship of God is celebrated, although they enter into them to a purer and more interior degree; but that matters relating to civil prudence and rational learning are there in their excellence. I was one day taken up into heaven, 2 and conducted to a society consisting of the wise men, who in ancient times had excelled in erudition owing to their study and meditation on subjects both of reason and of use, and who were then in heaven, because they believed in God, and now believed in the Lord, and loved the neighbour as themselves. Then I was introduced to an assembly of them, and was asked whence I came. I said, "In the body I am in the natural world, but in the spirit in your spiritual world." On hearing this those angels rejoiced, and inquired, "What do the people in the world, where you are in the body, know and understand about influx?" Then recollecting all that I had heard or read on that subject, and the discourses of celebrated men, I replied, that they did not as yet know anything of influx from the spiritual world into the natural, but only about influx of nature into natural objects, as of the influx of the heat and light of the sun into animate bodies, and also into trees and shrubs, causing each to live; and, on the other hand, of influx of cold into the same things, causing their death; and, moreover, of influx of light into the eye causing sight, of influx of sound into the ears, whence hearing, and of influx of odour into the nostrils, whence smell, and so on. Moreover, the learned of this age reasoned differently 3

respecting the influx of the soul into the body, and of the body into the soul, and on this subject these were divided into three parties,—as to whether the influx is of the soul into the body, which they call occasional, as being the result of the action of objects upon the bodily senses; or whether there is an influx of the body into the soul, which they call physical, because objects strike upon the senses, and from them upon the soul; or whether there is a simultaneous and instantaneous influx into the body and soul at the same time, which they call a pre-established harmony; still each thinks that the influx which he favours is within nature. Some believe the soul to be a particle or drop of ether; some, that it is a little ball or spark of heat and light; some, that it is a kind of entity concealed in the brain. They indeed call this or that spiritual which is soul to them, but by spiritual they mean a purer natural; for they know nothing about the spiritual world, and its influx into the natural, they, therefore, remain within the sphere of nature, ascending and descending, and soaring aloft therein, like eagles into the air; and those who remain in nature, are like the inhabitants of some island in the sea, who know not that there is any other country than their own; or they are like fish in a river, which do not know that there is air above the water. Therefore, when they are told of a world distinct from their own, where angels and spirits dwell, and that all influx into men, and also the interior influx into trees, is from that world, they stand amazed, as if they were listening to some visionary tales about
4 ghosts, or the nonsense of astrologers. Except the philosophers, the people of the world, where I am in the body, do not think and talk of any other influx than that of wine into glasses, of meat and drink into the stomach, of taste into the tongue, and possibly of air into the lungs, and so on; but when they are told of an influx of the spiritual world into the natural, they say, "If it flows, let it flow; what is the advantage or use of knowing it?" So they go away, and afterwards when they speak about what they have heard of such influx, they trifle with it, as some play with pebbles between their fingers.

5 Afterwards I talked with those angels about the wonderful things that exist from the influx of the spiritual world into the natural; as about the grubs which become butterflies, also about bees and drones, and the wonderful things about silk-worms, and spiders; telling them, that the inhabitants of the earth ascribe such things to the sun's light and heat, and consequently to nature; and, what I often wondered at, they confirmed themselves by these things in favour of nature, and by such confirmation brought sleep and death upon their minds, and became atheists. After this I related to them some wonderful things about plants, how all of them successively grow in a regular order from seed, even to new seeds, just as though the earth

knew how to fit and accommodate her elements to the prolific principle of the seed, and to bring forth the germ from it, expand it into a stem, and from the stem to cause branches to go forth, and clothe these with leaves, then to adorn them with flowers, and from the interiors of the flowers to form the rudiments of fruit, and develop them, and by them to produce new seeds as offspring, in order to be born again. These wonderful phenomena, because they become familiar, customary, and common from being continually seen, and by their yearly recurrence, are not regarded as wonderful, but as mere effects of nature. They hold this opinion merely because they are ignorant of a spiritual world, and that, from the interior, this operates upon and actuates all the things that exist and are formed in the world of nature and upon its globe, just as the human mind operates and acts upon the senses and motions of the body, and that the particular things of nature are like coats, sheaths, and clothing, which encompass spiritual things, and proximately produce effects corresponding to the end intended by God the Creator.

696. V. I once prayed to the Lord, that I might be permitted to speak with the disciples of Aristotle, and at the same time with those of Descartes, and of Leibnitz, in order that I might hear from them their opinions on the intercourse between the soul and the body. After I had prayed, nine persons presented themselves, three of them disciples of Aristotle, three of Descartes, three of Leibnitz; and they stood round me, the admirers of Aristotle on the left, the followers of Descartes on the right, and the favourers of Leibnitz behind. At a great distance off, and at considerable intervals from one another, three men were seen, crowned with laurel, whom I recognised by an inflowing perception from heaven, as those leaders or great teachers themselves. Behind Leibnitz stood one holding the skirt of his garment, and who was said to be Wolff. When the nine men 2
met, they at first greeted and courteously addressed one another; but just then there arose a spirit from beneath with a torch in his right hand, which he waved before their faces. Thereupon they became enemies, three against three, and looked at each other with a stern aspect; for they were seized with the passion of altercation and dispute. The Aristotelians, who were also schoolmen, began the debate, saying, "Who does not see that objects flow in through the senses into the soul, just as a man passes into a room by the door, and that the soul thinks according to the influx? When a lover sees his beautiful virgin or bride, do not his eyes sparkle and convey the love of her to the soul? When a miser sees bags of money, do not all his senses burn at the sight, and transfer their emotion to his soul, exciting there a desire to possess them? When a vain man hears himself praised, does he not prick up his ears, and do not these transmit the praises to his soul? Are not the bodily senses

like entrance halls, through which alone there is ingress to the soul? From these examples, and innumerable others like them, who can draw any other conclusion than that influx is from nature, or physical?"

3 The followers of Descartes holding their fingers under their foreheads, and now withdrawing them, replied as follows: "Alas, you speak from appearances! Do you not know, that it is not the eye that loves the virgin or bride, but the soul? and that the bodily sense does not from itself covet the money in the purse, but from the soul? And again, that in no other way do the ears take in the praises of the flatterer? Is it not the perception that causes sensation? And perception is a faculty not of the organ but of the soul. Tell us, if you can, what causes the tongue and lips to speak but thought, or the hands to work but the will; and thought and will belong to the soul. So again, what but the soul causes the eyes to see, the ears to hear, and the other organs to feel, to give attention to, and observe objects? From these and many more examples, every one, whose wisdom is raised above the sensual things of the body, concludes, that there is not an influx of the body into the soul, but of the soul into the body, and this we call occasional, and also spiritual influx."

4 When this was heard, the three who favoured Leibnitz, and stood behind the rest, cried out and said, "We have heard and compared the arguments on both sides, and find that in many respects the latter are stronger than the former, and in many others the former are stronger than the latter, and, therefore, if agreeable, we will settle the dispute." Asked how, they said, "There is no influx of the soul into the body, and none of the body into the soul; but a concordant and instantaneous operation of both together, which a celebrated author has designated by the admirable name of pre-established harmony."

5 Upon this, the spirit appeared again with the torch, but now it was in his left hand, and he waved it at the back of their heads; on which the ideas of all of them became confused, and they cried out, "Neither our souls nor our bodies know which side to take; let us then decide this dispute by lot; we will favour what comes out first by lot." So they took three bits of paper, on one of which they wrote physical influx, on the second spiritual influx, and on the third pre-established harmony. These they put into a cap, and appointed one of their number to draw, he, putting in his hand, drew out the paper on which was written spiritual Influx. On seeing and reading this, they all said, some with a clear and flowing tone of voice, and others with a faint and restrained tone, "Let us favour this, because it came out first." But an angel suddenly stood near, and said, "Do not suppose that the little paper in favour of spiritual influx came forth by mere chance; it came forth providentially; for you do not see its truth, because your ideas are confused; but the

paper presented itself to the hand, that you might favour it."

697. VI. I once saw, not far from me, a meteoric phenomenon—a cloud divided into little clouds, some of which were blue, and some dark, and I saw them as it were colliding with one another; rays of light shone across in streaks, which at one time appeared pointed like sharp swords, and at another, blunt, like broken swords; those streaks now darted out against each other, now drew back into themselves, just like combatants. In this way those little clouds of different colours appeared as if they were contending with one another, but they were playing.

As this meteoric phenomenon appeared at no great distance from me, I lifted up my eyes, and, looking attentively, saw some boys, young men, and old men, entering into a house built of marble, with a substructure of porphyry. It was over this house that the above phenomenon appeared. So, addressing myself to one who was going in, I asked, What was there? He answered, "It is a school, where youths are initiated into various things of wisdom." Hearing this, I went in with 2
them, being then in the spirit, that is, in a state like that of the men of the spiritual world, who are called spirits and angels. And behold! in that school in front a desk was seen, in the centre were benches, seats round about the sides, and over the entrance a gallery. The desk was for the young men who were to give answers to the problem about to be proposed, the benches were for the hearers, the seats on the sides for those who, on former occasions, had given wise answers, and the gallery for the seniors who were to be judges and arbitrators. In the middle of the gallery was a pulpit, where sat a wise man, whom they called the head teacher, who proposed the problems to which the young men in the desk were to give answers. When they were assembled, this man arose from the pulpit and said, "I pray you give an answer to this problem, and solve it if you can: What is the soul, and what is its nature?"

On hearing this problem all were amazed, and began to 3
murmur, and some of the assembly seated on the benches exclaimed, "What man, from the Saturnian age to our own, has been able, by any rational thought, to see and conceive what the soul is, and much less its nature? Is not this above the sphere of any one's understanding?" But they were told from the gallery, "It is not above the understanding, but within and before it; so let the problem be answered." Then the young men, who were appointed for that day to ascend the desk and reply to the question, arose. These were five in number, who had been examined by the seniors, and found to possess much sagacity, and who were then sitting beside the desk on benches; they ascended in the order in which they sat. Each one, when he had ascended, put on a silk tunic, of an opaline colour, and

over it a gown of soft wool inwoven with flowers, and on his head a cap, on the top of which was a bunch of roses encircled with small sapphires.

4 And I saw the first youth, thus attired, ascend the desk, and thus begin: "What the soul is, and its nature, has been revealed to no one since the day of creation; it is a secret among the treasures of God alone. But this has been discovered, that the soul resides in man like a queen; where her court is, learned men have conjectured; some that it is in the small gland between the cerebrum and the cerebellum, called the pineal gland, and there they have fixed the soul's habitation, because the whole man is governed by those two brains, and that gland regulates them; whatever therefore regulates the brains at pleasure, must also regulate the whole man from head to foot." He added, "This, therefore, to many in the world, seemed like the truth, or probable; but after a time it was rejected as a fiction."

5 After he had said this, he took off his gown, tunic, and cap, which the second of the appointed speakers put on, and ascended the desk. What he said concerning the soul was, that none knows what the soul is, and its nature, either in heaven or the world. "This is known," said he, "that there is a soul, and that it is in man, but in what part is a matter of conjecture; it is clear, however, that it is in the head, for there the understanding thinks and the will intends; and in the fore part of the head, that is, in the face, the five sensories are situated; to all of these life comes from the soul only, which resides within the head. But where its court is, I dare not say; but I have agreed now with those who assign it a seat in the three ventricles of the brain; now with those who fix it in the striated bodies; now with those who fix it in the medullary substance of each brain; now with those who fix it in the cortical substance; and now with those who fix it in the *dura mater*. For arguments, and those too of weight, have been urged in favour of each of these opinions. The arguments in favour of the three ventricles of the brain are, that those ventricles are the receptacles of the animal spirits, and of all the lymphatic juices of every variety belonging to the brain. Those in favour of the striated bodies are, that they form the marrow through which the nerves go forth, and by which both brains are continued into the spinal column, and that from this column and that substance emanate the fibres from which the whole body is woven. The arguments in favour of the medullary substance of both brains are, that their substance is a general collection of all the fibres, that form the rudiments of the whole man. Those in favour of the cortical substance are, that in that substance are the primary and ultimate ends, and the beginnings of all the fibres, and thus of all the senses and motions. The arguments

in favour of the *dura mater* show that it is the general covering of both brains, whence it is extended by a kind of continuum over the heart and the viscera of the body. As for myself, I do not decide in favour of one more than another. Do you decide, I beg, and choose which you prefer."

Having said this, he descended from the desk, and handed 6
his gown, tunic, and cap, to the third, who, mounting the desk, spoke as follows: "What have I, a young man, to do with so lofty a question? I appeal to the learned men sitting on each side; I appeal to you wise men in the gallery. In fact, I appeal to the angels of the highest heaven, whether any one, by the light of his own reason, can form to himself any idea of the soul; nevertheless, I, like others, can form conjectures about the place of its residence in man, and my conjecture is, that it resides in the heart, and thence in the blood. Now, I conjecture that this is so because the heart by its blood rules both the body and the head; for it sends forth the large vessel called the aorta, throughout the whole of the body, and the vessels called carotid arteries into all parts of the head. It is, therefore, universally agreed that the soul from the heart, by means of the blood, supports, nourishes, and gives life to the whole organic system of both the body and head. As a corroboration of this position it may be urged, that soul and heart are so frequently mentioned together in the Sacred Scripture; as that 'Thou shalt love God from the whole soul, and from the whole heart'; and 'that God creates in man a new soul and a new heart' (Deut. vi. 5; x. 12; xi. 13; xxvi. 16; Jer. xxxii. 41; Matt. xxii. 37; Mark xii. 30, 33; Luke x. 27, and elsewhere); it is also openly stated in Levit. xvii. 11, 14, that the blood is the soul of the flesh." At these words the cry of "Learned! learned!" was heard in the assembly, proceeding from some canons.

When the cry had ceased, a fourth speaker, putting on the 7
vestments of the former, ascended the desk, and said: "I also am inclined to suspect that no one can be found of a genius so subtle and refined as to be able to see clearly what the soul is, and what is its nature; I am, therefore, of opinion that he who wishes to pry into it wastes his ability on that which yields no return. Still, from my youth, I have continued to believe the opinion of the ancients, that the soul is in the whole and in every part of man, and thus that it is both in the head and in every part of it, and in the body and every part of it, and that it is an idle invention of the moderns to fix its seat in any one spot, and not everywhere. Moreover, the soul is a spiritual substance, of which is predicated neither extension nor place, but only habitation and impletion. Who also when he names the soul, does not mean life? Is not life in the whole and every part?"

Many in the audience favoured these opinions. Next rose 8
up a fifth speaker, who, putting on the same distinguishing

dress, spoke from the desk as follows: "I will not stop to say where the soul is, whether in any one part or in the whole; but from my own storehouse I will open my mind on the question, 'What is the soul, and what its nature?' The general idea concerning the soul is, that it is a pure something, which may be compared to ether, air, or wind, animated by a vital principle within it, from the rationality which man has above the beasts. This opinion I have founded on this, that a man at his decease is said to breathe forth, or give up, his soul or spirit. Hence also the soul, as it lives after death, is supposed by such to be a breath, in which there is cogitative life, which is called the soul. What else can the soul be? But as I heard it declared from the chief benches, that this problem concerning the soul, what it is, and what its nature, is not above the understanding, but within its range and apprehension, I beg and beseech you who sit there, to unfold to us this eternal mystery."

9 Then the seniors sitting on the chief benches turned their eyes towards the head teacher who had proposed the problem, and he understood by their signs that they wished him to descend and unfold the matter. And he forthwith quitted the pulpit, passed through the crowd, mounted the desk, and, stretching out his hand, said: "Listen, I pray. Who does not believe the soul to be man's inmost and most subtle essence? But what is an essence without a form, but a mere mental abstraction? The soul, therefore, is a form; but of what kind I will now proceed to describe. It is a form of all things of love, and of all things of wisdom. All things of love are called affections, and all things of wisdom are called perceptions. These perceptions from the affections, and thus together with them, make one form, which contains innumerable things in such an order, series, and coherence, that they may be called one; and they may be so called because nothing can be taken away from this one, or added to it, if it is to continue such as it is. What is the human soul but such a form? Are not all things of love and all things of wisdom the essentials of that form? And these with a man are in his
10 soul, and from the soul in the head and the body. You are called spirits and angels, and in the world you believed that spirits and angels were like wind or ether, and thus minds and souls, but now you clearly see that you are truly, really, and actually men, who in the world lived and thought in a material body; and you know that the material body did not live and think, but the spiritual substance in that body, and this you called the soul, whose form you had then no knowledge of, but which you have now seen, and still see. You all are souls, of whose immortality you have heard, thought, and written so much; and because you are forms of love and wisdom from God, therefore you can never die. The soul, therefore, is a human form, from which nothing can be taken away, and to which nothing

can be added, and it is the inmost of all the forms of the whole body. And since the forms that are without receive from the inmost both essence and form, therefore you are, as you appear both to yourselves and us, souls. In a word, the soul is the man himself, because it is the inmost man, therefore its form is fully and perfectly the human form. Nevertheless it is not life, but the proximate receptacle of life from God, and thus God's dwelling-place." Many applauded these remarks, but some said, "We will think about it." I then went home; and lo! over the school, instead of the former meteoric appearance, there was a bright cloud, without contending streaks or rays. This cloud, penetrating through the roof, illuminated the walls; and I heard that they saw writings, and this among others: "Jehovah God breathed into man's nostrils the soul of lives, and man became a living soul" (Gen. ii. 7).

CHAPTER XIII.

THE HOLY SUPPER.

I. WITHOUT AN ACQUAINTANCE WITH THE CORRESPONDENCE OF NATURAL WITH SPIRITUAL THINGS, NO ONE CAN KNOW THE USES AND BENEFITS OF THE HOLY SUPPER.

698. This was partially explained in the chapter on Baptism, where it was shown that without a knowledge of the spiritual sense of the Word, it is impossible to know what the two sacraments, Baptism and the Holy Supper, involve and effect (see n. 667-669). Here, we say "without an acquaintance with the correspondences of natural with spiritual things," which is the same thing, because by correspondences the natural sense of the Word is changed into the spiritual in heaven; hence it is that those two senses correspond to each other. Whoever, therefore, is acquainted with correspondences, may know the spiritual sense of the Word. But what correspondences are and their nature may be seen explained in the chapter on the Sacred Scripture, from beginning to end, and also in the explanation of the Decalogue, from the first to the last commandment; and, as to particulars, in *The Apocalypse Revealed.*

699. Who that is truly Christian does not acknowledge that these two sacraments are holy, and, indeed, that in Christendom they are the holiest things of worship? But who knows in what their holiness consists, or whence it is? From the institution of the Holy Supper, in the natural sense, we learn nothing more than that the flesh of Christ is given us to eat, and His blood to drink, and that the bread and wine are taken in place of them. Who from this can have any other idea, than that it is holy because commanded by the Lord? Accordingly, some very clever writers in the Christian church have said that when the Word is added to the element, it becomes a Sacrament. But as this origin of its sanctity does not fall within the scope of the understanding, or appear in its elements or symbols, but only enters the memory, therefore some observe it from a trust that sins are remitted by its means; some, because they believe that it sanctifies; some, because it strengthens faith, and thus also promotes salvation. But those who think lightly of it, frequent it merely in compliance with custom, and because they have been in the habit of doing so from childhood; others again, because they see no meaning in it, neglect it; but the impious turn away

from it, saying to themselves, "What is it but a ceremony, which has acquired a sanctity from the authority of the clergy? For what is there in it but bread and wine? And what is it but a fiction that the body of Christ, which hung upon the cross, and His blood which was then shed, are distributed along with the bread and wine to the communicants?" And so on.

700. Such ideas of this most holy sacrament are at this day entertained throughout all Christendom, solely because they coincide with the sense of the letter of the Word; and the spiritual sense, in which alone the uses and benefits of the Holy Supper are seen in their true light, has not been disclosed until the present time. This sense is now first disclosed, because hitherto Christianity has existed only in name, and with some only as a kind of shadow; for men up to the present have not approached and worshipped the Saviour Himself immediately, as the only God, in whom is the Divine Trinity, but only mediately, which is not to approach and worship Him, but merely to venerate Him as the cause of salvation to men; and this is not the essential, but the mediate cause, which is below and exterior to the essential cause. But as true Christianity is now beginning to dawn, and the Lord is now instituting a New Church, meant by the New Jerusalem in the Revelation, in which God the Father, the Son, and the Holy Spirit are acknowledged as one, because they are in one Person, it has pleased the Lord to reveal the spiritual sense of the Word, in order that this church may be admitted into the real use and benefit of the two sacraments, Baptism and the Holy Supper, which follows when men see with the eyes of the spirit, that is, with the understanding, the holiness concealed therein, and apply it to themselves by those means which the Lord has taught in His Word.

701. The holiness of the sacrament here treated of, without the opening of the spiritual sense of the Word, or, what is the same, without a revelation of the correspondence of natural with spiritual things, can be no more interiorly acknowledged than a treasure hid in a field; for then the field is no more valued than a common one; but when it is discovered that it contains a treasure, it is esteemed of great value, and then the purchaser procures to himself wealth from it; especially when he learns that the treasure concealed in it is more precious
2 than all gold. Apart from the spiritual sense, this sacrament is like a house that is shut up, full of jewels and treasures, which is passed by like any other house in the street; but because the clergy built its walls of marble, and covered its roof with plates of gold, it attracts the gaze of the passers by, so that they may view, praise, and value it. It is different when that house is opened, and every one is freely permitted to enter, and the keeper supplies some with a loan from it, and makes a gift to others, each according to his rank. It is said, a gift from it, because the precious things

therein are inexhaustible, and are continually renewed. Just so is it with the Word as to its spiritual contents, and with the sacraments as to their heavenly contents. The sacrament of 3
which we are now speaking, without a revelation of its inward holiness, appears like the sand of a river, in which there is a great abundance of gold dust that is hardly visible; but when its holiness is revealed, it is like the gold collected from it, melted into a mass, and fashioned into beautiful forms. This sacrament, while its holiness is undiscovered and unseen, is like a box or casket made of beech or poplar, in which diamonds, rubies, and many other precious stones lie, arranged in order in little compartments. Who does not hold that box or casket in estimation when he is informed of the valuable things which it contains, especially when he sees them, and when they are freely distributed?

This sacrament, without a revelation of its correspondences with heaven, and while the heavenly things with which it corresponds are unseen, is like an angel appearing among men in the world in a common raiment, who would only be respected according to his dress; but it would be altogether different if seen to be an angel, and when angelic wisdom flowed from his tongue, and wonderful things were seen in his deeds. The 4
difference between the mere affirmation of holiness and its demonstration to the sight, may be illustrated by the following case seen and heard in the spiritual world:—There was read an epistle written by Paul when in the world, but of which he was never publicly known to be the author. At first this epistle was lightly esteemed by the hearers; but when it was discovered to be one of Paul's epistles, it was received with joy, and all its contents were adored. It was evident from this, that the mere attribution of holiness to the Word and the sacraments by clergymen of rank and dignity, does indeed give the stamp of holiness, but it is otherwise when the holiness itself is disclosed, and made manifest to the sight, as in the revelation of the spiritual sense; for thus external holiness becomes internal, and the attribution of holiness becomes the acknowledgment of it. So it is with the holiness of the sacrament of the Holy Supper.

II. FROM AN ACQUAINTANCE WITH CORRESPONDENCES IT IS KNOWN WHAT IS MEANT BY THE LORD'S FLESH AND BLOOD, AND THAT THE BREAD AND WINE SIGNIFY THE SAME, NAMELY, THAT THE LORD'S FLESH AND THE BREAD MEAN THE DIVINE GOOD OF HIS LOVE, AND ALSO ALL THE GOOD OF CHARITY, AND HIS BLOOD AND THE WINE THE DIVINE TRUTH OF HIS WISDOM, AND ALSO ALL THE TRUTH OF FAITH; AND THAT TO EAT MEANS TO APPROPRIATE.

702. As the spiritual sense of the Word is at this day disclosed, and together with it correspondences, because they are mediatory, therefore, only passages from the Word shall be adduced which

clearly show the meaning of flesh and blood and of bread and wine in the Holy Supper. But these shall be preceded by what is said concerning the institution of this sacrament by the Lord, together with His doctrine concerning His flesh and blood, and the bread and wine.

703. *The institution of the Holy Supper by the Lord.* Jesus kept the passover with His disciples; and when the even was come He sat down with them. "And as they were eating, Jesus took *bread*, and blessed, and brake, and gave to the disciples, and said, Take, eat; this is *my body*. And He took the *cup*, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is *my blood* of the new testament, which is shed for many" (Matt. xxvi. 26-28; Mark xiv. 22-24; Luke xxii. 19, 20).

The Lord's doctrine concerning His flesh and blood, and concerning the bread and wine. "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man will give unto you. Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven; for the bread of God is he who cometh down from heaven, and giveth life unto the world. I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst. I am the bread which came down from heaven. Verily, verily, I say unto you, He that believeth on me hath everlasting life: I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John vi. 27, 32, 33, 35, 41, 47-51, 53-56).

704. Any one enlightened from heaven may perceive in himself that in these passages, flesh and blood do not mean flesh and blood, but that in the natural sense they both mean the passion of the cross, which they were to keep in remembrance; therefore, when the Lord instituted this supper, of the last Jewish, and first Christian passover, He said, "This do in remembrance of me" (Luke xxii. 19; 1 Cor. xi. 24, 25). Similarly, the bread and wine do not mean bread and wine, but, in the natural sense, the same as flesh and blood, that is, the passion of His cross; for we read that Jesus brake the

bread, and gave it to the disciples, and said, "This is my body; and He took the cup, and gave it to them, saying, This is my blood" (Matt. xxvi.; Mark xiv.; Luke xxii.). Therefore He also called the passion of the cross a cup (Mark xiv. 36; John xviii. 11).

705. That flesh, blood, bread, and wine, mean spiritual and celestial things, which correspond with them, is evident from the passages in the Word where they are mentioned. That flesh means, in the Word, what is spiritual and celestial, is evident from the following passages: "Come, and gather yourselves together unto the *supper of the Great God*; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great" (Rev. xix. 17, 18). And in Ezekiel: "Gather yourselves from every side to my *sacrifice* that I do sacrifice for you, even a *great sacrifice* upon the mountains of Israel, that ye may eat flesh and drink blood: ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; and ye shall eat fat till ye be full, and drink blood till ye be drunken, of my *sacrifice*; and ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war; and I will set my glory among the nations" (xxxix. 17-21). Who cannot see that flesh in these passages does not mean flesh, or blood, blood, but the spiritual and celestial things which correspond to them? For otherwise, what but unmeaning and strange expressions would these be, that they should eat the flesh of kings, of captains, of mighty men, of horses, and of them that sit on them; and that they should be filled at his table with horses and chariots, with mighty men, and with all men of war; and that they should drink the blood of the princes of the earth, and drink blood till they were drunken? That these expressions relate to the Holy Supper of the Lord is very clear, for the supper of the Great God is mentioned, and also a great sacrifice. Now, as all spiritual and celestial things have relation solely to good and truth, it follows that flesh means the good of charity, and blood the truth of faith; and in the highest sense the Lord Himself, as to the Divine Good of His Love, and the Divine Truth of His Wisdom. Spiritual good is also meant by flesh in these words in Ezekiel: "I will give them one heart, and I will put a new spirit within you; and I will take away the heart of stone, and I will give them a heart of flesh" (xi. 19; xxxvi. 26). In the Word, heart means love; therefore the love of good is meant by a heart of flesh. Moreover, that flesh and blood mean good and truth, both spiritual, is still more evident from the signification of bread and wine in what now follows; for the Lord says that His flesh is bread, and His blood is the wine which was drunk from the cup.

706. The Divine Truth of the Lord and the Word is meant by His blood, because the Divine Good of His Love is spiritually meant by His flesh, and these two are united in Him. It is well known that the Lord is the Word; and there are two things to which all the contents of the Word relate, Divine Good and Divine Truth; wherefore, if the Word were substituted for the Lord, it is evident that these two things are meant by His flesh and blood. That the Divine Truth of the Lord, or of the Word, is meant by blood, is evident from several passages, as for example that blood was called the blood of the covenant; for a covenant signifies conjunction, and conjunction is effected by the Lord by means of His Divine Truth. In Zechariah: "By the *blood of thy covenant* I will send forth the bound out of the pit" (ix. 11); and in Moses: After Moses had read the book of the law in the ears of the people he "sprinkled half of the blood upon the people, and said, *Behold the blood of the covenant* which the Lord hath made with you concerning all these words" (Exod. xxiv. 3-8). And Jesus "took the cup, and gave it to them, saying, This is my blood of the *new covenant*" (Matt.
2 xxvi. 27, 28; Mark xiv. 24; Luke xxii. 20). The blood of the new covenant, or testament, signifies the Word, which is called a covenant and testament, both old and new, thus the Divine Truth contained in it. Since this is signified by blood, therefore the Lord gave His disciples the wine, saying, "This is my blood"; and wine signifies Divine Truth; wherefore it is also called "the blood of grapes" (Gen. xlix. 11; Deut. xxxii. 14). This is still more evident from the Lord's words, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John vi. 53-55, 56). That the Divine Truth of the Word is here meant by blood is very plain, for it is said that he that drinks has life in himself, and dwells in the Lord, and the Lord in him. It may be known in the church, that this is effected by Divine Truth, and a life according to it, and that the Holy Supper confirms it.
3 As blood signified the Lord's Divine Truth, which is also the Divine Truth of the Word, and this is the real covenant and testament both old and new, therefore blood was the holiest representative of the church with the children of Israel, in which all things, together and singly, were correspondents of natural with spiritual things. For example, that they were to take of the paschal blood, and strike it on the two side-posts, and on the upper door-post of the houses, lest the plague should come upon them (Exod. xii. 7, 13, 22); and that the blood of the burnt-offering was to be sprinkled upon the altar at its base, and upon Aaron, and upon his sons, and upon their garments (Exod. xxix. 12, 16, 20, 21; Levit. i. 5, 11, 15; iii. 2, 8, 13; iv.

25, 30, 34; viii. 15, 24; xvii. 6; Num. xviii. 17; Deut. xii. 27); and also upon the veil, which was over the ark, upon the mercy-seat, and upon the horns of the altar of incense (Levit. iv. 6, 7, 17, 18; xvi. 12-15). The blood of the Lamb in the Revelation has a similar signification: "These have washed their robes and made them white in the blood of the Lamb" (vii. 14). "There was war in heaven, Michael and his angels fought against the dragon, and they overcame him by the blood of the Lamb, and by the Word of their testimony" (xii. 7, 11). It cannot 4 be supposed that Michael and his angels overcame the dragon by any other means than the Divine Truth of the Lord in the Word; for the angels in heaven cannot think of any blood, or of the Lord's passion, but of Divine Truth, and of His resurrection. Wherefore, when a man thinks of the Lord's blood, the angels perceive the Divine Truth of His Word, and when he thinks of the Lord's passion, they have a perception of His glorification, and then of His resurrection only. It has been granted me to know this by long experience.

That blood signifies Divine Truth, is further evident from 5 these words in David: God "shall save the souls of the needy, and precious shall their blood be in his sight: they shall live, and he will give them of the gold of Sheba" (Psalm lxxii. 13-16). The blood of the needy that is precious in the sight of God, signifies the Divine Truth that they have; the gold of Sheba is the wisdom therefrom. So in Ezekiel: "Assemble yourselves to a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood; ye shall drink the blood of the princes of the earth till ye be drunken; and I will set my glory among the nations" (xxxix. 17-21). This treats of the church which the Lord was about to establish among the nations. It has been shown just above that blood cannot here mean blood, but truth from the Word with them.

707. That bread has a meaning similar to flesh, is clearly evident from the Lord's words: "Jesus took *bread*, and brake it, and gave it to them, saying, This is my body" (Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19); and again: "The *bread* that I will give is my flesh, which I will give for the life of the world" (John vi. 51). Again He says that He "is the *bread of life*; and that he that eateth of this *bread shall live for ever*" (John vi. 48, 51, 58). It is this bread also that is meant by the sacrifices, which are called bread in the following passages: "The priest shall burn it upon the altar: it is the *bread of the offering made by fire* unto Jehovah" (Levit. iii. 11, 16). The sons of Aaron "shall be holy unto their God, and not profane the name of their God; for the offerings of Jehovah made by fire, and the *bread of their* God do they offer. Thou shalt sanctify him, for he offereth the *bread of thy God*. A man of the seed of Aaron that hath any blemish, shall not approach to offer

the *bread of his God*" (xxi. 6, 8, 17, 21). "Command the children of Israel, and say unto them, My offering, *my bread for offerings made by fire, for an odour* of rest, shall ye observe to offer unto me in their due season" (Numb. xxviii. 2). "Whosoever hath touched an unclean thing shall not eat of the holy things, but shall wash his flesh with water; and afterwards he shall eat of the holy things, because *it is his bread*" (Levit. xxii. 6, 7). To eat of the holy things was to eat the flesh of the sacrifices, which is here also called bread; so also in Malachi (i. 7). The same was signified by the meat offerings in the sacrifices, which were of the flour of wheat, and were consequently bread (Levit. ii. 1-11; vi. 7-14; vii. 9-13; and in other places); the same also by the bread laid on the table in the tabernacle, which was called the show-bread (Exod. xxv. 30; xl. 23; Levit. xxiv. 5-10). That bread does not mean natural bread, but heavenly bread, is plain from these words: "Man doth not live by *bread* only; but by every word which proceedeth out of the mouth of Jehovah doth man live" (Deut. viii. 3). "I will send a famine in the land; not a famine of *bread*, nor a thirst for water, but of hearing the words of Jehovah" (Amos. viii. 11). Moreover, bread means all food in general (Levit. xxiv. 5-9; Exod. xxv. 30; xl. 23; Numb. iv. 7; 1 Kings vii. 48). That it means also spiritual food, is evident from these words: "Labour not for the *meat* which perisheth, but for that *meat* which endureth unto everlasting life, which the Son of man will give unto you" (John vi. 27).

708. That wine has a meaning similar to blood, is very clear from the Lord's words: Jesus taking the cup, said: "This is my blood" (Matt. xxvi.; Mark xiv. ; Luke xxii.); and also from these: "He washeth his garments in *wine*, and his clothes in the *blood of grapes*" (Gen. xlix. 11); this was said of the Lord. "Jehovah of hosts will make unto all people a feast of fat things, a feast of lees or of pleasant wine" (Isaiah xxv. 6); this refers to the sacrament of the Holy Supper which was to be instituted by the Lord. So again: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy *wine* without money" (Isaiah lv. 1). The *fruit of the vine*, which they were to drink new in the kingdom of heaven (Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 18), means nothing else but the truth of the New Church and the new heaven; therefore, in many parts of the Word, the church is called a *vineyard*, as in Isaiah v. 1, 2, 4; Matt. xx. 1-8; and the Lord called himself the *True Vine*, and those who are ingrafted in Him the *branches* (John xv. 1-6); besides several other passages.

709. From these things it is evident what is meant by the Lord's flesh and blood, and also by bread and wine, in the threefold sense, natural, spiritual, and celestial. Every man in Christendom imbued with religion may know, or if he does not know,

may learn, that there are both natural and spiritual nourishment, and that natural nourishment is for the body, but spiritual for the soul; for Jehovah the Lord says in Moses, "Man doth not live by bread only; but by every word that proceedeth out of the mouth of Jehovah doth man live" (Deut. viii. 3). Now because the body dies, and the soul lives after death, it follows, that spiritual nourishment is for eternal salvation. Who cannot see from this, that these two kinds of nourishment ought not to be confounded together? And if anyone does confound them he cannot but form natural and sensual ideas of the Lord's flesh and blood, and of the bread and wine, ideas which are material, corporeal, and carnal; and these must suffocate all spiritual ideas on this most holy sacrament. If, however, anyone is so simple as to be unable to think from the understanding about anything but what he sees with the eyes, I would advise him, when he partakes of the bread and wine, and hears them called the body and blood of Christ, to think within himself, that it is the holiest act of worship, and to remember Christ's passion, and His love for man's salvation; for He says, "Do this in remembrance of me" (Luke xxii. 19); and, "The Son of man came to give his life a redemption for many" (Matt. xx. 28; Mark x. 45). "I lay down my life for the sheep" (John x. 15, 17; xv. 13).

710. This also may be illustrated by comparisons. Who does not remember and love him, who, from the zeal of love to his country, fights against its enemies even unto death, that he may thereby free her from the yoke of slavery? And who does not remember and love the man, who, seeing his fellow-citizens in extreme want, with death from severe famine before their eyes, and, moved with compassion, brings forth all his silver and gold from his house, and freely distributes it? Who again does not remember and love the man, who, from love and friendship, takes the only lamb that he has, and kills it, and sets it before his guests? And so on.

III. By understanding what has been said above, it may be comprehended, that the Holy Supper contains, both universally and particularly, all things of the church, and all things of heaven.

711. It was shown in the preceding article, that the Lord Himself is in the Holy Supper, that the flesh and bread are the Lord as to the Divine Good of Love, and that the blood and wine are the Lord as to the Divine Truth of Wisdom; wherefore the Holy Supper involves three universals,—the Lord, His Divine Good, and His Divine Truth. Since, then, the Holy Supper includes and contains in it these three things, it follows, that it also includes and contains the universals of heaven and the church. And as all particulars depend on universals, as contents depend on the things which contain them, it also follows, that the Holy Supper includes and contains all the particulars of

heaven and the church. From this it is first evident that, as the Divine Good and Divine Truth, both from the Lord, and both being the Lord, are meant by His flesh and blood, and also by the bread and wine, therefore the Holy Supper contains, both generally and particularly, all things of heaven and the church.

712. It is also known that the three essentials of the church are God, charity, and faith, and that all things in the church have reference to these three as to their universals. This agrees with what has just been observed; for God in the Holy Supper is the Lord, charity is Divine Good, and faith is Divine Truth. What is charity but the good that a man does from the Lord? and what is faith but the truth which a man believes from the Lord? Hence, there are three essentials in man, as to his internal, the soul or mind, the will, and the understanding; these three are the receptacles of those three universals; the soul or mind is the receptacle of the Lord, for thence it lives; the will is the receptacle of love or good, and the understanding is the receptacle of wisdom or truth. Therefore all things and every single thing in the soul or mind not only have relation to those three universals of heaven and the church, but even proceed from them. For is there anything proceeding from a man in which there are not mind, will, and understanding? And if any one of the three were taken away, what would the man be but something inanimate? Similarly, as to his external, there are three things in a man to which also all things and every single thing have reference, and on which they depend, namely, the body, the heart, and the lungs. These three belonging to the body also correspond to the three belonging to the mind, the heart corresponding to the will, and the lungs or respiration to the understanding. That there is such a correspondence, has been fully shown in former works. Thus, then, all things and every single thing in man, both universally and particularly, have been formed to be the receptacles of those three universals of heaven and the church. This is because man was created an image and likeness of God, consequently, to be in the Lord, and the Lord in him.

713. On the other hand, there are three opposites to these universals, namely the devil, evil, and falsity. The devil, by which is meant hell, is diametrically opposite to the Lord, evil to good, and falsity to truth; these three constitute one; for where the devil is, there also are evil and falsity originating therefrom. These three also contain, both universally and particularly, all things of hell, and also of the world; these are contrary to heaven and the church. As they are opposites, they are therefore entirely separate, but still they are held in connection by a wonderful subjection of all hell to heaven, of evil to good, and of falsity to truth; this subjection is treated of in *Heaven and Hell* (536-544, 554).

714. That the several particulars may be retained in their order and connection, it is necessary that there should be universals from which they exist, and in which they subsist; and it is also necessary for them to have relation to their universals by a kind of similitude, or otherwise the whole would perish with the parts. It is owing to this relationship that all things in the universe, from the first day of creation to the present time, have been preserved in their integrity, and will continue to be so. That all things in the universe have relation to good and truth is known, because all things were created by God from the Divine Good of Love by means of the Divine Truth of Wisdom. Take whatever you please, an animal, a shrub, or a stone, and you will find that it bears the marks of some kind of relationship to those three universals.

715. Since Divine Good and Divine Truth are the most universal of all things of heaven and the church, therefore also Melchizedek, who represented the Lord, brought forth bread and wine to Abraham, and blessed him; of which Melchizedek, it is thus written: "Melchizedek, king of Salem brought forth bread and wine to Abraham; and he was the priest of the Most High God; and he blessed him" (Gen. xiv. 18, 19). Melchizedek represented the Lord, as is evident from these words in David: "Thou art a priest for ever after the order of Melchizedek" (Psalm cx. 4). That these words relate to the Lord, may be seen in Hebrews (v. 6, 10; vi. 20; vii, 1, 10, 11, 15, 17, 21). The reason why he brought forth bread and wine, was, because these two include all things of heaven and the church, consequently whatever relates to blessing, like the bread and wine do in the Holy Supper.

IV. In the holy supper, the lord is wholly present, with the whole of his redemption.

716. That the Lord is wholly present in the Holy Supper, both as to the glorified Human and the Divine from which was the Human, is evident from His own most express words. That His Human is present in the Holy Supper, is evident from these words: "Jesus took bread, and brake it, and gave to his disciples, and said, This is my body; and he took the cup, and gave it to them, saying, This is my blood" (Matt. xxvi. 26-28; Mark xiv. 22-24; Luke xxii. 19, 20). Again: "I am the bread of life; if any man eat of this bread he shall live for ever: the bread which I will give is my flesh. Verily, verily, I say unto you, he that eateth my flesh and drinketh my blood, hath eternal life, and dwelleth in me, and I in him" (John vi. 51, 56). From this it is evident that the Lord is in the Holy Supper as to His glorified Human. That the Lord is also wholly present as to His Divine, from which was His Human, is evident from His being the bread which came down from heaven (John vi. 51). He came down from heaven with the Divine, for it is said, "The Word

was with God, and God was the Word; all things were made by means of him; and the Word was made flesh" (John i. 1, 3, 14); and again: that He and the Father are one (John x. 30): that all things that the Father hath are His (John iii. 35; xvi. 15): that He is in the Father, and the Father in Him (xiv. 10, 11), and so on. Moreover, His Divine can no more be separated from His Human, than the soul from the body; therefore, when it is said, that the Lord as to His Human is wholly present in the Holy Supper, it follows that His Divine, from which was His Human, is also there at the same time. Now, since the Lord's flesh signifies the Divine Good of His Love, and His blood the Divine Truth of His Wisdom, it is evident that the Lord, both as to His Divine and His glorified Human, is omnipresent in the Holy Supper, and that consequently it is a spiritual eating.

717. That the whole of the Lord's redemption is in the Holy Supper, follows necessarily from what has been said above; for where the Lord is wholly present, there also is the whole of His redemption; for He, as to His Human, is the Redeemer, consequently He is redemption also; and where He Himself is wholly present, nothing of redemption can be absent; on this account, all those who worthily approach the Holy Communion become His redeemed ones. And since Redemption means deliverance from hell, conjunction with the Lord, and salvation —of which hereafter in this chapter, and more fully in the chapter on Redemption—therefore those fruits are ascribed to man in the Holy Supper; not, indeed, as far as the Lord wills, for from His Divine Love He desires to ascribe all things to man, but as far as man receives; and he who receives is redeemed to the extent that he receives. From which it is evident that the effects and fruits of the Lord's redemption return to those who worthily draw near.

718. Every man of sound mind has the faculty of receiving wisdom from the Lord, that is, of multiplying to eternity the truths from which it is; and also of receiving love, that is, of yielding an increase to eternity of the goods from which it is. This perpetual fructification of good, and thence of love, and this perpetual multiplication of truth, and thence of wisdom, are granted to the angels, and also to men who become angels; and as the Lord is Love itself and Wisdom itself, it follows that man has the capacity of conjoining himself with the Lord, and the Lord with himself, for ever. Still, however, as a man is finite, the Lord's Divine itself cannot be conjoined to him, but only adjoined. This may be illustrated by the case of the eye and the ear, it being impossible for the light of the sun to be conjoined with the eye, or the sound of the air to be conjoined with the ear; they can only be adjoined to them, and thus give the power to see and hear. For man is not life in himself, as the Lord is even as to the Human (John v. 26), but only a recep-

tacle of life; and it is life itself which is adjoined to man, but not conjoined. These observations are added, that it may be understood in what way the Lord, with the whole of His redemption, is wholly present in the Holy Supper.

V. THE LORD IS PRESENT, AND OPENS HEAVEN TO THOSE WHO APPROACH THE HOLY SUPPER WORTHILY; AND HE IS ALSO PRESENT WITH THOSE WHO APPROACH IT UNWORTHILY, BUT DOES NOT OPEN HEAVEN TO THEM; CONSEQUENTLY, AS BAPTISM IS AN INTRODUCTION INTO THE CHURCH, SO THE HOLY SUPPER IS AN INTRODUCTION INTO HEAVEN.

719. Who they are that approach the Holy Supper worthily, will be shown in the two following articles, and at the same time, who they are that approach it unworthily; for when the former are known, the latter can be known from their being opposites. The Lord is present with both the worthy and the unworthy, because He is omnipresent both in heaven and in hell, and also in the world, thus with the evil as well as with the good. But with the good, that is, the regenerate, He is present both universally and particularly; for the Lord is in them, and they in the Lord; and where He is, there is heaven. Heaven also constitutes the Lord's body; therefore to be in His body, is to be at the same time in heaven. But the Lord's presence with those who 2
approach unworthily, is His presence universally, but not particularly, or, what is the same, it is external, but not internal presence. And His universal or external presence causes man to live as a man, and to enjoy the faculty of knowing, understanding, and speaking rationally from the understanding. For a man is born for heaven, and is, therefore, spiritual, and is not like a beast, which is natural only. He has the faculty also of willing and doing whatever his understanding is capable of knowing, understanding, and uttering rationally. But if the will rejects the truly rational things of the understanding, which are also intrinsically spiritual, the man then becomes external. With 3
those, therefore, who only understand what is true and good, the Lord's presence is universal and external; with those who also will and do what is true and good, it is both universal and particular, or both internal and external. Those who only understand and talk about truths and goods are like the foolish virgins, who had lamps but no oil; while those who not only understand and talk about truths and goods, but also will them, are the wise virgins who went in to the marriage, while the former stood knocking without, but were not admitted (Matt. xxv. 1-12). From this it is evident that the Lord is present, and opens heaven to those who approach the Holy Supper worthily, and that He is also present with those who approach unworthily, but does not open heaven to them.

720. It is not, however, to be supposed that the Lord shuts heaven against those who approach unworthily; this He does

against no man, even to the end of his life in the world; but the fact is, the man shuts heaven against himself, by the rejection of faith and by evil of life. Still, however, he is kept continually in the possibility of repentance and conversion; for the Lord is continually present with every man, and urgent to be received, for He says, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, *and will sup with him, and he with me*" (Rev. iii. 20). The blame, therefore, lies with the man himself, for not opening the door. But it is otherwise after death. Then heaven is closed, and is not capable of being opened to those who, to the end of life, have approached the holy Table unworthily, for then the interiors of their minds are fixed and determined.

721. It has been shown in the chapter on Baptism, that it is an introduction into the church; and that the Holy Supper is an introduction into heaven, is plain from what has been said, if well understood. These two sacraments are like two gates to eternal life. Baptism is the first gate, by which every Christian is initiated and introduced into what the church teaches from the Word concerning a future life; all of which are so many means to prepare him, and conduct him to heaven. The other gate is the Holy Supper, through which every one, who has suffered himself to be prepared and led by the Lord, is introduced and admitted into heaven. There are no other universal gates than these. These two sacraments may be compared to a prince who is born heir to the throne. He is first introduced to the knowledge of the principles of government, and is then crowned and admitted to the government itself. They may also be compared to the case of a son, the heir to a great estate, who is first instructed in such matters as relate to the right management of his wealth and possessions, and afterwards comes into the actual management and possession. They may be compared also to the building of a house, and the living in it; and also to the course of a man's instruction, from his infancy till he comes to years of discretion, and to his rational and spiritual life afterwards. One period must precede, in order that the other may be reached; for the latter cannot be attained but by means of the former. These cases may serve to illustrate how Baptism and the Holy Supper are like two gates, through which a man is introduced to eternal life; and that beyond the first gate is a plain, over which he must pass; and that the second gate is the goal where is the prize to which he has directed his course. For the palm is not given till after the combat, nor the prize till the contest is decided.

VI. THOSE APPROACH THE HOLY SUPPER WORTHILY WHO HAVE FAITH IN THE LORD, AND ARE IN CHARITY TOWARDS THE NEIGHBOUR, THUS WHO ARE REGENERATED.

722. That God, charity, and faith, are the three universals

of the church, because they are the universal means of salvation, is known, acknowledged, and perceived by every Christian who studies the Word. Reason itself, if there is anything spiritual in it, teaches that God must be acknowledged in order that anyone may have religion, or that there may be in him anything of the church. Therefore, whoever comes to the Holy Supper and does not acknowledge God, profanes it; for he sees with his eyes the bread and wine, and tastes them with his tongue, but at the same time he thinks, "What is this but a mere ceremony? In what do these differ from similar things at my own table? But I do this, lest I should be charged by the priesthood, and consequently by people of a lower class, with being an atheist."

That, after the acknowledgment of God, charity is the 2
second means which fits one to approach the Holy Supper is evident, both from the Word and also from the exhortations read throughout the Christian world before coming to the Holy Supper. It is first clear from the Word, because the first and great commandment is, to love God above all things, and the neighbour as themselves (Matt. xxii. 34-39; Luke x. 25-28); and Paul says, there are three things profitable to salvation, and "the greatest of these is charity" (1 Cor. xiii. 13). Also from these: "We know that God heareth not sinners; but if any man is a worshipper of God, and doeth his will, him he heareth" (John ix. 31). And again: "Every tree that bringeth not forth good fruit is hewn down and cast into the fire" (Matt. vii. 19, 20; Luke iii. 8, 9). It is evident, too, from 3
the exhortations that are read in every Christian church before coming to the Holy Supper, in which the people are earnestly admonished to be in charity one with another by reconciliation and repentance. Of these I will quote only the following passage from the exhortation read in the church of England: "The way and means to be worthy partakers of the Holy Supper is First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand; for otherwise the receiving of the Holy Communion doth nothing else but increase your damnation. Therefore, if any of you be a blasphemer of God, a hinderer or slanderer of His Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent ye

of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul."

4 Faith in the Lord is the third means of worthily partaking of the Holy Supper, because charity and faith make one, like heat and light in the time of spring, from whose conjunction every tree springs forth afresh; so from spiritual heat, which is charity, and spiritual light, which is the truth of faith, the life of every man is renewed. That faith in the Lord has this effect, is evident from these passages: "He that believeth in me shall never die, but live" (John xi. 25, 26). "This is the Father's will, that every one that believeth in the Son may have everlasting life" (vi. 39, 40). "God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (iii. 16). "He that believeth in the Son hath everlasting life, but he that believeth not the Son shall not see life, but the wrath of God abideth on him" (iii. 36). "We are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life" (1 John v. 20).

723. It was shown in the chapter on Reformation and Regeneration that a man is regenerated by these three, the Lord, charity, and faith, as one, and that unless a man is regenerated he cannot enter into heaven; therefore the Lord can open it to none but the regenerate; and after natural death no others are admitted. By the regenerate, who approach the Holy Supper worthily, are meant those who are interiorly in those three essentials of the church and heaven, and not those who are only exteriorly; for the latter confess the Lord not with the soul, but with the tongue only, and exercise charity towards the neighbour with the body only, and not with the heart. Such are all the workers of iniquity, according to the Lord's words, "Then shall ye begin to say, Lord, we have eaten and drunk in thy presence; but I shall say unto you, I know you not whence ye are; depart from me, all ye workers of iniquity" (Luke xiii. 26, 27).

724. These, like former things, may be illustrated by various matters that accord with them and also correspond. As for example, none are admitted to the table of an emperor or a king but those of high rank and station; and even these, before their admission, must be clothed in becoming garments, and appear with the proper decorations, so as to meet with a gracious and favourable reception. What should not be done for the Table of the Lord who is "Lord of lords, and King of kings!" (Rev. xvii. 14), to which Table all are called and invited. But those only who are spiritually worthy, and are clothed in honourable apparel, after they rise from the Table, are admitted into the palaces of

heaven, and into the joys there, and honoured as princes, because they are the sons of a great King, and afterwards sit down daily with Abraham, Isaac, and Jacob (Matt. viii. 11), by whom is meant the Lord as to His Divine-Celestial, Divine-Spiritual, and Divine-Natural. It may be compared also to a marriage on earth, to which none are invited but the relatives, connections, and friends of the bridegroom and bride; if any other person enters, he is admitted indeed, but having no place assigned him at the table, he retires. So it is with those who are invited to the marriage of the Lord as the Bridegroom, with the Church as the Bride; and among them are connections, kindred, and friends, who derive their common origin from the Lord by regeneration. Moreover, who in the world is ever admitted into another's friendship, but him who is faithful to him with a sincere heart, and does his will? Such a one only does he number among his friends, and entrust with his goods.

VII. THOSE WHO APPROACH THE HOLY SUPPER WORTHILY ARE IN THE LORD, AND HE IN THEM; CONSEQUENTLY, CONJUNCTION WITH THE LORD IS EFFECTED BY THE HOLY SUPPER.

725. It has already been proved in several chapters, that those who are in faith in the Lord, and in charity towards the neighbour, approach the Holy Supper worthily, and that the truths of faith cause the Lord's presence; and that the goods of charity, together with faith, bring about conjunction; it follows, therefore, that those who approach the Holy Supper worthily are conjoined with the Lord, and those who are conjoined with the Lord are in Him, and He in them. That this is the case with such as approach worthily, the Lord Himself teaches in these words: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John vi. 56). That this is conjunction with the Lord, He also teaches elsewhere: "Abide in me, and I in you. He that abideth in me, and I in him, the same bringeth forth much fruit" (John xv. 4, 5; and Rev. iii. 20). What else is conjunction with the Lord, but to be among those who are in His body? and those constitute His body, who believe in Him, and do His will. His will is the exercise of charity according to the truths of faith.

726. Eternal life and salvation are not attainable without conjunction with the Lord, because He is eternal life and salvation. That He is eternal life, is clearly evident from many passages in the Word, and particularly from this in John: Jesus Christ "is the true God, and eternal life" (1 Epist. v. 20). That He is salvation, is equally evident, because salvation and eternal life are one. His name Jesus also signifies salvation, and, therefore, throughout the whole Christian world He is called the Saviour. None, however, but those who are interiorly conjoined with the Lord, approach the Holy Supper worthily, and those only are interiorly conjoined with Him who are regenerated; but who

the regenerate are, was shown in the chapter on Reformation and Regeneration. There are many, moreover, who profess to believe in the Lord, and who do good to the neighbour; but if this is not done from love towards the neighbour, and faith in the Lord, they are not regenerated, for they do good to the neighbour only for reasons which regard the world and themselves, and not the neighbour as the neighbour. Their works are merely natural, and inwardly destitute of anything spiritual, because they confess the Lord with their mouths and lips only, while their hearts are far away. Love towards the neighbour, and faith, are themselves from the Lord alone, and both are given to man, when from his free-will he does good to the neighbour naturally, believes truths rationally, and looks to the Lord, doing these three because they are the commandments in the Word; then the Lord implants charity and faith in the midst of him, and makes both spiritual. Thus the Lord conjoins man to Himself, and the man conjoins himself to the Lord; for there can be no conjunction unless it is reciprocal. But all this has been fully shown in the chapters on Charity, Faith, Free-will, and Regeneration.

727. It is well known that friendships and connections are brought about in the world by invitations to table, and by feasts; for on such occasions the person who invites intends by it to promote some end which may lead to agreement or friendship; much more so the invitations which have spiritual things for their end. Feasts in the ancient churches were feasts of charity; so also those in the primitive Christian church. On these occasions they strengthened one another, to continue steadfast in the worship of the Lord with sincerity. The common meal of the children of Israel, from the sacrifices near the tabernacle, signified nothing else but unanimity in the worship of Jehovah; therefore, the flesh which they ate was called holy, because it was a part of the sacrifice (Jer. xi. 15; Hagg. ii. 12; and in many other places); how much rather, then, should this be the case with the bread and wine, and the paschal flesh, at the Supper of the Lord, who offered Himself a sacrifice for the sins of the whole
2 world! Moreover, conjunction with the Lord by means of the Holy Supper may be illustrated by the conjunction of families descended from a common father; from him descend those who are related by blood, by kinship and connection, in their order, and they all derive something from the primitive stock; not that they thus derive the flesh and blood, but from the same flesh and blood, thus a soul, and thence an inclination to similar things, by which they are conjoined. Conjunction is itself apparent in a general way even in their faces, and also in their habits, and they are, therefore, called one flesh (Gen. xxix. 14; xxxvii.
3 27; 2 Sam. v. 1; xix. 12, 13; and in other places). It is similar

with respect to conjunction with the Lord, who is the Father of all the faithful and the blessed. Conjunction with Him takes place by love and faith, through which two are called one flesh. Therefore the Lord said, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Who does not see that bread and wine cannot effect this, but the good of love, meant by bread, and the truth of faith, meant by wine, which are the Lord's own, and proceed and are communicated from Him alone? All conjunction, moreover, is effected by love, and love is not love without trust. Let those who believe that the bread is flesh, and the wine blood, and who cannot raise their thoughts beyond these, remain in that belief, yet not without this belief—that there is something most holy, and effective of conjunction with the Lord, which is communicated and appropriated to man as his own, though it remains continually the Lord's.

VIII. THE HOLY SUPPER, TO THOSE WHO APPROACH IT WORTHILY, IS LIKE A SIGNATURE AND SEAL THAT THEY ARE THE SONS OF GOD.

728. The Holy Supper, to those who approach it worthily, is a signature and seal that they are the sons of God, because, as said above, the Lord is then present, and intromits into heaven those who are born of Him, that is, the regenerate. The Holy Supper accomplishes this, because the Lord is then present, even as to His Human; for it was shown above that the Lord, with the whole of His redemption, is wholly present in the Holy Supper; therefore He says of the bread, "This is my body," and of the wine, "This is my blood;" He consequently at such times admits them into His body, which is formed of heaven and the church. While a man is being regenerated, the Lord is indeed present, and prepares him by His Divine operation for heaven; but in order that he may actually enter, he must actually present Himself to the Lord; and as the Lord does actually present Himself to man, man must actually receive Him, not however, as He hung on the cross, but as He now is in His glorified Human, in which He is present; and the body of this is Divine Good, and its blood Divine Truth, which are given to man, and by which he is regenerated, and is in the Lord, and the Lord in him; for, as shown above, the eating at the Holy Supper is a spiritual eating. From this, rightly understood, it is evident that the Holy Supper is like a signature and seal that those who approach it worthily are the sons of God.

729. Those, however, who die in their infancy or childhood, and so do not arrive at such an age that they can worthily approach the Holy Supper, are introduced into heaven by the Lord through Baptism; for, as shown in the chapter on Baptism, Baptism is an introduction into the Christian Church, and at the same time an insertion among Christians in the spiritual world.

The church and heaven in the spiritual world are one, therefore, introduction into the church in that world is also introduction into heaven; and those who have died in infancy or childhood, being educated under the Lord's auspices, are regenerated more and more, and become His children, more and more, for they know no other Father. But infants and children born out of the Christian church, are, after the reception of faith in the Lord, introduced by other means into the heaven assigned to those of their own religion; but they are not placed among those who are in the Christian heaven. Indeed, there is no nation in the whole world which cannot be saved, if they acknowledge God, and live well; for the Lord has redeemed them all, and man is born spiritual, whereby he has the faculty of receiving the benefits of redemption. Those who receive the Lord, that is, who have faith in Him, and are not in evils of life, are called "sons of God," and "born of God" (John i. 12, 13; xi. 52); and also "children of the kingdom" (Matt. xiii. 38); and also "heirs" (Matt. xix. 29; xxv. 34). The Lord's disciples are also called "children" (John xiii. 33); so are all the angels (Job i. 6; ii. 1).

730. It is with the Holy Supper as with a covenant, which, after the articles are settled, is agreed to, and finally signed and sealed. That the Lord's blood is a covenant, He Himself teaches; for when He took the cup, and gave it to His disciples, He said, "Drink ye all of it; this is My blood of the new testament" (Matt. xxvi. 27, 28; Mark xiv. 24; Luke xxii. 20). The new testament is the new covenant; therefore the Word written by the prophets before the Lord's coming is called the Old Testament and Covenant, and the Word written by the evangelists and apostles after His coming is called the New Testament and Covenant. That the Divine Truth of the Word is meant by blood, and also by wine, may be seen above (n. 706, 708). And the Word is the covenant itself which the Lord makes with man, and man with the Lord; for the Lord descended as the Word, that is, as the Divine Truth: and as this is His blood, therefore in the Israelitish church, which was representative of the Christian church, blood was called the *blood of the covenant* (Exod. xxiv. 8; Zech. ix. 11); and the Lord, the *Covenant of the people* (Isa. xlii. 6; xlix. 8; Jer. xxxi. 31, 34; Ps. cxi. 9). It is, besides, according to order in the world, that a covenant, to be secure and binding, should receive the signature of the parties, which is affixed after the terms are agreed to. What is a commission, or a will, without a signature? What is a decision in law, unless the judgment is ratified by a signature? What is a high office in a kingdom, without a warrant? What is promotion to any post, without ratification? What is the possession of a house, without purchase or an agreement with the owner? What is progression to any end, or a race to any goal,

thus for a prize, if there is no end or goal, whence the prize may be brought back, and unless the proper officer has in some way made his promise sure? These things are adduced only for illustration, in order that even simple minds may comprehend that the Holy Supper is like a signature, a seal, a pledge, and evidence of legality, even before the angels, that they who approach it worthily, are sons of God; and, moreover, it is like a key to a house in heaven, where they will dwell for ever.

MEMORABILIA.

731. Once an angel was seen by me flying beneath the eastern heaven, with a trumpet in his hand, which he held to his mouth, and sounded towards the north, the west, and the south. He was clad in a robe which flowed out behind him as he flew along, and was girded with a belt flaming and radiant, as it were, with carbuncles and sapphires. He was flying downwards, and alighted gently on the ground, not far from me. As he touched the earth with his feet, he stood erect, and walked to and fro, and then seeing me, he directed his steps towards me. I was in the spirit, and was standing on a hill in the southern quarter; and when he came near, I addressed him and asked why he came, telling him that I had heard the sound of his trumpet, and had observed his descent through the air. "I am sent," he replied, "to call together from among those in this land, who are from the kingdoms of the Christian world, such as are most celebrated for their learning, and most eminent in wisdom, that they may assemble on this hill where you are now tarrying, and freely express their minds, and tell what they had thought and understood, and how far they had been wise, when in the world, concerning heavenly joy and eternal happiness. The 2 reason I am sent is this: Several who have lately come from the natural world, and have been admitted into our heavenly society, which is in the east, have informed us that there is not a single person in the whole Christian world who is acquainted with the true nature of heavenly joy and eternal happiness; and consequently, what heaven is. At this my brethren and companions wondered; and they said to me, 'Go down, proclaim, call together, and assemble the wisest men in the world of spirits—whither all men first come together after their departure out of the natural world—in order that we may know with certainty, from the declaration of many, whether it is true that such thick darkness or dense ignorance concerning a future life prevails among Christians.'" He then said, "Wait a while, and you will see companies of the wise flocking hither; the Lord will prepare for them a house to meet in."

I waited, and behold! after half an hour I saw two

companies from the north, two from the west, and two from the south, and as they arrived they were introduced into the house prepared for them by the angel who blew the trumpet, where they occupied the place assigned them, according to the quarter whence they came. There were six troops or companies, and a seventh from the east, which, on account of the light, was not visible to the rest. When they were assembled, the angel explained to them the reason why they were called together, desiring that each company in order should express their wisdom on the subject of heavenly joy and eternal happiness. Each company then formed a circle, with their faces turned one towards another, that they might recall the subject from the ideas they had acquired in the former world, might then examine it, and afterwards present the result of their deliberation.

732. After some consultation, the first company, which was from the north said, "Heavenly joy and eternal happiness are one with the very life of heaven; whoever, therefore, enters heaven, enters, as to his life, into its festivities, just as one who goes to a wedding enters into its festivities. Is not heaven before our eyes, above us, and so in a place? and there and no where else are there good fortune on good fortune, and pleasures on pleasures. A man is admitted into these, as to every perception of the mind and every bodily sensation, owing to the fulness of the joys of that place, when he is admitted into heaven. Wherefore heavenly happiness, which is also eternal happiness, is nothing else but admission into heaven, and admission from Divine Grace."

2 When they had finished, the second company from the north, according to their wisdom, expressed their opinion: "Heavenly joy and eternal happiness are nothing else but the most delightful association with angels, and such sweet conversation with them as to keep the countenance continually expanded with gladness, while from flatteries and pleasantry the whole company is kept in laughter. What else can constitute heavenly joys, but the variations of such pleasures to eternity?"

3 The third company, which was the first of the wise from the western quarter, from the thoughts of their affections, spoke thus: "What else are heavenly joy and eternal happiness, but feasting with Abraham, Isaac, and Jacob, at whose tables there will be delicate and costly food, with generous and noble wines; these to be succeeded by sports and dances of virgins and young men, to the music of symphonies and flutes, sweet songs being sung at intervals; while in the evening dramatic exhibitions are given, followed again by feasting and so on, every day for ever."

4 When they had spoken, the fourth company, which was the second from the western quarter, declared their opinion: "We have entertained," said they, "many ideas concerning heavenly

joy and eternal happiness, we have also examined various joys, and compared them one with another; and we have come to the conclusion, that heavenly joys are paradise joys: for what is heaven but a paradise reaching from the east to the west, and from the south to the north, in which there are fruit-trees, and delightful flowers, and in the midst, the magnificent tree of life, round which the blessed will sit, eating fruits delicious to the taste, and adorned with garlands of flowers of the most grateful odour? And these, under the breath of a perpetual spring, are produced and come forth anew daily with infinite variety; and the minds of those who are there being thus continually renewed by this continual growth and renewal, and also from the ever vernal temperature, must daily receive and taste new joys, and so be restored to the bloom of life, and be brought back to that primitive state in which Adam and his wife were created, and thus be readmitted into their paradise, and transferred from earth to heaven."

5 The fifth company, which was the first of the ingenious spirits from the southern quarter, spoke as follows. "Heavenly joys and eternal happiness," said they, "are nothing but supereminent dominion, boundless wealth, and hence more than royal magnificence and dazzling splendour. That the joys of heaven, and their continual fruition, which is eternal happiness, consist in these things, we saw clearly from those who possessed them in the former world; and also from this, that the happy are to reign in heaven with the Lord, and to be kings and princes, because they are the sons of Him who is King of kings, and Lord of lords; and that they are to sit on thrones, and be ministered unto by angels. Moreover, the magnificence of heaven we plainly saw from this, that the New Jerusalem, by which the glory of heaven is described, is to have gates, each of which will be a single pearl, and streets of pure gold, and a wall with foundations of precious stones; consequently, that every one who is received into heaven, has a palace of his own, resplendent with gold and precious stones, and dominion, that will follow in order from one to another. Now, knowing that such things contain innate joys and inherent happiness, and that God's Word cannot fail, we, therefore, conclude that the most happy state of heavenly life can be from no other source than this."

6 After this, the sixth company, which was the second from the southern quarter, said with a loud voice: "The joy of heaven and its eternal happiness is nothing else but the perpetual glorification of God, a never-ceasing festival, and most blissful worship with songs and jubilee, a constant lifting up of the heart to God, with full trust in His acceptance of such prayers and praises, on account of the Divine munificence in their blessedness." Some of the company added, that this glorification would be

attended with magnificent illuminations, with most fragrant incense, and with processions of great pomp, headed by the chief priest with a great trumpet, who would be followed by primates and dignitaries, great and small, and these again by men bearing palms, and women with golden images in their hands.

733. The seventh company, which was invisible to the rest on account of the light, came from the east of heaven, and consisted of angels of the same society from which the angel with the trumpet was. These, when they heard in heaven that not a single person in the Christian world knew what heavenly joy and eternal happiness were, said one to another, "Surely this cannot be true; there cannot be such darkness and mental stupor among Christians; let us go down and hear whether it is true; and if it is indeed the truth, it is a wonder." Then they said to the angel with the trumpet, "You know that every one who had longed for heaven, and had formed any definite opinion respecting its joys, is introduced after death into the joys of his imagination; and that after such have found by experience what those joys are, and are convinced that they are only the offspring of their own vain notions, and the delusions of their fancy, they are then led out of their mistakes, and instructed in the truth. This is the case with many in the world of spirits, who in their former life had meditated about heaven, and had come to some conclusion respecting the joys there so far as to desire them." On hearing this, the angel with the trumpet said to the six companies of wise men called together from the Christian world, "Follow me, and I will introduce you into your joys, and thus into heaven."

734. Having said this, the angel led the way; and the first company that followed him was of those who had persuaded themselves that the joys of heaven consisted in pleasant association and entertaining discourse. These the angel introduced to an assembly of spirits in the northern quarter, who, during their abode in the former world, had entertained the same notions of the joys of heaven. There was in the place a large and spacious house, where all these spirits were collected. In the house were more than fifty different apartments, distinct according to the various subjects of conversation. In some they conversed about such matters as they had seen or heard in the public places of resort and the streets of the city; in others the conversation turned upon the various charms of the fair sex, interspersed with jests, which were carried on till the countenances of all present were expanded with merry laughter. In other apartments they discoursed on news relating to courts, to public ministers, to state policy, and to various matters which had transpired from privy-councils, together with conjectures and reasonings; in others they conversed about business; in others upon literary subjects; in others on matters pertaining to civil prudence

and moral life; in others about church matters, the sects, and so on. I was permitted to look into that house, and I saw people running from room to room, seeking companionship of their affection and thence of their joy; and among them I saw three classes; some panting, as it were, to speak, some eager to ask questions, and others greedy to hear. The house had four doors, 2 one towards each quarter; and I observed several leaving their respective companies, and hastening to get out of the house. I followed some to the east door, where I saw several sitting with great marks of dejection in their faces; and on my inquiring why they were so sad, they replied, "The doors of this house are kept shut against all persons who would go out, and now it is the third day since we entered, and we have exhausted the life of our desire, in company and conversation; but now we are so weary with continual talking, that we can scarce bear to hear the sound of a human voice; therefore, owing to the irksomeness, we came to this door and knocked; but we were told that the doors of this house are not opened to let people out, but to let them in. 'Stay,' said they, 'and enjoy the delights of heaven.' So we conclude that we are to remain here for ever, and this is the cause of the sadness that has seized our minds; now too we begin to feel oppressed, and anxiety to be coming upon us." Then the angel addressed them 3 and said: "This state is the oblivion of your joys, which you believed to be the only heavenly joys, whereas they are but accessory to them." "What then," they inquired, "is heavenly joy?" The angel replied briefly, "It is the joy of doing something useful to oneself and to others, and the joy of use derives its essence from love, and its existence from wisdom. The joy of use, arising from love, by wisdom, is the life and soul of all heavenly joys. In the heavens there are most gladsome companionships which exhilarate the minds of the angels, cheer their spirits, fill their bosoms with joy, and refresh their bodies; but such occasions occur when they have fulfilled certain functions in their employments. From these are the soul and life in all their gladness and pleasures; but if this life and soul are taken away, the accessory joys by degrees lose their powers, exciting first indifference, then disgust, and lastly, sadness and anxiety."

As the angel ended, the door was thrown open, and those who were sitting there burst out, and fled home, each to his function and employment, and so they were refreshed.

735. After this the angel addressed those who had embraced the idea respecting the joys of heaven and eternal happiness as consisting in feasting with Abraham, Isaac, and Jacob, succeeded by sports and shows, and these again by feasts, and so on to eternity, "Follow me," he said to them, "and I will introduce you into the felicity of your joys." And he led them through a grove to a plain, staked out, on which were

set tables, fifteen on either side. They asked why there were so many tables; and the angel replied, "The first table is for Abraham, the second for Isaac, and the third for Jacob, and the rest in order for the twelve apostles. On the other side are the same number of tables for their wives: the first three are for Sarah, Abraham's wife, Rebecca the wife of Isaac, and Leah and Rachel the wives of Jacob, and the other twelve
2 are for the wives of the twelve apostles." After a little delay, all the tables appeared covered with dishes, between which were small pyramids of sweetmeats. The guests stood round the tables waiting to see those who were to preside at them. After they had waited for these a little, they saw them enter in procession, from Abraham to the last of the apostles; and presently each took his place at the head of his own table, reclined on a couch, and then invited those standing round to take their places, each on his own couch. And the men reclined with these patriarchs and apostles, and the women with their wives, and they ate and drank with gladness and veneration. When the repast was ended, the patriarchs retired, and then sports and dances of maidens and young men were introduced, and these were succeeded by shows. When these were ended they were again invited to the feasting, but with this provision, that on the first day they were to eat with Abraham, on the second with Isaac, on the third with Jacob, on the fourth with Peter, on the fifth with James, on the sixth with John, on the seventh with Paul, and with the rest in order till the fifteenth day, when they were to renew the feasting again in the same order, changing their
3 seats, and so on to eternity. After this the angel called together the men of his company, and said to them, "All those whom you saw at the tables held similar imaginary ideas as yourselves about the joys of heaven and eternal happiness therefrom; and in order that they may see the vanity of such ideas, and be led out of them, by the Lord's permission, these scenic feasts were instituted. Those chief men, whom you saw at the head of the tables, merely personated old men; many of them were rustics with beards, who, puffed up on account of a little wealth, had got
4 the idea that they were those old patriarchs. But follow me to the ways that lead from this practice school."

So they followed him, and saw fifty here, and fifty there, who had loaded their stomachs with food until they were nauseated, and longed to return to the affairs of their own homes, some to their functions, some to their trades, and others to their handicrafts. But many were retained by the keepers of the grove, and questioned as to the days of their feasting, and whether they had yet eaten at the tables with Peter and Paul, and they were told that it would be improper to depart before eating with them. But the general reply was, "We are surfeited with joys; food has become insipid to us, our palate is parched, our stomach

revolts, and we cannot bear the taste of it; we have already spent some days and nights in that luxury, and we earnestly beg to be let out." They were then let out, and with panting breath and hurried steps fled home.

After this the angel called the men of his company, and as 5 they went along, taught them this respecting heaven: "There are in heaven," said he, "as well as in the world, food and drink, feasts and repasts, and on the tables of those who are chief there, choicest food, delicacies and dainties are found by which their minds are exhilarated and refreshed. There are also sports and shows, music, vocal and instrumental; and all in the highest perfection. Such things are joys to those who are there, but they are not happiness; for happiness must be in and from the joys. Happiness in joys causes them to be joys; it enriches them and sustains them, preventing them from becoming worthless and loathsome; and this happiness each one has from use in his occupation. There is a kind of current, latent in the affection of the will of every angel, which draws his mind to the doing of something by which it is tranquilised and finds satisfaction. This tranquillity and satisfaction form a state of mind capable of receiving from the Lord the love of use; and it is from the reception of this love that true heavenly happiness results, which is the very life of those joys already referred to. Heavenly food in its essence is nothing else but love, wisdom, and use united, that is, use from love by wisdom. For this reason food for the body is given to every one in heaven according to the use which he promotes; the most excellent, to those who are in eminent uses; of less excellent quality, but of an exquisite taste, to those who perform uses of a middle kind; and inferior, to those who perform a low use; but none to the indolent."

736. After this the angel called to him the company of the wise, as they were called, who believed heavenly joys, and the eternal happiness therefrom, to consist in super-eminent dominion, with most abundant treasures, together with more than royal magnificence and most dazzling splendour; because it is said in the Word, that they should be kings and princes, and should reign for ever with Christ, and be ministered unto by angels; with many other things. "Follow me," said the angel to them, "and I will introduce you into your joys." So he led them into a portico constructed of pillars and pyramids; in front there was a low porch, forming the entrance into the portico. Through this porch he introduced them, and there were about twenty people there, and they were waiting; then suddenly a certain person was present who personated an angel, and said to them, "The way to heaven is through this portico. Wait awhile and prepare yourselves, for the elders among you are to be kings, and the younger princes."

When he had said this, there appeared near each pillar a 2

throne, and on this a silken robe, and on the robe a sceptre and crown; and near each pyramid there appeared a seat raised about three cubits from the ground, and on the seat a chain made of links of gold, and the ensigns of an order of knighthood fastened at each end with rings of diamonds. After this there was a voice heard, saying, "Go, now, put on your robes, be seated, and wait." And instantly the elders ran to the thrones, and the younger to the seats, and, putting on their robes, seated themselves. Then there appeared as it were a mist rising from below, which those who sat on the thrones and the seats having inhaled, began instantly to assume airs of authority, and to be inflated with their new greatness, and to be filled with confidence that they were kings and princes. This mist was an exhalation from the delusion which possessed their minds.

Then on a sudden several young pages flew to them, as if from heaven, and two stood behind each throne, and one behind each seat to minister. Proclamation was then made in turn by a herald to the following effect: "Ye kings and princes, wait yet a little while; your palaces in heaven are now being made ready; your courtiers and guards will soon attend to introduce you." So they waited and waited till their spirits were ex-
3 hausted, and they grew weary with desire. After three hours the heaven above them was seen to open, and the angels looking down in pity upon them, said, "Why do you sit so foolish, personating characters which do not belong to you? They have made a mockery of you, and have changed you from men into mere images, because you have got it into your minds that you are to reign with Christ as kings and princes, and that angels are then to minister to you. Have you forgotten the Lord's words, that he who would be great in the kingdom of heaven must become a servant? Learn, then, what is meant by being kings and princes, and by reigning with Christ, that it is to be wise and to perform uses. The kingdom of Christ, which is heaven, is a kingdom of uses; for the Lord loves everyone, and is desirous to do good to every one, and good is the same thing as use; and, as the Lord does goods or uses mediately by the angels, and in the world by men, therefore to those who faithfully perform uses, He communicates the love of use, together with its reward,—internal blessedness, and this is eternal happi-
4 ness. In the heavens, as on earth, there are exalted dignities, and most abundant treasures; for there are governments and forms of governments, and thus there are powers and dignities greater and less. Those in the highest stations have palaces and courts, which for magnificence and splendour far exceed those of emperors and kings on earth; and they are surrounded with honour and glory from the number of courtiers, ministers, and attendants, and the splendid vestments in which these are

clad. But those who are highest are chosen from those whose hearts are in the public good, and who are only externally pleased with this grandeur for the sake of obedience. And since the public good requires that everyone should be of some use in society as in a common body; and because all use is from the Lord, and is effected by angels and men as of themselves, it is plain that this is what is meant by reigning with the Lord." When these things had been heard from heaven, the mock kings and princes descended from their thrones and seats, and threw away their sceptres, crowns, and robes; then the mist was dispersed in which was the atmosphere of delusion, and a bright cloud encompassed them, in which was the atmosphere of wisdom, and from this sanity returned to their minds.

737. After this the angel returned to the house where the wise from the Christian world were assembled, and called to him those who had embraced the belief that the joys of heaven and eternal happiness consisted in paradise-like delights. To them he said, "Follow me, and I will introduce you into your paradise-like heaven, that you may thus enter upon the blessings of your eternal happiness." So he conducted them through a lofty gateway, formed of the interwoven boughs and twigs of noble trees; after they had entered he led them about through winding paths from quarter to quarter. The place was a real paradise on the confines of heaven, intended for the reception of such as during their abode on earth had imagined all heaven to be a single paradise, because it is so called, and who had impressed themselves with the idea that after death there would be complete rest from labour, and that this rest is nothing else but breathing the very soul of delights, walking among roses, being gladdened by the most delicious juices of the grape, and in banqueting, and that such a life could be found only in a heavenly paradise. Led by the angel, they saw a great 2
multitude of old men, young men, and boys, and also of women and girls, who were sitting in groups of threes and tens, on banks of roses, wreathing garlands to adorn the heads of the old men, the arms of the young, and the bosoms of the children; others were pressing juice from grapes, cherries, and mulberries, into cups, and genially drinking it. Others were inhaling the fragrance breathed forth and diffused from flowers, fruits, and odoriferous leaves; others were singing sweet songs, that soothed the ears of the listeners; others were sitting by the side of fountains, and directing the bubbling streams into various forms; others were walking and enlivening their conversation with sallies of wit; others had retired into little garden-houses, to recline on couches; and many other paradise-like forms of gladness.

After they had seen these things, the angel led his companions 3
through various winding paths, and at last to some persons seated on a most beautiful bed of roses which was surrounded with

olive, orange, and citron trees; they sat swaying themselves to and fro, their faces resting on their hands, wailing and weeping. The companions of the angel addressed them, and asked, "Why do you so sit?" They replied, "It is now seven days since we came into this paradise. When we entered, our minds seemed raised to heaven, and admitted into its greatest joys; but after three days our pleasures began to wane, to fade from our minds, to become imperceptible, and so to become void. Our imaginary joys having thus passed away, we were afraid of losing all that makes life enjoyable, and we began to entertain doubts about eternal happiness, even whether there were any. After this we wandered through paths and passages in search of the gate at which we entered. But we kept wandering round and round in vain, and inquiring of those we met. Some of them said that the gate could not be found, this paradise-like garden was a vast labyrinth, of such a nature, that whoever wished to get out, entered further and further into it; 'therefore,' said they, 'you must of necessity remain here to eternity; you are now in the midst of the garden, where all delights are centred.'" They further said to the companions of the angel: "We have now sat here for a day and a half; and being in despair of ever finding our way out, we have been resting on this bed of roses, where we see around us olives, grapes, oranges, and citrons, in great abundance; but the longer we look at them, the more are our eyes wearied with seeing, our nostrils with smelling, and our palates with tasting; this is the cause of the sadness, grief, and tears in which you see us."

4 On hearing this, the angel of the company said to them, "This paradise-like labyrinth is really an entrance to heaven. I know the way out, and I will lead you forth."

When he had said this, those who were seated rose from the ground, and, embracing the angel, went with him and his companions. On their way, the angel taught them what heavenly joy and eternal happiness therefrom are, that they are not external paradise-like delights, unless attended also with internal delights similar. "Such external delights," said he, "are those of the bodily senses only, but those of an internal character belong to the affections of the soul; and if the former are without the latter, they are void of all heavenly life, because they are devoid of soul; and every delight, without its corresponding soul, continually languishes and becomes torpid, and wearies the mind more than labour. There are in every part of heaven paradise-like gardens, which afford joy to the angels; and so far as the delights of the soul, the joys are joys to them."

5 On hearing this they all inquired, "What is the soul's delight, and whence is it derived?" The angel replied, "The soul's delight is from love and wisdom from the Lord; and as love is effective, and effective through wisdom, they both have

their seat in the effect, which effect is use. This delight flows into the soul from the Lord, and descends through the higher and lower regions of the mind into all the bodily senses, and in them is complete and full; hence joy becomes joy, and it becomes eternal from the Eternal from whom it is. You have seen paradises, and I declare to you, there is not a single thing there, not even a tiny leaf, that is not from the marriage of love and wisdom in use. If a man is in this marriage, he is in a heavenly paradise, and thus in heaven."

738. After this the conducting angel returned to the house [of assembly], to those who had firmly persuaded themselves that heavenly joy and eternal happiness were the perpetual glorification of God, and an endless festival; and this because they had believed in the world that they should then see God, and because the life of heaven is called, from the worship of God, a perpetual sabbath. "Follow me," said the angel to them, "and I will introduce you to your joy." So he conducted them into a small city, in the midst of which was a temple, and where all the houses were called sacred. In this city they saw a gathering of people, from every part of the neighbouring country, and among them a number of priests, who received and saluted them as they came, and, taking them by the hand, leading them to the gates of the temple, and thence into some adjoining chapels, initiated them into the perpetual worship of God; telling them, that the city was one of the courts leading to heaven, and its temple was introductory to a most spacious and magnificent temple in heaven, where the angels glorified God, by prayers and praises to all eternity. "It is ordained," said they, "both here and in heaven, that you are first to enter into the temple, and stay there three days and three nights; after this initiation you are to go into the houses of this city, which are so many buildings consecrated by us, and, going from one sacred house to another in communion with those assembled there, you shall pray and shout, and repeat what has been preached. Be careful to think of nothing, and to speak of nothing with your companions, but what is holy, pious, and religious."

After this, the angel introduced his companions into the temple, 2
which was crowded, being filled with many persons who in the world had enjoyed high dignity, and also with many of the common people; and guards were stationed at the gates to prevent any one departing until he had stayed three days. The angel then said, "This is the second day since the present congregation entered the temple; look at them, and you will see their manner of glorifying God." So they looked at them, and observed that most of them were asleep, and that even those who were awake were continually yawning. Some in consequence of the constant elevation of their thoughts to God, without any relapse into the lower concerns of the body, seemed like faces unconnected

with the body; for so they seemed to be to themselves and, therefore, to others. The eyes of some looked wild from being constantly averted from lower things; in short, the breasts of all were oppressed, and they were weary in spirit; so they turned away from the pulpit, and cried out, "Stop preaching, our ears are stupefied; we no longer hear a word you say, the very sound of your voices begins to be more than we can bear."

They then arose, rushed in a body to the doors, broke them
3 open, overcame the guards and drove them away. On this the priests followed, and walking close beside them, kept on teaching, praying, sighing, and saying, "Celebrate the festival, glorify God, sanctify yourselves, in this court of heaven, and then we will initiate you into the eternal glorification of God in that magnificent and most spacious temple which is in heaven, and so into the enjoyment of eternal happiness." These words, however, were not understood, and, indeed, were scarcely heard by them owing to the dullness of their minds from a two days' suspension and detention from ordinary duties within and outside their houses. But when they attempted to disengage themselves from the priests they caught them by their arms and garments, urging them to go into the temples, where sermons were to be delivered, but all in vain; "Leave us," they cried, "we feel as if we should faint."

4 At these words, lo! there appeared four men in white garments, and with mitres; one of them had been an archbishop in the world, and the other three bishops, all of whom were now angels. They called the priests together, and said, "We have observed you from heaven with these sheep, and saw how you fed them. You feed them till you drive them to madness. Do you not know what glorification of God means? It means to bring forth the fruits of love, that is, to discharge the duties of one's calling with faithfulness, sincerity, and diligence; for this is a mark of the love of God and of the love of the neighbour, and thus constitutes the bond of society and its good. Herein is God glorified, as well as by worship at stated times. Have you never read these words of the Lord, 'Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples' (John xv. 8)?
5 You priests can be in the glorification of His worship, since this is your office, and you have honour, glory, and recompence therefrom; but still you could be in that glorification no more than others, unless honour, glory, and recompence were annexed to your office." Having said this the bishops directed the door-keepers to admit all, and to let all pass out, "for," said they, "there are very many who have not been able to think of any other heavenly joy than the perpetual worship of God."

739. After this the angel returned with his companions to the place of meeting from which the companies of wise men

had not yet retired; and there he called to him those who believed heavenly joy and eternal happiness to be merely admittance into heaven, and that admittance is of Divine Grace, and also that those who are admitted experience joy like those in the world who enter the palaces of kings on days of festivity, or come by invitation to a marriage. To these the angel said, "Wait here awhile, and I will sound my trumpet, and those who have great reputation for wisdom in spiritual things of the church will come hither." After some hours nine men presented themselves, each with a laurel wreath to mark his fame. These the angel introduced into the house of assembly, where all those previously convoked were waiting; and then in their presence he addressed the nine strangers, and said, "I know that in accordance with your wish, and your ideas, you have been permitted to ascend into heaven, and that you have returned to this lower or sub-celestial land, with full knowledge of heaven; tell us, therefore, how heaven appeared to you." They replied in order.

2 The first said: "My idea of heaven, from my earliest boyhood to the end of my life on earth, was, that it was a place abounding with every kind of blessing, satisfaction, enjoyment, gratification, and pleasure, and that if I were admitted, I should be surrounded as with an atmosphere of such felicities, inhaling them abundantly like a bridegroom at the celebration of his nuptials, and when he enters the bride-chamber with his bride. With this idea I ascended to heaven, and passed the first guards and also the second; but when I came to the third, the officer of the guard addressed me, and said, 'Who are you, friend?' 'Is not this heaven?' I asked: 'I have ascended here according to my earnest desire; admit me, I entreat you.' Then he admitted me; and I saw angels in white garments, who came around me, examined me, and whispered one to another, 'Here is a new guest not clothed with heavenly raiment?' I heard what they said, and thought, 'This seems to be like the case of the man of whom the Lord says that he came to the wedding without a wedding garment': so I said to the angels, 'Give me such garments;' but they laughed. Then one came in haste from the court with this command: 'Strip him naked, cast him out, and throw his clothes after him'; so I was cast out."

3 The second in order then said: "I too supposed that if I were only admitted into heaven, which was above my head, I should there be surrounded with joys, and breathe them to eternity. I also obtained my wish. But when the angels saw me they fled, and said one to another, 'What portent is this? how came this bird of night here?' And actually I felt myself changed from being a man, although I was not changed. This happened to me from inhaling the heavenly atmosphere. But presently there came one running from the court, with an order that two servants should lead me out, and conduct me back by the way

I had ascended, till I reached my own home; and when I was there, I again appeared as a man both to others and to myself."

4 The third said, "I always conceived of heaven from place, and not from love; so when I came into this world, I longed for heaven with a most ardent desire; and, seeing some ascending I followed them and was admitted, but only a few steps. But when I wished to gladden my mind according to the idea I had of the joys and blessings there, a stupor, occasioned by the light of heaven, which is white like snow, and whose essence is said to be wisdom, seized my mind, and thence thick darkness overspread my eyes, and I began to go mad. A short time after, owing to the heat of heaven, which corresponds to the brightness of its light, and whose essence is said to be love, my heart palpitated; I was seized with anxiety, and was inwardly tortured with interior pain, and threw myself on my back on the ground there. While I lay there, an attendant came from the court, with an order to carry me gently into my own light and heat, and when I came thither, my spirit and my heart once more returned to me."

5 The fourth said, that he also had conceived of heaven as a place, and not as a state of love. "When first I came," said he, "unto the spiritual world, I asked certain wise persons whether I might be permitted to ascend into heaven, and was informed that this liberty was granted to everyone, but that those who go up must be careful, lest they be cast down again. I laughed at this caution, and ascended, believing like others that all in the whole world were capable of receiving the joys of heaven in their fulness. But truly as soon as I was within, I became almost as dead, and from the pains and torture in my head and body, I threw myself prostrate on the ground, and writhed like a snake brought near the fire; and, creeping to the brink, I threw myself down. I was afterwards taken up by some who stood below, and carried to an inn where I became well again."

6 The other five also related wonderful accounts of their ascents to heaven, and compared the changes in the states of life, with the state of fish when raised out of water into the air, and that of birds in the ether. And they said, that after their hard lot they had no longer any desire for heaven, but only for a life among their like, wherever they were; "We are well informed," they added, "that in the world of spirits, where we are at present, all are previously prepared, the good for heaven, and the wicked for hell, and that after such preparation, they see ways opened which lead them to societies of their like, with whom they are to remain to eternity; and that they enter these ways with delight, because they are the ways of their love." When those of the first assembly heard these accounts, they all likewise acknowledged that they had never entertained any other notion of heaven

than that of a place, where with open mouth they should for ever drink in the joys flowing around them.

Then the angel with the trumpet said to them: "You 7
now see that the joys of heaven and eternal happiness do not pertain to place, but to the state of man's life; and the state of heavenly life is from love and wisdom; and since it is use that contains love and wisdom, the state of heavenly life is from the conjunction of love and wisdom in use. It is the same if we call them charity, faith, and good works; because charity is love, faith is truth from which is wisdom, and good works are uses. In our spiritual world, moreover, there are places as in the natural world, or else there could be no dwellings and separate abodes; nevertheless, place with us is not place, but an appearance of place, according to the state of love and wisdom, or of charity and faith. Every one who becomes an 8
angel bears his heaven within himself, because he bears the love of his own heaven; for man by creation is a likeness, image, and type in the least form of heaven in its vastness. The human form is nothing else. Therefore every one after death comes into that society of heaven of whose general form he is an individual likeness; so that on entering into that society, he enters into a form corresponding with his own; thus, as it were, from himself he enters into that form, as into another self, and again from that other self into the same form in himself; and he draws in its life as his life, and his life as its life. Every society is general, as it were, and the angels like similar parts, from which the general co-exists. From this it now follows, that those who are in evils, and thence in falsities, have formed in themselves the likeness of hell; and this suffers torment in heaven from the influx and violent activity of one opposite upon another; for infernal love is opposite to heavenly love, and there is a similar collision between the delights of those loves, as between enemies, who destroy one another when they meet."

740. After this a voice was heard from heaven, saying to the angel with the trumpet, "Select ten out of the whole assembly, and introduce them to us. We have heard from the Lord, that He will prepare them, so that for three days the heat and light, or the love and wisdom of our heaven, may not do them any injury." Then ten were selected, and followed the angel. They ascended by a steep path up a certain hill, and from this to a mountain, on whose summit was the heaven of those angels, which had before appeared to them at a distance like an expanse in the clouds. The gates were opened for them, and after they had passed the third gate, the introducing angel hastened to the prince of the society, or of that heaven, and announced their arrival. The prince said, "Take some of my train with you, and carry them word that their arrival is acceptable to me, and introduce them into my ante-court, and provide for

each a separate apartment with a bed-chamber, and appoint some of my attendants and servants to wait on them, and obey their orders." This was done. On being conducted in by the angel, they asked if they might go and see the prince; but the angel replied, "It is now morning, and it is not permitted before noon; till that time every one is engaged in his particular office and employment; but you are invited to dinner, and then you will sit at table with the prince; in the meantime I will introduce you into his palace, where you will see magnificent and splendid things."

2 When they were brought to the palace, they first viewed it from without. It was spacious, built of porphyry, with a foundation of jasper; and before the gate were six lofty columns of azure stone; the roof was of plates of gold, the high windows were of the clearest crystal, and the frames of gold. After this they were introduced into the interior of the palace, and conducted from one room to another, in each of which they saw ornaments of inexpressible beauty; and beneath the roof were sculptured decorations of inimitable workmanship. Against the walls were placed tables of silver inlaid with gold, on which were set various vessels made of precious stones, and of entire gems in heavenly forms. They saw many things, which no eye on earth has ever seen; and, consequently, no one would believe that such
3 things are in heaven. While they were amazed at the sight of such magnificence, the angel said, "Do not wonder; the things which you see are not the production and workmanship of any angelic hand, but were formed by the Builder of the universe, and presented as a gift to our prince. Here, therefore, the architectonic art is in its very perfection, and from it are derived all the rules of that art in the world." The angel added further, "You may possibly imagine that such objects bewitch our eyes, and so infatuate them so as to induce us to believe that they constitute the joys of our heaven; but because our hearts are not in them, they are only accessory to the joys of our hearts; therefore, so far as we contemplate them as accessory, and as the workmanship of God, in them we contemplate the Divine omnipotence and clemency."

741. After this the angel said to them, "It is not yet noon: come with me into our prince's garden, which is near the palace." So they went with him; and as they were entering, he said, "Behold here the most magnificent garden in our heavenly society!" But they replied, "What do you say? There is no garden here; we see only one tree, and on its branches and its top what seem like golden fruit, and leaves of silver, with their edges adorned with emeralds, and beneath the tree little children with their nurses." To this the angel, with inspired voice, replied, "This tree is in the midst of the garden, and we call it the tree of our heaven, and some the tree of life; but advance and draw nearer, and your eyes will be opened, and you will

see the garden." They did so, and their eyes were opened, and they saw trees laden with delicious fruit, entwined about with young vines, whose tops with their fruit bent towards the tree of life in the centre. These trees were planted in a continuous 2
series, which spread out, and so proceeded into endless circles, or curves, like those of a perpetual spiral; it was a perfect spiral of trees, in which one species followed another in continuous order, according to the excellence of their fruit. The beginning of the curve was at a considerable distance from the tree in the centre, and the intervening space glowed with a radiant light, which caused the trees in the curve to shine with a gradual and continual radiance from the first to the last. The first trees were the most excellent of all, luxuriant with the choicest fruits; these were called trees of paradise, being such as are nowhere seen in any country of the natural world, because they do not and cannot exist there. Olive-trees, vines, trees of fragrance, and those useful for wood to workmen, followed one another. Here and there in this coil of trees, seats were interspersed, formed of the branches of the trees behind them, drawn forward and interlaced and adorned with their fruits. In this perpetual circle of trees there were passages which opened into flower gardens, and from them into lawns, laid out in areas and beds. At the sight of these things the companions of the angel exclaimed, 3
"Behold heaven in form! wherever we turn our eyes we feel an influx of something heavenly and paradise-like, which is inexpressible." When he heard this, the angel rejoiced, and said, "All the gardens of our heaven are representative forms or types of heavenly blessings in their origin; and because an influx of these blessings elevated your minds, you exclaimed, 'Behold heaven in form!' But those who do not receive that influx, see these paradise-like gardens only as forests. All those receive the influx who are in the love of use; but those who do not receive it are in the love of glory that does not aim at use." Afterwards, he explained and taught them what each thing in the garden represented and signified.

742. While they were thus employed, there came a messenger from the prince, with an invitation to them to eat bread with him, and at the same time two attendants of the court brought garments of fine linen, and said, "Put these on; for no one is admitted to the prince's table unless he is clothed with the garments of heaven." So they put them on, and, accompanying the angel, were shown into a corridor of the palace walk, where they waited for the prince. There the angel introduced them to the company and conversation of great men and rulers, who were also waiting for the prince. And behold! in less than an hour, the doors were opened, and, through one wider than the rest, on the western side, they saw him enter in the order and pomp of procession. His inferior officers went before him, after them

his privy councillors, and next the chief officers of the court; in the midst of these was the prince, and after him came courtiers of various rank, and lastly the guards; in all they numbered
2 one hundred and twenty. Then the angel standing in front of the ten strangers, who by their dress now appeared like inmates of the place, approached with them towards the prince, and reverently presented them; and the prince, without stopping the procession, said to them, "Come and eat bread with me."

So they followed him into the dining-hall, where they saw a table magnificently prepared, having in the centre a lofty golden pyramid, with a hundred branches in triple order, and to each branch a small dish, containing sweetened bread, thick new wine solidified, with other delicacies made of bread and wine. And through the middle of the pyramid there issued as it were a fountain flowing with nectar like wine, the stream of which parted at the top of the pyramid, and filled the cups. At the side of this high pyramid were various heavenly golden forms, on which were dishes and plates covered with all kinds of food. The heavenly forms on which were the dishes and plates were artificial forms derived from wisdom, such as could not be pourtrayed by any human art, or expressed in any language. The dishes and plates were of silver, sculptured round with forms similar to those on their supports; the cups were of transparent gems. Thus was the table furnished.

743. The dress of the prince and his ministers was this: The prince was dressed in a long crimson robe, adorned with silver stars wrought in needle-work; under the robe he wore a tunic of shining silk of a purple colour. This was open at the breast, where was seen the front part of a girdle, with the badge of his society; it was an eagle sitting on her young at the top of a tree, and of shining gold, set round with diamonds. The councillors were dressed nearly after the same manner, but without the badge, instead of which they wore sapphires curiously cut, hanging from their necks by a gold chain. The courtiers wore cloaks of a brown colour, wrought with flowers encircling young eagles; their tunics under these were of silk of an opal colour, as were also the garments that covered their thighs and legs. Such was their clothing.

744. The councillors and nobles stood around the table, and by order of the prince clasped their hands, and uttered in a low voice a prayer of praise to the Lord; after this, at a signal from the prince, they took their seats at the table. The prince then said to the ten strangers, "Sit down with me; behold, there are your seats." So they sat down, and the attendants, previously sent by the prince to wait upon them, stood behind. Then the prince said to them, "Take each of you a plate from its stand, and then a small dish from the pyramid." They did so; and lo, instantly new plates and dishes appeared in the

place of those that were taken away; and their cups were filled with wine from the fountain from the great pyramid, and they ate together. When they were moderately satisfied, the prince 2 addressed the ten new guests, and said, "I have heard that you were convened in the region which is beneath this heaven in order to disclose your thoughts concerning the joys of heaven and the eternal happiness therefrom; and that you expressed your views differently, each according to the delights of the bodily senses. But what are the delights of the bodily senses, without those of the soul? It is the soul which causes them to be delightful. The delights of the soul are in themselves imperceptible blessings; but as they descend into the thoughts of the mind, and from thence into the sensations of the body, they become more and more perceptible. In the thoughts of the mind they are perceived as happiness, in the bodily sensations as delights, and in the body itself as pleasures. Eternal happiness is from these taken together; but happiness from the latter alone, not being eternal, but temporary, comes to an end and passes away, and sometimes is turned into unhappiness. You now see that all your joys are also joys of heaven, and far more excellent than you have ever been able to conceive; but such joys do not affect our minds interiorly. There are three things 3 which flow as one from the Lord into our souls; these three as one, or this trine, are love, wisdom, and use. Love and wisdom of themselves exist only ideally, being only in the affection and thought of the mind; but in use they exist really, because they are then simultaneously in the act and operation of the body; and where they exist really, there they also subsist. And because love and wisdom exist and subsist in use, it is use which affects us; and use is to discharge the works of one's calling faithfully, sincerely, and diligently. The love of use, and devotion to it, keep the mind engaged, and prevent it from wandering, and drinking in all the lusts which flow in, with their allurements, through the senses, from the body and the world, by which the truths of religion and morality, with all that is good in either, become the sport of every wind. But the devotion of the mind to use, retains and binds those truths together, and disposes the mind into a form receptive of wisdom from those truths, and also extirpates from its circumference the illusions and mockeries both of falsities and vanities. But you will hear more on this subject from the wise of our society, whom I will send to you in the afternoon."

Having said this, the prince rose, and the new guests with him; and wishing them peace, he gave charge to the angel who conducted them to lead them back to their apartments, and there show them all honour and civility; and also to invite courteous and affable men to entertain them with conversation respecting the various joys of their society.

745. When they returned to their rooms this was done. Men invited from the city came to entertain them with conversation respecting the various joys of the society; and, after the salutations, conversed with them as they walked. But the conducting angel said, "These ten men were invited to this heaven to see its joys, and thus to receive a new idea of eternal happiness. Recount, then, some of its joys which affect the bodily senses; some wise men are to come forward, who will tell us of many things which render those joys satisfactory and happy." On hearing this those who were invited from the city, spoke as follows: 1. "There are here days of festivity appointed by the prince, in order that the mind, by relaxation, may recover from the weariness which the zeal of emulation may have brought upon some. On these days there are concerts of music and singing in the public places, and, outside the city, games and shows; at such times we have orchestras, raised in the public places, surrounded by lattice work of interwoven vines, from which hang bunches of ripe grapes; within this lattice-work, in three rows one above another, sit the musicians, with their stringed and wind instruments, both high and low toned, loud and soft; and at the sides are singers of both sexes; they delight the citizens with the sweetest music and singing, both in concert and solo, varied in character at intervals. These concerts continue on those days of festivity from morning till noon, and
2 then again till the evening. 2. Moreover, every morning, from the houses around the public places the sweetest songs of virgins and young girls are heard, which resound over the whole city. There is some one affection of spiritual love, that is sung every morning by modifications of the musical voice or modulations; and that affection is perceived in the singing, as if it were the affection itself. It flows into the minds of the hearers, and excites them to a corresponding state. Such is heavenly song. These singers say, that the sound of their singing draws, as it were, an inspiration and animation from within, and exalts itself joyously, according to its reception by the hearers. When this ceases, the windows of the houses around the public places, and also of those in the streets, are closed, and the doors also, and then the whole city is silent. No noise is heard in any part of it, and no one is seen loitering in the streets; but all are intent on
3 their work and the duties of their calling. 3. At noon, however, the gates are opened, and, in the afternoon, the windows also in some places; and boys and girls are seen playing in the streets, while their nurses and teachers sit in the porches of the houses,
4 watching over them. 4. In the outskirts of the city there are various sports of boys and young men, such as foot-races, and games of ball, and tennis. There are besides trials of skill among the boys, in order to discover the readiness of their wit in speaking, acting, and perceiving; and to those who excel some laurel

leaves are given as a reward; not to mention many other ways of calling forth the latent talents of the boys. 5. There are, 5 moreover, dramatic entertainments outside the city, where the actors represent the various graces and virtues of moral life, among whom there are players of lower parts for the sake of contrast." One of the ten asked, "How for the sake of contrast?" They replied, "Virtues, with what is honourable and becoming pertaining to them, cannot be represented to the life, but by means of contrast from the greatest to the least of them. The players of the lower parts represent the least, even till they become nothing; but it is provided by law, that nothing of the opposite, which is called dishonourable and indecorous, should be exhibited, except figuratively and as it were remotely. It is so provided, because nothing that is honourable and good in any virtue can by successive progressions pass over to what is dishonourable and evil, but to the very least of it till it perishes; and when it perishes, the opposite begins. Therefore heaven, where all things are honourable and good, has nothing in common with hell, where all things are dishonourable and evil."

746. While they were talking, a servant ran up and brought word that the eight wise persons, invited by the prince's order, were present, and wished to be admitted; on which the angel went out and received and introduced them. And these wise ones, after the customary ceremonies of introduction, began to converse with them on the beginnings and growth of wisdom, mingling with their conversation various remarks on its progress, showing that with the angels it never comes to an end, but grows and increases to eternity. The attendant angel hearing this said to them, "Our prince at table talked with these men concerning the seat of wisdom, showing that it is in use. Do you, also, if you please, talk with them on the same subject."

So they said, "Man at his first creation was endued with wisdom and the love of it, not for the sake of himself, but for the sake of its communication with others from himself. Hence it is inscribed on the wisdom of the wise, that no one should be wise for himself alone, or live for himself, but for others at the same time; hence society, which could not otherwise exist. To live for others is to perform uses; uses are the bonds of society, and these are as many in number as there are good uses, and the number of uses is infinite. There are spiritual uses, which are those of love to God and love towards the neighbour; there are moral and civil uses, which are those of the love of the society and state in which a man lives, and of his fellow-citizens among whom he dwells; there are natural uses, which are those that refer to the love of the world and its necessities; and there are corporeal uses, such as pertain to the love of self-preservation, for the sake of uses of a higher order. All these uses are inscribed 2 on a man, and follow in order one after another; and when they

exist simultaneously, then one is within the other. Those who are in the first uses, which are spiritual, are also in those that follow, and they are wise; those who are not in the first, but yet in the second, and thence in those that follow, are not thus wise, but only appear to be so from an external morality and civility. Those who are neither in the first nor second, but only in the third and fourth, are anything but wise, for they are satans, loving only the world, and themselves for the sake of the world; but those who are only in the fourth, are least of all wise, for they are devils, because they live to themselves alone, and if
3 for others it is only for the sake of self. Every love, moreover, has its particular delight, for by delight love is kept alive; and the delight of the love of uses is heavenly delight which enters into succeeding delights in their order, and, according to their order of succession, exalts them, and makes them eternal." After this they spoke of the number of the heavenly delights proceeding from the love of use, and said that there are myriads of myriads of them, and that all who enter heaven enter into those delights. And, moreover, in discourses of wisdom concerning the love of use they passed the day with them up till evening.

4 But towards evening, there came to the ten companions of the angel, a servant clothed in linen, and invited them to a wedding which was to be celebrated the next day; and the strangers were much rejoiced to think that they were also to be present at a wedding in heaven. After this, they were conducted to the house of one of the councillors in waiting, and supped with him; and, after supper, they returned, and separating from one another, retired each to his own bed-chamber, and slept till morning. When they awoke, they heard the singing of the virgins and young girls, from the houses round the public places, of which mention was made above. They sung, that morning, the affection of conjugial love, the sweetness of which did so affect and move the strangers that they perceived a blessed serenity instilled into their joys, which at the same time exalted and renewed them. When the time arrived the angel said, "Make yourselves ready, and put on the heavenly garments which our prince sent you." They put them on, and behold, their garments shone as with a flaming light; and they asked the angel, "Whence is this?" He replied, "Because you are going to a wedding; with us, our garments then shine, and become wedding garments."

747. After this the angel conducted them to the house where the wedding was to be celebrated, and the porter opened the door. They were received near the entrance, and greeted by an angel sent from the bridegroom, and introduced and shown to the seats intended for them. And soon after they were invited into an ante-room of the bridal chamber; in the centre of this

they saw a table, on which was placed a magnificent candelabrum with seven branches and bowls of gold; on the walls hung lamps of silver; when these were lighted the atmosphere appeared golden, as it were. And they saw at the sides of the candelabrum two tables, on which were loaves in triple order; and in the four corners of the room tables upon which were crystal cups. While 2 they were looking at these things, behold! a door was opened from an apartment beside the bridal-chamber, and they saw six virgins come out, and, after them the bridegroom and bride, holding each other by the hand, and leading each other to a seat placed over against the candelabrum, on which they seated themselves, the bridegroom on the left, and the bride at his right hand; while the six virgins stood by the seat near the bride. The bridegroom wore a robe of glowing crimson, and a tunic of shining linen, with an ephod, on which was a golden plate set round with diamonds, and on the plate there was engraved a young eagle, the marriage badge of that heavenly society; and he had a mitre on his head. The bride wore a scarlet mantle, and beneath it a gown embroidered with needlework, reaching from her neck to her feet; below her bosom she had a golden girdle, and on her head a crown of gold set with rubies. When they 3 were thus seated, the bridegroom turned himself towards the bride, and put a golden ring upon her finger; he then took a pair of bracelets and a pearl necklace, and fastened the bracelets on her wrists, and the necklace about her neck, and said, "Accept these pledges"; and as she took them he kissed her, and said, "Now thou art mine"; and he called her his wife. On this all the company cried out, "A blessing be upon you!" These words were uttered first by each separately, and afterwards by all together. One, sent from the prince in his stead, joined in the cry, and at that instant the ante-chamber was filled with an aromatic vapour, which was a token of blessing from heaven. Then the servants in waiting took bread from the two tables near the candelabrum, and cups, now filled with wine, from the tables at the corners of the room, and gave to each of the guests his bread and his cup; and they ate and drank. After this the husband and his wife rose, the six virgins attending them to the threshold with the silver lamps, now lighted, in their hands; so the married pair entered the bride-chamber, and the door was shut.

748. Afterwards the conducting angel talked with the guests about his ten companions, saying that he had introduced them by command, and shown them the magnificent things contained in the prince's palace, and the wonderful sights there; that they had dined with him, and had afterwards conversed with the wise men of the society. And he asked, "May they be permitted to converse a little with you?" So they drew nearer and entered into conversation. Then a certain wise one, who was one of the marriage guests, said, "Do you understand the

signification of what you have seen?" "But little," they replied; and then they asked him, "Why was the bridegroom, who is now a husband, clad in that particular manner?" "Because the bridegroom," he answered, "who is now a husband, represented the Lord; and the bride, now a wife, represented the church; for marriages in heaven represent the marriage of the Lord with the church. This is the reason why the bridegroom had a mitre on his head, and wore a robe, a tunic, and an ephod, like Aaron, and why the bride, now a wife, had a crown on her head, and wore a mantle, like a queen; but to-morrow they will be dressed differently, because this representation lasts only
2 to-day." "Since he represented the Lord, and she the church, why," they asked, "did she sit at his right hand?" "Because there are two things," the wise one replied, "which constitute the marriage of the Lord and the church; these are love and wisdom: the Lord is love, and the church is wisdom, and wisdom is at the right hand of love; for every member of the church is wise as of himself, and in proportion as he is wise he receives love from the Lord. The right hand also signifies power, and love has power by means of wisdom; but, as just stated, after the marriage, the representation is changed, for then the husband represents wisdom, and the wife the love of his wisdom. This, however, is not a primary but a secondary love; for the wife has it from the Lord, through the wisdom of the husband; the love of the Lord, which is the primary love, is the love of being wise which is with the husband; therefore after the marriage, both together, the husband and his wife, represent the church."
3 But again they asked, "Why did not you men stand by the side of the bridegroom, now the husband, as the six virgins stood by the side of the bride, now the wife?" The wise one replied, "Because we to-day are numbered among the virgins, and the number six signifies all, and what is complete." But they said, "How is that?" "Virgins," he replied, "signify the church, and the church consists of both sexes. Therefore we also, as members of the church, are virgins. That this is the case, is evident from these words in the Revelation: 'These are they who were not defiled with women, for they are *virgins*; they follow the Lamb whithersoever he goeth' (xiv. 4). And as virgins signify the church, therefore the Lord compares it to ten *virgins* invited to the wedding (Matt. xxv.). And because the church is signified by Israel, Zion, and Jerusalem, mention is, therefore, so frequently made in the Word of the *virgin and daughter of Israel, of Zion, and of Jerusalem.* The Lord also thus describes His marriage with the church: '*At thy right hand did stand the queen* in gold of Ophir; her clothing is of wrought gold; she shall be brought unto the king in *raiment of needle-work; the virgins*, her companions, *that follow her*, shall come
4 into the king's palace' (Ps. xlv. 9, 13, 14)." "Is it not

fitting," they afterwards inquired, "that a priest should be present, and minister at the marriage?" "This is fitting on earth," the wise one answered, "but not in the heavens, because of the representation of the Lord Himself and the church. On earth they are not aware of this; and yet with us a priest ministers at the betrothings, and hears, receives, confirms, and consecrates the consent. Consent is the essential of marriage, and all succeeding ceremonies are its formalities."

749. After this, the conducting angel went to the six virgins, and told them also of his companions, and requested that they would honour them with their company. So they approached; but as soon as they were near, they suddenly retired, and entered the women's apartment, where also their virgin friends were. On seeing this, the conducting angel followed them, and asked them why they retired so suddenly, without conversing with the strangers. They replied, "We cannot approach them." "Why not?" he asked; and they answered, "We do not know; but we perceived something that repelled and drove us back; they must excuse us." So the angel returned to his companions, and told them this, adding, "I suspect that your love of the sex is not chaste; in heaven we love virgins for their beauty and the elegance of their manners, and we love them dearly, but chastely." At this his companions smiled, and said, "Your suspicion is correct; who can behold such beauties near, and not feel some desire?"

750. After this social festivity all those invited to the marriage departed, and also the ten strangers with their attendant angel; and, the evening being far advanced, they retired to rest. At dawn they heard a proclamation, "To-day is the Sabbath." Then they arose, and asked the angel what it meant. He replied, "It is a call to the worship of God, which returns at stated periods, and is proclaimed by the priests. The worship is performed in our temples, and lasts about two hours; therefore, if it is agreeable, come along with me, and I will introduce you." So they made themselves ready, and attended the angel, and entered the temple. It was a large building capable of containing about three thousand persons, semicircular in form, with benches or seats extending continuously round, according to the form of the temple. The pulpit in front of the seats was set back a little from the centre; the door was on the left hand behind the pulpit. The ten strangers entered with their conducting angel, who pointed out to them the places where they were to sit, telling them, "Every one who enters the temple knows his own place, and this by a kind of innate perception; and he cannot sit elsewhere; if he sits elsewhere, he neither hears nor perceives anything, and he also disturbs order, and when this is the case, the priest is not inspired."

751. When the congregation had assembled, the priest as-

cended the pulpit, and preached a sermon full of the spirit of wisdom. The subject was on the sanctity of the Holy Scripture, and the conjunction of the Lord with both worlds, the spiritual and the natural, by its means. Enlightened as he then was, he fully proved, that that Holy Book was dictated by Jehovah the Lord, and that consequently He is in it, so that He is the wisdom therein; but that the wisdom, which is Himself therein, lies concealed under the sense of the letter, and is opened to none but those who are in truths of doctrine, and at the same time in goodness of life, and who thus are in the Lord, and the Lord in them. To this discourse he added a votive prayer, and descended. As the audience were leaving, the angel requested the priest to speak a few words of peace to his ten companions; so he came to them, and they conversed together for half an hour. He spoke on the Divine Trinity, as being in Jesus Christ, in whom all the fulness of the Godhead dwells bodily, according to the declaration of the apostle Paul; and afterwards on the union of charity and faith; but he spoke concerning the union of charity and truth, because faith is truth.

752. After expressing their thanks, they went home. And the angel said to them, "This is the third day since you came up to this heavenly society, and as you were prepared by the Lord to stay here three days, the time has come for us to part. Put off, therefore, the garments sent you by the prince, and put on your own." When they had done so, they were filled with a desire to be gone; so they departed and descended, the angel attending them to the place of the assembly; and there they gave thanks to the Lord for vouchsafing to bless them with knowledge, and so with intelligence, respecting heavenly joys and eternal happiness.

CHAPTER XIV.

THE CONSUMMATION OF THE AGE, THE COMING OF THE LORD, AND THE NEW HEAVEN AND THE NEW CHURCH.

I. THE CONSUMMATION OF THE AGE IS THE LAST TIME OR THE END OF THE CHURCH.

753. There have been several churches on this earth, all of which in process of time have been consummated, and after their consummation new ones have arisen. The consummation of the church takes place when there remains no Divine Truth but what is falsified or rejected. And when there is no real truth there can be no real good, because the whole quality of good is formed by truths; for good is the essence of truth, and truth is the form of good, and quality cannot exist without a form. Good and truth can no more be separated than will and understanding, or what is the same thing, than the affection of love and thought therefrom; wherefore, when truth is consummated in the church, good also is consummated, and, when this is the case, the church is at an end, or, in other words, then is its consummation.

754. The church is consummated by various means, but especially by such as cause falsity to appear like truth, in which case the good which is truly so, and is called spiritual good, ceases also. That which is then supposed to be good is only the natural good which a moral life produces. The reason why truth, and together with it good, are consummated, is found chiefly in the two natural loves, the love of self and the love of the world, which are diametrically opposite to the two spiritual loves. The love of self, when it rules, is the opposite of love to God, and the love of the world, when it rules, is the opposite of love towards the neighbour. The love of self is to wish well to oneself, and to no other, except for the sake of self. It is similar with the love of the world; and where those two loves have once been nourished, they spread successively like gangrene through the body, and consume everything. That such love has entered the churches, is very clear from the description given of Babylon (Gen. xi. 1-9; Isa. xiii., xiv., xlvii.; Jer. i.; and in Dan. ii. 31-47, iii. 1-7, v., vi. 8 to the end, vii. 1, 14; and in the Revelation, xvii. and xviii., from the beginning to the end of both), for Babylon has at length exalted itself to such a

height, as not only to transfer the Lord's Divine power to itself, but to be striving, with the utmost zeal, to grasp all the riches of the world. That similar loves would burst forth from many of the rulers of the churches outside Babylon, were it not for the limitation and consequent restriction of their power, may be inferred from signs and appearances not wholly without meaning. What else follows then, but that a man under its influence will regard himself as God, and the world as heaven, and pervert every truth of the church? For truth, which in itself is truth, cannot be known and acknowledged by the merely natural man, nor can it be given him by God, because it falls into what is inverted and becomes falsity. But beside these two loves there are other causes of the consummation of truth and good, and, consequently, of the consummation of the church; but these are secondary and subordinate to the other two.

755. That the consummation of the age is the last time of the church, is evident from those passages in the Word where it is mentioned; as in the following: "I have heard from Jehovah a *consummation* and a *decision* upon the whole land" (Isa. xxviii. 22). "The *consummation* decreed overflowing with righteousness; for the Lord Jehovih of Hosts maketh a *consummation* and a *decision* in all the land" (x. 22, 23). "In the fire of the zeal of Jehovah the whole land shall be consumed; for he shall make a speedy *consummation* of all them that dwell in the land" (Zeph. i. 18). The church is signified by land in the above passages, because the land of Canaan, where the church was, is meant. That the church is signified by land, may be seen proved by many passages of the Word in *The Apocalypse Revealed* (n. 285, 902). "At length upon the bird of abominations shall be *desolation*, and even to *consummation* and *decision*; it shall drop upon the *devastation*" (Dan. ix. 27). That these words were spoken by Daniel in relation to the end of the present Christian church, may be seen, (Matthew xxiv. 15). "The whole land shall be devastation, yet will I not make *a consummation*" (Jer. iv. 27). "The iniquity of the Amorites is not yet *consummated*" (Gen. xv. 16). Jehovah said, "I will go down and see whether they have made a *consummation* according to the cry which is come unto me" (Gen. xviii. 21); speaking of Sodom. The last time of the present Christian church is also meant by the consummation of the age spoken of by the Lord in the following passages: "The disciples asked Jesus, saying, "What shall be the sign of thy coming, and of the *consummation of the age*?" (Matt. xxiv. 3). "In the time of harvest I will say to the reapers, gather ye first the tares to burn; gather the wheat into the barn, so shall it be in *the consummation of the age*" (xiii. 30, 40). "In the *consummation of the age*, the angels shall come forth, and sever the wicked from among the just" (xiii. 49). Jesus said to the disciples,

"Lo, I am with you, even to the *consummation of the age*" (xxviii. 20). It must be noted, that devastation, desolation, and decision, signify the same as consummation; but desolation signifies the consummation of truth, devastation, the consummation of good, and decision, the full consummation of both; and the fulness of time, in which the Lord came into the world, and in which He is about to come, is also a consummation.

756. The consummation of the age may be illustrated by various things in the natural world; for here the things upon earth, one and all, grow old and waste away, but this is by alternate changes called the cycle of things. Times, both in general and in particular, pass through such cycles. In general the year passes from spring to summer, and through this to autumn, closes in winter, and thence returns again to spring; this is the cycle of warmth. In particular the day passes from morning to noon, and through noon to evening, and closes in night, and thence returns again to morning; this is the cycle of light. Every man also passes through the cycle of nature; he begins life in infancy, from that he advances to youth and manhood, and thence to old age, and dies. So, too, every bird of the air, and every beast of the earth. Every tree also begins with the germ, goes on to its full growth, and gradually declines till it falls. So it is with every bush, and every twig, in fact with every leaf and flower, and even with the soil itself, which in time becomes barren; and also with all still water, which gradually becomes foul. All these are alternate consummations, which are natural and temporary, but still periodical; for when one thing has passed from its beginning to its end, another springs up like it, and so every thing is born, and dies, and then is born again, in order that creation may be continued. The reason why it is similar with the church is, that a man is a church, and in general constitutes it; and one generation follows another, and there is a variety of all minds; and iniquity once rooted, is transmitted to posterity so far as an inclination thereto, and can be extirpated only by regeneration, which is effected by the Lord.

II. THE PRESENT DAY IS THE LAST TIME OF THE CHRISTIAN CHURCH, WHICH THE LORD FORETOLD AND DESCRIBED IN THE GOSPELS AND IN THE REVELATION.

757. That the consummation of the age signifies the last time of the church, has been shown in the foregoing article; from which it is evident what is meant by the consummation of the age spoken of by the Lord in the Gospels (Matt. xxiv.; Mark xiii.; Luke xxi.); for it is written, that as Jesus sat upon the mount of Olives, the disciples came to Him privately, saying, "What shall be the sign of thy coming, and of the consummation of the age?" (Matt. xxiv. 3). And then the Lord began to foretell and describe the consummation as to what its character would be successively, even to His coming; and that then He

would come in the clouds of heaven with power and great glory, and would gather together His elect, with many other particulars (verses 30, 31), which did not at all come to pass at the destruction of Jerusalem. On that occasion the Lord described these events in prophetic discourse, every word of which is weighty. What these details involve may be seen explained in *The Arcana Cœlestia* (n. 3353-3356, 3486-3489, 3650-3655, 3751-3757, 3897-3901, 4056-4060, 4229-4231, 4332-4335, 4422-4424).

758. That all those things which the Lord spoke to the disciples were said concerning the last time of the Christian church, is very evident from the Revelation, where similar events are foretold concerning the consummation of the age, and concerning His coming, all of which are explained in detail in *The Apocalypse Revealed*, published in the year 1766. Now since what the Lord said to His disciples concerning the consummation of the age, and His coming, coincides with what He afterwards revealed in the Revelation by John on the same subjects, it is very clear that He meant no other consummation than that of the present Christian church. The end of this church is, moreover, foretold in Daniel; therefore the Lord says, "When ye shall see the abomination of desolation, foretold by Daniel the prophet, standing in the holy place, whoso readeth let him understand" (Matt. xxiv. 15; Dan. ix. 27); so also in the other Prophets. That there is at this day such an abomination of desolation in the Christian Church, will be still further evident from the Appendix, where it will be seen that there is not a single genuine truth at this time remaining in the church, and also that unless a new church were to be raised up in the place of the present, "no flesh could be saved," according to the Lord's words in Matthew (xxiv. 22). That the Christian Church, such as it is at this day, is consummated and laid waste to so great an extent, cannot be seen by those on earth who have confirmed themselves in its falsities, because a confirmation of falsity is a denial of the truth; it, therefore, veils, as it were, the understanding, and so guards against the secret entrance of anything to pull down the ropes and stakes, by which it has built up and fashioned its system like a strong tent. Moreover, the natural-Rational can confirm whatever it pleases, whether true or false; both, when confirmed, appear in a similar light; and it is not seen whether the light is false, like that in a dream, or true, like that of day. But the spiritual-Rational is wholly different, in which they are who look to the Lord, and from Him are in the love of truth.

759. It is owing to this that every church, formed of those who see by confirmations, appears as if it were alone in the light, while all others which differ from it are in darkness. For those who see by confirmations are not unlike owls, which see light in the shades of night, but in the day time see the sun and its rays as thick darkness. Such has been, and such also is, every

church which is in falsities, when once founded by leaders, who, thinking themselves to be lynxes, make for themselves a morning light from their own intelligence, and an evening light from the Word. Did not the Jewish Church, when it was altogether laid waste—which was the case when our Lord came into the world—contend loudly, by its scribes and lawyers, that because it possessed the Word, it alone was in heavenly light, when yet they crucified the Messiah, or Christ, who was the Word itself, and the All in all thereof? And what does the church, which in the Prophets and the Revelation is understood by Babylon, contend for, but that she is the queen and mother of all churches, and that others, which withdraw from her, are spurious offspring, that must be excommunicated; and this, although she has thrust the Lord the Saviour from the throne and altar, and placed herself thereon? Does not every church, even the most heretical, 2
when once it is established, fill all countries and cities with a clamour, that it alone is orthodox and universal, and that it possesses the gospel which the angel flying in the midst of heaven preached? (Rev. xiv. 6). And who does not hear the voice of the vulgar, echoing the same cry? Did not the whole Synod of Dort look upon predestination as a star falling upon their heads from heaven, and did they not kiss that dogma as the Philistines used to kiss the image of Dagon in the temple of Ebenezer at Ashdod, and as the Greeks used to kiss the Palladium in the temple of Minerva? For they called it the palladium of religion, not seeing that a falling star is a meteor composed of a false light, which, when it falls on the brain, can confirm every falsity by fallacious arguments, until it is believed to be a true light, decreed to be a fixed star, and at length sworn to be the star of stars. Who can speak with stronger persuasion of the 3
certain truth of his delusive opinions than an atheistic naturalist? Does he not laugh heartily at the Divine operations of God, the celestial things of heaven, and the spiritual things of the church? What lunatic does not fancy his own folly to be wisdom, and another's wisdom to be folly? Who can distinguish, by the sight of the eye, the illusive light of rotten wood from the light of the moon? Who that has an aversion to sweet smells—which is the case with those who are affected with the uterine disease—does not repel them from the nostrils, and give the preference to ill-smelling odours and so on? These things are adduced for the sake of illustration, that it may be known that it is not seen by natural light alone, that the church is consummated, that is, that it is in absolute falsities, until truth from heaven beams forth in its own light. For falsity does not see truth, but the truth sees the falsity; and every man is such, that he can see and comprehend the truth, when he hears it. But if he is confirmed in falsities, he cannot introduce truth into his understanding so that it remains there, because truth can

find no room; and if by chance it gains admission, the crowd of assembled falsities rejects it as incongruous.

III. THIS LAST TIME OF THE CHRISTIAN CHURCH IS THE VERY NIGHT IN WHICH FORMER CHURCHES CEASED.

760. Since the creation there have been four churches in general on this earth, in a regular succession one after another, as is evident from both the historical and the prophetical parts of the Word, especially from the book of Daniel, where the four churches are described by the statue that Nebuchadnezzar saw in a dream (chap. ii.), and afterwards by the four beasts ascending out of the sea (chap. vii.). The first church, which may be called the Most Ancient, was extant before the flood, and its consummation or end is described by the flood. The second church, which may be called the Ancient Church, was in Asia and part of Africa, and this came to its end and perished by idolatries. The third church, which was the Israelitish, began with the promulgation of the Decalogue on mount Sinai, was continued by the Word written by Moses and the prophets, and consummated or came to an end by its profanation of the Word, which profanation was at its fulness when the Lord came into the world; therefore, because He was the Word, they crucified Him. The fourth church is the Christian, which the Lord established by the Evangelists and the Apostles. Of this church there have been two epochs, one extending from the time of the Lord to the council of Nice, and the other from that council to the present time.* This, however, in its progress, was divided into three branches,—the Greek, the Roman Catholic, and the Reformed; nevertheless, all these three are called Christian. Moreover, within every general church there have been several particular churches, which, although they have seceded, have still retained the name from the general one, as do the heresies in the Christian Church.

761. The last time of the Christian Church is the very night, in which former churches have ceased, as is plain from the Lord's prediction concerning this night in the Evangelists and in Daniel. In the Evangelists from these words: They should see the abomination of desolation; and then would be great affliction, such as had not been since the beginning of the world to that time, nor should be, also "Except those days should be shortened there should no flesh be saved"; and lastly, "The sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven" (Matt. xxiv. 15, 21, 22, 29). In other passages in the Evangelists, that time is also called night; as in Luke: "In that night there shall be two in one bed, the one shall be taken, and the other shall be left" (xvii. 34). And in John: "I must work the works of him that sent me while it is day; the night cometh when no man can work" (ix. 4). Since all
2 light departs at midnight, and the Lord is the true light (John

* This work was published in 1771

i. 4-9; viii. 12; xii. 35, 36, 46), therefore He said to His disciples, when He ascended into heaven, "Lo, I am with you even unto the consummation of the age" (Matt. xxviii. 20); and then He departed from them to a new church. This last time of the church is the very night in which former churches have ceased, as is plain also from this passage in Daniel: "In the end, upon the bird of abominations shall be desolation, even until the consummation and decision, it shall drop upon the devastation" (ix. 27). This prophecy relates to the end of the Christian Church, as is very clear from the Lord's own words (Matt. xxiv. 15). The same, too, is evident from this passage in Daniel concerning the fourth kingdom, or the fourth church, represented by the image which Nebuchadnezzar saw: "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of man, but they shall not cleave one to another, even as iron is not mixed with clay" (ii. 43). The seed of man is the truth of the Word. It is also 3
evident from this passage relative to the fourth church, represented by the fourth beast ascending out of the sea: "I saw in the night visions, and behold, a fourth beast, terrible and dreadful; it shall devour the whole earth, and shall tread it down and break it in pieces" (vii. 7, 23). This means that it will consummate every truth of the church, and then there will be night, because the truth of the church is light. Many similar things are predicted of this church in the Revelation, especially in the sixteenth chapter, where it speaks of the vials of the wrath of God poured out upon the earth, signifying the falsities which should then overflow and destroy the church. There are also several passages in the Prophets to the same purpose; as for example: "Shall not the day of Jehovah be darkness and not light, thick darkness, and not brightness?" (Amos v. 20; Zeph. i. 15). And again, "In that day, Jehovah will look down upon the earth, which, behold, is darkness, and the light shall grow dark in the ruins thereof" (Isa. v. 30; viii. 22). The day of Jehovah is the day of the Lord's Coming.

762. That four churches have existed on this earth since the creation of the world, is according to Divine order; which is that there should be a beginning and its end before a new beginning arises. Hence every day begins with morning, advances to midday, and ends in night, and after that begins afresh; every year also begins with the spring, advances through summer to autumn, ends in winter, and after that enters on a new beginning. To produce these effects the sun rises in the east, proceeds therefrom through the south to the west, and sets in the north, after which he rises again. It is similar with churches. The first of them, which was the Most Ancient, was as the morning, the spring, and the east; the second or the Ancient Church was as the midday, the summer, and the south; the third was as the

evening, the autumn, and the west; and the fourth as the night, the winter, and the north. From these progressions according to order, the wise ancients inferred four ages of the world, the first of which they used to call the golden age, the second the silver age, the third the copper age, and the fourth the iron age, by these metals also the churches themselves were represented in Nebuchadnezzar's image. Moreover, before the Lord the church appears as one man, and this Grand Man must pass through his different ages, like an individual, advancing from infancy to youth, from this to manhood, and at length to old age, and then, when he dies, he will rise again. The Lord says, "Except a grain of wheat fall into the ground and die, it abideth; but if it die, it bringeth forth much fruit" (John xii. 24).

763. It is according to order, that a primary should proceed to its ultimate, both in general and particular, in order that there may be a variety of all things, and, by means of variety, every kind of quality; for quality is perfected by the relative differences of the more or less opposite. Who cannot see, that truth acquires its quality from the existence of falsity, and good also from the existence of evil, just as light acquires its quality from the existence of darkness, and heat from the existence of cold? What would colour be, if there were white only, and no black? The quality of the intermediate colours would be imperfect without it. So again, what is sensation without relation? And what is relation but that which concerns opposites? Is not the eyesight weakened by white alone, and invigorated by a colour that inwardly takes something from black, such as green? Is not the ear deafened by the continual strain of one tone upon its organs, and aroused by modulation, that is, varied by relations? What is beauty without relation to the unbeautiful? Therefore, in order that the beauty of a virgin may be fully pourtrayed, in some pictures an ugly form is placed near. What are pleasure and prosperity without relation to what is unpleasant and to adversity? Who would not become insane from brooding over one idea, with no relief from such things as tend in an opposite direction? It is similar with the spiritual things of the church, whose opposites have relation to evil and falsity; which, nevertheless, are not from the Lord, but from man, who has free-will, which he can direct to good or evil purposes; comparatively, as in the case of darkness and cold, which come not from the sun, but from the earth, which by its revolutions successively withdraws its face and revolves; and yet without such revolution and withdrawal, there would be neither day nor year, and consequently neither animate nor inanimate things. I have heard that churches which are in different goods and truths, provided their goods have relation to love to the Lord, and their truths to faith in Him, are like so many jewels in a king's crown.

IV. AFTER THIS NIGHT, MORNING FOLLOWS, AND THE COMING OF THE LORD IS THIS MORNING.

764. Since the successive states of the church, both in general and in particular, are described in the Word by the four seasons of the year, spring, summer, autumn, and winter, and by the four divisions of the day, morning, midday, evening, and night, and because it is now night with the present church in Christendom, it follows that the morning is at hand, in other words, the beginning of a new church. The successive states of the church are described in the Word by the four states of the light of day, as is evident from these passages: "Unto evening and morning, two thousand three hundred days, then shall the sanctuary be justified: the vision of the *evening and the morning* is truth" (Dan. viii. 14-26). "He calleth to me out of Seir, Watchman, what of the *night*? The watchman said, the *morning* cometh, and also the *night*" (Isa. xxi. 11, 12). "The end is come; the *morning* is come upon thee, O thou that dwellest in the land; behold, the *day* is come, the *morning* is gone forth" (Ezek. vii. 6, 7, 10). "Jehovah in the *morning*; in the *morning* will he bring his judgment to light; he faileth not" (Zeph. iii. 5). "God is in the midst of her, God shall help her when the *morning* appeareth" (Ps. xlvi. 5). "I have waited for Jehovah; my soul doth wait for the Lord, more than they that watch for the *morning*: for with him is plenteous redemption, and he will redeem Israel" (cxxx. 5-8). In these passages, the last time of the church is 2 meant by evening and night, and its first time by morning. The Lord Himself also is called the morning in the following passages: "The God of Israel said, the rock of Israel spake to me; he shall be as the *light of the morning*, even a *morning without* clouds" (2 Sam. xxiii. 3, 4). "I am the root and the offspring of David, the bright and *morning star*" (Rev. xxii. 16). "From the womb of the *morning* thou hast the dew of thy youth" (Ps. cx. 3). These passages are concerning the Lord; for He is the morning. He, therefore, arose from the sepulchre early in the morning, for He was about to begin a new church (Mark xvi. 2, 9). That the Lord's coming is to be 3 looked for, is very evident from His own prediction respecting it in Matthew: "As he sat upon the Mount of Olives, his disciples came unto him, saying, Tell us what shall be the *sign of thy coming*, and of the consummation of the age?" (xxiv. 3). "After the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the *sign of the Son of man*, and they shall see the *Son of man coming in the clouds of heaven with power and glory*" (verses 29, 30; Mark xiii. 26; Luke xxi. 27). "As the days of Noah were, so shall also the *coming of the Son of man* be; therefore be ye also ready, for in such an hour

as ye think not the *Son of man cometh*" (Matt. xxiv. 37, 39, 44). In Luke: "When the *Son of man cometh*, shall he find faith on the earth?" (xviii. 8). In John: Jesus said of John, "If I will that he tarry *till I come*" (xxi. 22). In the Acts of the Apostles: "When they saw Jesus taken up into heaven, two men stood by them in white apparel," and said, "This same Jesus, who is taken up from you into heaven, *shall so come in like manner as ye have seen him go into heaven*" (i. 10, 11). In the Revelation: "The Lord God of the holy prophets sent his angel to show unto his servants the things which must be done: *Behold, I come;* blessed is he that keepeth the sayings of the prophecy of this book; and *behold, I come*, and my reward is with me, to give every man according as his work shall be" (xxii. 6, 7, 12); and again: "I *Jesus* have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. The Spirit and the bride say, *Come*; and let him that heareth say, *Come*; and *let* him that is athirst, *come*; and whosoever will, let him take the water of life freely" (verses 16, 17). And again: "He that testifieth these things saith, *Also I come quickly;* Amen. *Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all.* Amen" (verses 20, 21).

766. The Lord is present with every man, urgent and pressing to be received; and when a man receives Him, which he does by acknowledging Him as his God, his Creator, Redeemer, and Saviour, then is His first coming, which is called the dawn. From this period the man, as to his understanding, begins to be enlightened in spiritual things, and to advance towards a wisdom more and more interior; and as he receives this wisdom from the Lord, so he progresses through morning into day, and this day continues with him to old age, even till death, and after death he is raised up into heaven to the Lord Himself, where, although he may have died an old man, he returns into the morning of his life, and continues to eternity to develop that wisdom which was implanted in the natural world.

767. Every man who is in faith in the Lord, and in charity towards the neighbour, is a church in particular, the church in common being composed of such individuals. It is a wonderful thing, that every angel sees the Lord before him, in every turning of his body and his face; for the Lord is the Sun of the angelic heaven, and it is this which appears before their eyes when they are in spiritual meditation. It is similar with a man in the world, in whom the church is, as to the sight of his spirit; but this state of his spirit is not known, because the sight of his spirit is veiled over by the natural sight, to which the other senses add their allurements; and the objects of these senses are such things as pertain to the

body and the world. This manner of beholding the Lord, what ever the direction may be, originates in this, that all truth, from which are wisdom and faith, and all good, through which are love and charity, are from the Lord, and are the Lord's, in man; thence every truth of wisdom is like a mirror in which the Lord is seen, and every good of love is an image of the Lord. Hence this wonderful fact. On the other hand, an evil spirit perpetually turns 2 himself away from the Lord, and also constantly looks towards his own love, and this in whatever way he may turn his body and face. The reason in this case is the same, but reversed; for every evil is in some form or other an image of his ruling love, and falsity therefrom presents that image, as it were, in a mirror. That something like this is implanted in nature, may be inferred 3 from certain plants that grow amid surrounding herbage, which shoot out their branches, and so raise themselves aloft above the grass and the weeds that encompass them, that they may behold the sun. Some of them, also, turn to him from east to west, that they may always be turned towards the sun, that they may ripen under his auspices. Nor do I doubt that there is a similar endeavour and effort in all the twigs and branches of every tree, although, from not possessing elasticity to enable them to bend and turn, the act is checked. It is besides a fact well known to an observer, that all whirlpools, and sand-banks of the ocean, spontaneously follow in their motion the general course of the sun. Why should not man, who was created in the image of God, 4 turn to Him, unless by his gift of free-will he turns that endeavour and effort implanted by the Creator in another direction? This may be likened to a bride's constantly having something of the bridegroom in her mind's eye; she sees him in his gifts, as in so many mirrors; she longs for his coming, and when he comes receives him with joy, in which her bosom's love exults.

V. THE COMING OF THE LORD IS NOT HIS COMING TO DESTROY THE VISIBLE HEAVEN AND THE HABITABLE EARTH, AND TO CREATE A NEW HEAVEN AND A NEW EARTH, AS MANY, FROM NOT UNDERSTANDING THE SPIRITUAL SENSE OF THE WORD, HAVE HITHERTO SUPPOSED.

768. It is the prevailing opinion at this day in the churches that when the Lord comes for the Last Judgment, He will appear in the clouds of heaven with angels and the sound of trumpets; that He will gather together all who are still on the earth, together with all who have died; will separate the evil from the good, as a shepherd separates the goats from the sheep; will then cast the evil, or the goats, into hell, and raise the good, or the sheep, into heaven; and further, that He will at the same time create a new visible heaven and a new habitable earth, and upon the latter He will cause the city called the New Jerusalem to descend, the structure of which will be according to the description

given in the Revelation (chap. xxi.), that is to say, it will be of jasper and gold, and the foundation of its wall will be of every precious stone, while its height, breadth, and length, will be equal, each twelve thousand furlongs; and that all the elect will be gathered into this city, both those then living and those that have died since the beginning of the world; and that the latter will return into their bodies, and enjoy everlasting bliss in that magnificent city, as in their heaven. This is the opinion that prevails at the present day, in Christian churches, respecting the coming of the Lord and the Last Judgment.

769. Respecting the state of souls after death, the following is the belief that is universally and particularly accepted at this day. That human souls after death are ghosts, of which an idea is formed as of a breath of wind, and that being such, they are reserved till the day of the last judgment, either in the centre of the earth, where some fix the abode of departed spirits, or in the "limbo" of the Fathers. But on these points they differ; some suppose souls to be ethereal or aerial forms, and thus like ghosts and spectres, some imagine that they dwell in the air, others in woods, and others in waters; some again suppose that the souls of the dead are translated to the planets or to the stars, and there have abodes allotted them; and some again, that after thousands of years they return into bodies. But the general belief is, that they are reserved till the time when the whole firmament, together with the terraqueous globe, is to be destroyed, and that this will take place by fire either bursting from the centre of the earth, or cast down from heaven in a universal blaze of lightning; that then the graves will be opened, and the souls that were reserved will be clothed again with their bodies, and be translated into that holy city, Jerusalem, there to dwell together on another earth in lustrous bodies, some lower down in that city, some higher up; for its height will be twelve thousand furlongs, the same as its length and its breadth (Rev. xxi. 16).

770. When a clergyman or a layman is asked whether he firmly believes that the antediluvians, together with Adam and Eve, and the postdiluvians, with Noah and his sons, and also Abraham, Isaac, and Jacob, with all the prophets and apostles, as well as the souls of all other men, are still reserved in the middle of the earth, or are flying about in the ether or air; and also whether he believes that their souls will be again clothed with their bodies, and united with them; which yet are dead bodies eaten by worms, mice, and fish, or Egyptian bodies, which as mummies, have been consumed by men, and others mere skeletons parched by the sun, and reduced to dust; and further, whether he believes that the stars of heaven will fall upon the earth, although smaller than any of them; and whether such things are not mere paradoxes, which reason itself dissipates

as it does all contradictory things: to these points some make no reply; some will insist that such things are matters of faith, to which the understanding must be kept in obedience; some again will argue, that not only these, but also many others, which are above the comprehension of reason, are questions of Divine omnipotence; and when they mention faith and omnipotence, reason is banished, and either becomes as nothing, or like a spectre, and is called insanity. To this they add, "Are not such opinions agreeable to the Word? Ought not one to think and speak from that?"

771. That the Word, in the letter, is written by appearances and correspondences, and that there is, therefore, a spiritual sense in all its particulars, in which the truth is in its light, while the sense of the letter is in shade, has been already shown in the chapter on the Sacred Scripture. Lest, therefore, a man of the New Church should wander, like those of the old in the shade in which the sense of the letter of the Word is, especially respecting heaven and hell, and the life after death, and here in relation to the coming of the Lord, it has pleased the Lord to open the sight of my spirit, and thus intromit me into the spiritual world, permitting me not only to converse with spirits and angels, with relatives and friends, and also with kings and princes, who have run their course in the natural world, but also to behold the stupendous sights of heaven, and the lamentable things of hell, and thus to see, that a man does not live after death in some unknown part of the earth, nor flit about blind and dumb in the air, or in empty space, but that he lives as a man in a substantial body, and in a far more perfect state, if he is among the blessed, than when he lived in a material body. To prevent men, through ignorance, from plunging deeper into this opinion concerning the destruction of the visible heaven and the habitable earth, and concerning the spiritual world; and lest from this cause naturalism and atheism, which among the learned have, at this day, begun to take root in the interior rational mind, should spread further, like mortification in the flesh, even into his external mind, from which he speaks, I have been enjoined by the Lord to make public various things from what I have seen and heard concerning heaven and hell, and the Last Judgment; and also of the Revelation, which treats of the Lord's coming, the former heaven, the new heaven, and the Holy Jerusalem; which, when read and understood, will enable every one to see what is there meant by the coming of the Lord, the new heaven, and the New Jerusalem.

VI. THIS COMING OF THE LORD, WHICH IS THE SECOND, TAKES PLACE IN ORDER THAT THE EVIL MAY BE SEPARATED FROM THE GOOD; AND THAT THOSE WHO HAVE BELIEVED, AND WHO DO BELIEVE IN HIM, MAY BE SAVED, AND ALSO THAT A NEW ANGELIC HEAVEN AND A NEW CHURCH ON EARTH MAY BE FORMED FROM

THEM; WITHOUT THIS COMING NO FLESH COULD BE SAVED (Matt. xxiv. 22).

772. That this second coming of the Lord is not for the destruction of the visible heaven and the habitable earth, has been shown in the foregoing article. That it is not to destroy anything, but to build up, consequently not to condemn, but to save those who, since His first coming, have believed on Him, and who shall hereafter believe on Him, is plain from these words of the Lord's: "God sent not his Son into the world to judge the world, but that the world through him might be saved. He that believeth in him is not judged; but he that believeth not is judged already, because he hath not believed in the name of the only begotten Son of God" (John iii. 17, 18). And elsewhere: "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world. He that despiseth me, and receiveth not my words, hath that which judgeth him; the Word that I have spoken, the same shall judge him" (xii. 47, 48). The Last Judgment took place in the spiritual world in the year 1757, as shown in a small treatise entitled *The Last Judgment*, published in London in the year 1758, and further in *The Continuation concerning that Judgment*, published in Amsterdam in the year 1763. This I solemnly attest, because I saw it with my own eyes, in a state of full wakefulness.

773. That the coming of the Lord is for the purpose of forming a new heaven of those who have believed on Him, and of establishing a New Church of those who shall hereafter believe in Him, is because these two are the ends for which He came. The very end of the creation of the universe was, that an angelic heaven might be formed from men, where all who believe in God might live in eternal blessedness; for the Divine Love which is in God, and which essentially is God, cannot intend anything else, and the Divine Wisdom, which is also in God, and is God, can produce nothing else. Since the creation of the universe had for its end an angelic heaven, to be formed from the human race, and at the same time a church on earth, man's passage into heaven lying through the church; and since the salvation of men, being accomplished among those who should be born in the world, is thus a continuation of creation; therefore we so frequently meet in the Word with the term "to create," the meaning of which is to form for heaven; as in the following passages: "*Create* in me a clean heart, O God, and renew a firm spirit within me" (Ps. li. 10). "Thou openest thine hand, they are filled with good. Thou sendest forth thy spirit, they are *created*" (civ. 28, 30). "The people which shall be *created* shall praise the Lord" (cii. 18). "Thus saith Jehovah that *created* thee, O Jacob, and he that *formed* thee, O Israel; I have redeemed thee, I have called thee by my name;

every one that is called by my name I have *created* him for my glory" (Isa. xliii. 1, 7). They were "prepared in the day that thou wast *created*. Thou wast perfect in thy ways from the day that thou wast *created*, till perversity was found in thee" (Ezek. xxviii. 13, 15). This refers to the king of Tyre. "That they may see and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel hath *created* it" (Isa. xli. 20). From these words it is evident what to *create* means in the following passages: "Thus saith Jehovah, he that *createth* the heavens, he that spreadeth forth the earth, he that giveth breath unto the people upon it, and spirit to them that walk therein" (Isa. xlii. 5; xlv. 12, 18). "Behold, I *create a new heaven and a new earth*. Be ye glad and rejoice for ever in that which I create; for behold, I *create Jerusalem* a rejoicing" (lxv. 17, 18).

774. The presence of the Lord is perpetual with every one, whether evil or good, for without His presence no man can live; but His coming is only with those who receive Him, and these are they who believe in Him, and do His commandments. The continual presence of the Lord causes man to become rational, and renders him capable of becoming spiritual. This is an effect of the light that proceeds from the Lord as the Sun in the spiritual world, which light man receives with his understanding. This light is truth, by means of which he has rationality. But the coming of the Lord takes place with those who conjoin heat with that light, that is, love with truth; for the heat proceeding from that same Sun is love to God and towards the neighbour. The mere presence of the Lord, and the enlightenment of the understanding thereby, may be compared to the presence of solar light in the world; unless this light were united with heat, everything on the earth would perish. But the coming of the Lord may be compared to the coming of heat, as in the time of spring; and because the heat then conjoins itself with light, the earth is softened, seeds sprout and bear fruit. Such is the parallelism between the spiritual things in which man's spirit is, and the natural things in which his body is.

775. It is the same with the man, viewed collectively or in the composite form, as with an individual in the particular form. Man considered collectively or in the composite form, is the church among many; while man considered as an individual, or particularly, is the church in each one among those many. It is according to Divine order that there should be generals and particulars, and that both should be together in every single thing; otherwise particulars cannot exist. Thus, in the case of man, no part within him could exist or subsist, unless there were a common bond in which it was included. The particulars in man are the viscera with their divisions, while the cover-

ings are the generals, which not only encompass the entire man, but also the viscera severally, and every single part in each. The case is similar in every beast, bird, and worm, and also in every tree, shrub, or seed. Nor could tone be expressed either by stringed or wind instruments, unless there were something general, from which the parts of the melody derived their common tone and existence. It is similar with all the bodily senses, as with sight, hearing, smell, taste, and touch, and also with every internal sense belonging to the mind. These things are adduced for the sake of illustration, to show that in the church also there are generals and particulars, and also things most general, and that it is on this ground that four churches have proceeded in regular order, from which progression the general things of the church have arisen, and in process of time the general and particular of each church. In man also there are two most general things, from which all the generals and the several particulars derive their existence. These two most general things in the body are the heart and lungs, and in the spirit, the will and the understanding, on which all things of his life depend both in general and particular; without them they would fall asunder and die. The same would happen to the whole angelic heaven and the whole human race, indeed, to the whole universe, unless all things in general, and each thing in particular, were dependent on God, His Love and Wisdom.

VII. THIS SECOND COMING OF THE LORD IS NOT IN PERSON, BUT IN THE WORD, WHICH IS FROM HIM, AND IS HIMSELF.

776. It is written in many places that the Lord will come in the clouds of heaven (as Matt. xxiv. 30; xxvi. 64; Mark xiv. 62; Luke xxi. 27; Rev. i. 7; xiv. 14; Dan. vii. 13; see also Matt. xvii. 5; Luke ix. 34, 35). But no one has heretofore known what is meant by the clouds of heaven, and hence men have believed that the Lord will appear in them in person. But it has remained undiscovered to this day that the Word in the sense of the letter is meant by the clouds of heaven, and the spiritual sense of the Word by the power and glory in which also the Lord is to come (Matt. xxiv. 30); because no one until this time, even by the least conjecture, has reached the conclusion that there is in the Word a spiritual sense, such as this sense is in itself. Now, because the spiritual sense of the Word has been opened to me by the Lord, and it has been granted me to be with angels and spirits in their world as one of themselves, it has been disclosed to me that by the clouds of heaven are meant the Word in the natural sense, and glory the Word in the spiritual sense, and by power the effectual operation of the Lord by the Word. That the clouds of heaven have this signification, may be seen from the following passages in the Word: "There is none like unto the God of Jeshurun, who rideth in the heaven, and in magnifience on the *clouds*" (Deut. xxxiii. 26). "Sing unto God,

praise his name, extol him that rideth upon the *clouds*" (Ps. lxviii. 4). "Jehovah rideth upon a *swift cloud*" (Isa. xix. 1). To ride signifies to instruct in Divine truths 2
from the Word; for a horse signifies the understanding of the Word, as may be seen in *The Apocalypse Revealed* (n. 298). Who cannot see that God does not ride on the clouds? Again: God "rode upon cherubs; and he set his pavilion, *clouds of the heavens*" (Ps. xviii. 10, 11). Cherubs also signify the Word, as may be seen in *The Apocalypse Revealed* (n. 239, 672). "Jehovah bindeth up the waters in his *clouds*; and he spreadeth his *cloud* upon his throne" (Job xxvi. 8, 9). "Ascribe ye strength unto God, his strength is upon the *clouds*" (Ps. lxviii. 34). "Jehovah will create upon every dwelling-place of Zion a *cloud* by day; for upon all the glory shall be a covering" (Isa. iv. 5). The Word in the sense of the letter was also represented by the cloud in which Jehovah descended on mount Sinai, when He delivered the law; the precepts of the law, which were at that time delivered, being the first-fruits of the Word. In proof of this, the following may be 3
added. There are clouds in the spiritual world just as in the natural world, but from a different origin. In the spiritual world there are sometimes bright clouds above the angelic heavens, but over the hells hang dusky clouds. The bright clouds over the angelic heavens signify obscurity there, from the literal sense of the Word; but when those clouds are dispersed, this signifies that they are then in clear light from the spiritual sense; but the dusky clouds over the hells signify the falsification and profanation of the Word. The origin of this signification of clouds in the spiritual world is based on this fact, that the light which proceeds from the Lord as the Sun there, signifies Divine Truth, wherefore He is called the Light (John i. 9; xii. 35). It is on this account, too, that the Word itself, which is kept in the shrines of their temples, appears encompassed with a bright light; and its obscurity is induced by clouds.

777. That the Lord is the Word, is clearly evident from this passage in John: "In the beginning was the Word, and the Word was with God, and God was the Word: and the Word became flesh" (i. 1, 14). That the Word in this passage is Divine Truth, is plain from this consideration, that Christians have Divine Truth from no other source than the Word, which is the fountain from which all churches, named from Christ, draw living waters in their fulness; and yet in the natural sense of the Word Divine Truth is in a cloud as it were, but in its spiritual and celestial sense it is in glory and power. There are three senses in the Word, the natural, the spiritual, and the celestial, one within the other, as shown in the chapter on the Sacred Scripture, and in that on the Decalogue or Cate-

chism. It is clear, therefore, that the Word in John means Divine Truth. John also bears witness to the same in his first Epistle: "We know that the Son of God is come, and hath given us an *understanding*, that we may know the *truth*, and we are in the *truth*, in his Son Jesus Christ" (v. 20). It is for this reason that the Lord so often said "*Verily* (or amen), I say unto you"; for *Amen* in Hebrew means truth; and that He is the *Amen* may be seen in the Revelation (iii. 14); and the *truth* (John xiv. 6). When the learned are asked what they understand by the Word in John i. 1, they say that they understand the Word in its pre-eminence; and what is the Word in its pre-eminence but Divine Truth? From these considerations it is evident, that now also the Lord will appear in the Word. The reason why He will not appear in person is, because since His ascension into heaven He is in His glorified Human, and in this He cannot appear to any man unless the eyes of his spirit are first opened, and this cannot be effected in anyone who is in evils and the falsities thence, thus not in any of the goats whom He sets on His left hand. Therefore, when He showed Himself to His disciples, He first opened their eyes, for it is written, "And their eyes were opened, and they knew him, and he vanished out of their sight" (Luke xxiv. 31). It was the same with the women who visited the sepulchre after His resurrection; who consequently then saw angels sitting in the sepulchre, and who talked with them; and yet no one can see angels with the material eyes. It is plain from His transfiguration before Peter, James, and John, that the apostles before the Lord's resurrection did not see Him in His glorified Human with their bodily eyes, but in the spirit—which vision appears after waking as if seen in sleep—for it is written, "their eyes were heavy with sleep" (Luke ix. 32). It is vain then to imagine that the Lord will appear in the clouds of heaven in person, when the truth is, that He will appear in the Word, which is from Him, and is thus Himself.

778. Every man is his own love, and his own intelligence, and whatever proceeds from him takes its essence from those two essentials, or properties of his life. Therefore angels know the essential character of a man, from a brief acquaintance with him; they know his love from the sound of his voice, and his intelligence from his conversation. This is because there are two universals of every man's life, the will and the understanding; and the will is the receptacle and abode of his love, and the understanding the receptacle and abode of his intelligence. All things that, therefore, proceed from a man, whether action or speech, make the man, and are the man himself. Similarly, but in a pre-eminent degree, the Lord is Divine Love and Divine Wisdom, or what is the same, Divine Good and Divine Truth; for His Will is of Divine Love, and Divine Love is of His Will,

and His Understanding is of Divine Wisdom, and Divine Wisdom of His Understanding; the Human Form is their containant. From this it can be seen how the Lord is the Word. But on the contrary, whoever is in opposition to the Word, that is, in opposition to the Divine Truth therein, consequently in opposition to the Lord and His church, is his own evil and his own falsity, both as to his mind, and as to its effects proceeding from the body, which belong to actions and speech.

VIII. THIS SECOND COMING OF THE LORD TAKES PLACE BY MEANS OF A MAN, BEFORE WHOM HE HAS MANIFESTED HIMSELF IN PERSON, AND WHOM HE HAS FILLED WITH HIS SPIRIT, TO TEACH FROM HIM THE DOCTRINES OF THE NEW CHURCH BY MEANS OF THE WORD FROM HIM.

779. Since the Lord cannot manifest Himself in person, as just shown above, and, nevertheless, He has foretold that He will come and found a New Church, which is the New Jerusalem, it follows, that He will do this by means of a man, who can not only receive the doctrines of this church with his understanding, but can also make them public by the press. That the Lord manifested Himself before me His servant, sent me on this duty, and afterwards opened the sight of my spirit, and thus intromitted me into the spiritual world, permitting me to see the heavens and the hells, and also to converse with angels and spirits, and this now continually for many years, I testify in truth; also that from the first day of that call, I have not received anything relating to the doctrines of that church from any angel, but from the Lord alone, while I have been reading the Word.

780. In order that the Lord might be constantly present, He has disclosed to me the spiritual sense of His Word, in which Divine Truth is in its light, and in this light He is continually present. For His presence in the Word is by means of the spiritual sense only, through the light of which He passes into the shade, in which is the sense of the letter; comparatively as it is with the light of the sun in the day-time by the interposition of a cloud. That the sense of the letter of the Word is like a cloud, while the spiritual sense is the glory, and the Lord Himself is the Sun from which the light proceeds, and that thus the Lord is the Word, has been proved above. That the glory in which He is to come (Matt. xxiv. 30), signifies Divine Truth in its own light, in which the spiritual sense of the Word is, is perfectly clear from the following passages: "The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah; the *glory* of Jehovah shall be revealed, and all flesh shall see it" (Isa. xl. 3, 5). "Shine, for *thy light* is come, and *the glory of Jehovah* is risen upon thee" (lx. 1 to the end). "I will give thee for a covenant of the people, for a *light of the Gentiles, and my glory* will I not give to another" (xlii. 6, 8; xlviii. 11).

"*Thy light* shall break forth as the morning; the *glory of Jehovah* shall gather thee" (lviii. 8). "The whole earth shall be filled with the *glory of Jehovah*" (Isa. vi. 3; lxvi. 18). "In the beginning was the Word; in him was life, and the life was the *light of men*. That was the *true light*. And the Word became flesh, and we beheld *his glory, the glory as of the only-begotten of the Father*" (John i. 1, 4, 9, 14). "The heavens shall declare the *glory of God*" (Ps. xix. 1). "*The glory of God* shall lighten" the Holy Jerusalem, "and the Lamb is the lamp thereof. And the nations which are saved shall walk in the *light of it*" (Rev. xxi. 23, 24). So also in many other passages. Glory signifies Divine Truth in its fulness, because everything magnificent in heaven is from the light which proceeds from the Lord, and the light proceeding from Him as the Sun there is in its essence Divine Truth.

IX. THIS IS MEANT IN THE REVELATION BY THE NEW HEAVEN AND THE NEW EARTH, AND THE NEW JERUSALEM DESCENDING THEREFROM.

781. It is written in the Revelation, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. And I, John, saw the holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband" (xxi. 1, 2). So also in Isaiah: "Behold, I create a new heaven and a new earth: be ye glad and rejoice for ever; and behold, I create Jerusalem a rejoicing, and her people a joy" (lxv. 17, 18). It has been shown already in this chapter, that a new heaven is at this day being formed by the Lord from those Christians who acknowledged Him in the world, and were able, after their departure out of it, to acknowledge Him to be the God of heaven and earth, according to His words in Matthew (xxviii. 18).

782. That a New Church is meant by the New Jerusalem coming down from God out of heaven (Rev. xxi.), is, because Jerusalem was the metropolis of the land of Canaan; the temple and the altar were there, and there also sacrifices were offered, and thus the Divine worship itself performed, to which every male of the whole land was commanded to go three times in a year; and further, because the Lord was in Jerusalem, and taught in its temple, and afterwards glorified His Human there. This is why Jerusalem signifies the church. That Jerusalem means the church, is clearly evident from the prophecies in the Old Testament respecting the New Church to be established by the Lord, as this is there called Jerusalem.

I shall adduce the following passages only, from which anyone endowed with interior reason can see that Jerusalem there means the church: "Behold, I create a *new heaven and a new earth*, and the former shall not be remembered: behold, I am about to *create Jerusalem* for exultation, and her people a

joy; and I will rejoice in *Jerusalem*, and joy over my people. The wolf and the lamb shall feed together; they shall not hurt in all the mountain of my holiness" (Isaiah lxv. 17, 18, 19, 25). "For Zion's sake I will not hold my peace, and for *Jerusalem's* sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Then the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name. Thou shalt also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God; Jehovah shall delight in thee, and thy land shall be married. Behold, thy salvation shall come; behold, his reward is with him; and they shall call them a people of holiness, The redeemed of Jehovah; and thou shalt be called, A city sought out, not forsaken" (Isaiah lxii. 1-4, 11, 12). "Awake, awake, 3
put on thy strength, O Zion; put on thy beautiful garments, *O Jerusalem*, the city of holiness; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, *O Jerusalem*. My people shall know my name; they shall know in that day that I am he that doth speak, behold it is I. Jehovah hath comforted his people, he hath redeemed *Jerusalem*" (lii. 1, 2, 6, 9). "Sing, O daughter of Zion; be glad with all thy heart, O daughter of *Jerusalem;* the king of Israel is in the midst of thee; fear not evil any more; he will rejoice over thee with joy; he will rest in thy love; he will exult over thee with singing; I will make you a name and a praise among all people of the earth" (Zeph. iii. 14-17, 20). "Thus saith Jehovah, thy redeemer, that saith to *Jerusalem*, Thou shalt be inhabited" (Isaiah xliv. 24, 26). "Thus saith Jehovah, I will return to Zion, and dwell in the midst of *Jerusalem;* whence *Jerusalem* shall be called the city of truth, and the mountain of Jehovah of hosts, the mountain of holiness" (Zech. viii. 3, 20-23). "Then shall ye know that I, Jehovah, am your God dwelling in Zion, the mountain of holiness; and *Jerusalem* shall be holy, and it shall come to pass in that day, that the mountains shall drop new wine, and the hills shall flow with milk; and *Jerusalem* shall remain from generation to generation" (Joel iii. 17, 18, 20). "In that day shall the branch of Jehovah be 4
beautiful and glorious; and it shall come to pass that he that is left in Zion, and he that remaineth in *Jerusalem*, shall be called holy, every one that is written for life in *Jerusalem*" (Isaiah iv. 2, 3). "But in the last days it shall come to pass that the mountain of the house of Jehovah shall be established on the top of the mountains: for the law shall go forth out of Zion, and the Word of Jehovah from *Jerusalem*" (Micah iv. 1, 2). "At that time they shall call *Jerusalem* the throne of Jehovah, and all the nations shall be gathered at *Jerusalem;* because of the name of Jehovah, neither shall they walk any more after the confirma-

tion of their evil heart" (Jer. iii. 17). "Look upon Zion, the city of our stated feast; thine eyes shall see *Jerusalem* a quiet habitation, a tabernacle that shall not be taken down; the stakes thereof shall not be removed, neither shall the cords thereof be broken" (Isaiah xxxiii. 20). So also elsewhere as in Isaiah xxiv. 23; xxxvii. 32; lxvi. 10-14; Zech. xii. 3, 6-10; xiv. 8, 11, 12, 21; Mal. iii. 4; Psalm cxxii. 1-7; cxxxvii. 5-7.

5 That the church to be instituted by the Lord, is meant by Jerusalem in these passages, and not the city of Jerusalem inhabited by the Jews, is plain from every detail of its description; as that Jehovah God would create a new heaven and a new earth, and also Jerusalem at the same time; and that this Jerusalem would be a crown of glory and a royal diadem; that it was to be called holiness, the city of truth, the throne of Jehovah, a quiet habitation, a tabernacle that should not be taken down; that there the wolf and the lamb should feed together; that the mountains should drop new wine, and the hills flow with milk, and that it should remain from generation to generation; many other things besides are also said of the people there, that they should be holy, all written for life, and should be called the redeemed of Jehovah. Moreover, all those passages relate to the coming of the Lord, particularly to His second coming, when Jerusalem shall be such as it is there described; for before this she was not married, that is, made the bride and the wife of the Lamb, as the New Jerusalem is declared to be, in the Revelation. The former
6 or present church is meant by Jerusalem in Daniel, and its beginning is described as follows: "Know therefore and understand, that from the going forth of the word to restore and build *Jerusalem*, unto Messiah the Prince, shall be seven weeks; after threescore and two weeks the streets shall be built again, and the moat, but in troublous times" (ix. 25). Its end, however, is described there in these words: "At length, upon the bird of abominations shall be desolation, and even to a consummation and decision shall it drop upon the devastation" (verse 27). This end the Lord thus describes in Matthew: "When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place, whoso readeth let him understand" (xxiv. 15). That Jerusalem, in the passages above adduced, does not mean the city of Jerusalem, which was inhabited by the Jews, is evident from many places in the Word, as where it is said of that city, that it was utterly lost, and was to be destroyed (as Jer. v. 1; vi. 6, 7; vii. 17, 18 and following verses; viii. 6-8 and following verses; ix. 10-12; xiii. 9, 10, 14; xiv. 16; Lam. i. 8, 9, 17; Ezek. iv.; v. 9 to end; xii. 18, 19; xv. 6-8; xvi.; xxiii.; Matt. xxiii. 37, 38; Luke xix. 41-44; xxi. 20-22; xxiii. 28-30); besides many other passages; and also where it is called Sodom (Isaiah iii. 9; Jer. xxiii. 14; Ezek. xvi. 46, 48, and in other places).

783. That the church is the Lord's, and that from the spiritual marriage, which is that of good and truth, the Lord is called the Bridegroom and Husband, and the church the Bride and Wife is known among Christians, from the Word, particularly from the following passages: John said of the Lord, "He that hath the *bride* is the *bridegroom;* but the friend of the *bridegroom*, who standeth and heareth him, rejoiceth because of the *bridegroom's* voice" (John iii. 29). "Jesus said, The *children of the bridechamber* cannot fast so long as the *bridegroom* is with them?" (Matt. ix. 15; Mark ii. 19, 20; Luke v. 34, 35). "I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a *bride adorned for her husband*" (Rev. xxi. 2). The angel said to John, "Come hither, I will show thee the *bride, the Lamb's wife;* and from a mountain he showed him the city, holy Jerusalem" (xxi. 9, 10). "*The time of the marriage of the Lamb* is come, *and his wife* hath made herself ready. Blessed are they that are called to the *marriage supper of the Lamb*" (xix. 7, 9). "I am the root and the offspring of David, and the bright and morning star. *The spirit and the bride* say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely" (xxii. 16, 17).

784. It is agreeable to Divine order, that a new heaven should be formed before a New Church on earth; for the church is internal and external, and the internal church makes one with the church in heaven, and consequently with heaven; and that the internal must be formed before the external, and afterwards the external by means of the internal, is a truth known among the clergy in the world. Just so far as this new heaven, which forms the internal of the church in man, increases, so far the New Jerusalem, that is, the New Church, comes down from that heaven. This, therefore, cannot take place in a moment, but so far as the falsities of the former church are removed; for what is new cannot enter where falsities have been previously implanted, unless those falsities be first rooted out; and this must first take place among the clergy, and so among the laity; for the Lord said, No man putteth "new wine into old bottles, else the bottles break, and the wine runneth out; but they put new wine into new bottles, and both are preserved" (Matt. ix. 17; Mark ii. 22; Luke v. 37, 38). That these things cannot come to pass till the consummation of the age, which means the end of the church, is plain from the Lord's words: "Jesus said, The kingdom of heaven is likened unto a man that sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, then appeared the tares also. So the servants of the householder came and said to him, Wilt thou that we go and gather up the tares? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both

grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. The harvest is the consummation of the age. As therefore the tares are gathered and burned in the fire, so also shall it be in the consummation of the age" (Matt. xiii. 24-30, 39, 40). Wheat here means the truths and goods of the New Church, tares the falsities and evils of the former church, and the consummation of the age, the end of the church, as may be seen in the first article of this chapter.

785. That there is in every thing an internal and an external, and that the external depends on the internal, as the body does on its soul, must be evident from every particular in the world, if attentively considered. In a man this is clear. His whole body is from his mind, and consequently there is an internal and an external in whatever proceeds from him. In every action there is the mind's will, and in every expression of speech there is the mind's understanding, so, too, in each of his senses. There is an internal and an external also in every bird and beast, in every insect and worm, as well as in every tree, plant, and bud, in fact, in every stone and smallest particle of mould. It may suffice, for the illustration of this fact, to mention a few particulars relating to the silkworm, the bee, and dust.

The internal of the silk-worm is that by which its external is impelled to spin silk, and afterwards to fly forth as a butterfly. The internal of a bee is that by which its external is impelled to suck honey from flowers, and to construct its cells in a wonderful form. The internal of a particle of mould, by which its external is impelled, is its endeavour to fecundate the seeds; it exhales from its little bosom something which insinuates itself into the inmost parts of the seed, and produces this effect; and that internal attends the plant's growth even to new seeds. The case is the same in forms of an opposite nature, which also have both an internal and an external. As for instance, in a spider: its internal, by which its external is impelled, consists in the faculty and inclination to construct its curious web, in the centre of which it lies in wait for the flies that come into it, and which it eats. The same is true of every other noxious worm, of every serpent and wild beast of the forest; as also of every impious, crafty, and deceitful man.

X. THIS NEW CHURCH IS THE CROWN OF ALL THE CHURCHES THAT HAVE HITHERTO EXISTED ON THE EARTH.

786. It has been shown that there have existed from the beginning, on this earth, four churches—one before the flood, another after it, a third called the Israelitish Church, and a fourth the Christian; and as all churches depend on the knowledge and acknowledgment of one God, with whom the members of the church can be conjoined, and all the four churches were not in

that truth, it follows that a church is to succeed those four, which shall know and acknowledge the one God. For God's Divine Love had no other end in creating the world than to conjoin man to Himself, and Himself to man, and thus to dwell with man. That the former churches were not in the truth is plain from this fact, that the Most Ancient Church, which existed before the flood, worshipped the invisible God with whom there can be no conjunction; so also did the Ancient Church which existed after the flood; the Israelitish Church worshipped Jehovah, who in Himself is the invisible God (Exod. xxxiii. 18-23), but under a human form, which Jehovah God assumed by means of an angel, and in which He was seen by Abraham, Sarah, Moses, Hagar, Gideon, Joshua, and sometimes by the prophets. This human form was representative of the Lord who was to come, and this being representative, therefore the things in that church were one and all made representative. Indeed, it is well known that their sacrifices, and all else pertaining to worship, represented the Lord who was to come, and that they were abrogated when He came. The fourth church, however, which was called Christian, acknowledged one God indeed with the lips, but in three persons, each one of whom singly or by himself was God, and thus a divided Trinity, and not a Trinity united in one Person. The result of this was, that an idea of three gods was fixed in the mind, although the expression one God was on the lips. Moreover the doctors of the church from that very doctrine of theirs, which they composed after the Nicene Council, taught that men ought to believe in God the Father, God the Son, and God the Holy Spirit, all three invisible, because existing in a like Divine essence before the world was, and yet, as said above, there can be no conjunction with an invisible God; for they do not yet know that the one God, who is invisible, came into the world and assumed the Human, not only that He might redeem men, but also that He might become visible, and thus with whom there might be conjunction; for it is written, "The Word was with God, and *God was the Word; and the Word became flesh*" (John i. 1, 14). And in Isaiah: "Unto us a child is born, unto us a Son is given; and his name shall be called *God, Mighty, the Everlasting Father*" (ix. 6). And in the prophets it is frequently declared that Jehovah Himself would come into the world, and be the Redeemer, which He also became in the Human which He assumed.

787. This New Church is the crown of all the churches which have so far been on the earth, because it will worship one visible God, in whom is the invisible God, as the soul is in the body. That thus, and no otherwise, can there be conjunction between God and man, is, because man is natural, and consequently thinks naturally, and the conjunction must be in his thought, and so in the affection of his love, and such conjunction is brought

about when a man thinks of God as Man. Conjunction with an invisible God is like the conjunction of the sight of the eye with the expanse of the universe, of which it sees no end; it is also like vision in mid-ocean, which falls on sky and water, and is lost. But conjunction with a visible God is like seeing a man in the air or on the sea, stretching forth his hands and inviting to his embraces. For all conjunction of God with man must also be a reciprocal conjunction of man with God; and this reciprocation on man's part is only possible with a visible God. That God was not visible before he assumed the Human, the Lord Himself teaches in John: "Ye have neither heard the voice of the Father, nor seen his shape" (v. 37). And in Moses: "No man can see me and live" (Exod. xxxiii. 20). But that He is seen by means of His Human, is taught in John: "No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath put him forth to view" (i. 18). And again: "Jesus saith, I am the way, the truth, and the life; no man cometh unto the Father but by me. He that knoweth me, knoweth my Father. He that seeth me seeth the Father" (xiv. 6, 7, 9). That conjunction is effected with the invisible God by Him who is visible, that is, by the Lord, He Himself teaches in these words: Jesus said, "Abide in me, and I in you. He that abideth in me, and I in him, the same bringeth forth much fruit" (John xv. 4, 5). "In that day ye shall know that I am in my Father, and ye in me, and I in you" (xiv. 20). "The glory which thou gavest me I have given them, that they may be one even as we are one, I in them, and thou in me, that the love wherewith thou hast loved me may be in them, and I in them" (xvii. 22, 23, 26; and vi. 56). Also that the Father and He are one, and that one must believe in Him to attain eternal life. That salvation depends on conjunction with God, has been abundantly shown above.

788. That this church is to succeed the churches which have existed from the beginning of the world, and that it will endure for ever and ever, and is thus to be the crown of all the churches that have been before it, was foretold by the Prophet Daniel, first when he related and explained to Nebuchadnezzar his dream concerning the four kingdoms, by which the four churches, represented by the statue that appeared to him, are meant; for he says, "In the days of these kings shall the God of the heavens set up a kingdom which shall never perish; and it shall consume all these kingdoms, but it shall stand for ever" (ii. 44); and that this should be effected by a "stone that became a great rock, and filled the whole earth" (verse 35). A rock, in the Word, signifies the Lord as to Divine Truth. The same Prophet says in another place, "I saw in visions of the night, and behold, one like the Son of Man came with the clouds of the heavens; and to him was given dominion, and glory, and a king-

dom, that all peoples, nations, and languages should serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not perish" (vii. 13, 14). And this he says after he had seen the four great beasts ascending out of the sea (verse 3), which also represented the four former churches. That this prophecy of Daniel has relation to the present time, is evident from his words in chapter xii. 4; and also from the Lord's words in Matthew xxiv. 15, 30. Similar things are said in the Apocalypse: "The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (xi. 15).

789. But besides these, the other Prophets in many passages foretold what this church would be, from which it may suffice to adduce these few. In Zechariah, "It shall be one day, which shall be known to Jehovah, not day nor night, because at evening time it shall be light; and in that day living waters shall go out from Jerusalem, and Jehovah shall be king over all the earth: in that day shall there be one Jehovah and his name one" (xiv. 7-9). In Joel: "It shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk; and Jerusalem shall remain to generation and generation" (iii. 18-20). In Jeremiah: "At that time they shall call Jerusalem the throne of Jehovah, and all nations shall be gathered together because of the name of Jehovah, to Jersualem, neither shall they walk any more after the confirmation of their evil heart" (iii. 17; Rev. xxi. 24, 26). In Isaiah: "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; the stakes thereof shall never be removed, and the cords thereof taken away" (xxxiii. 20). In these passages the holy New Jerusalem is meant which is described 2
in the Revelation (chap. xxi.) by which is meant the New Church. Again, in Isaiah: "There shall come forth a rod out of the stem of Jesse, and righteousness shall be the girdle of his loins and truth the girdle of his reins; wherefore the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them; and the cow and the bear shall feed, their young ones shall lie down together; because the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk's den; they shall not hurt or destroy in all my holy mountain: for the earth shall be full of the knowledge of Jehovah. In that day there shall be a root of Jesse, which shall stand for an ensign of the peoples; to it shall the gentiles seek, and his rest shall be glorious" (xi. 1, 5-10). That such things have not been in the churches, much less in the last, is well known. In

Jeremiah: "Behold, the days come, saith Jehovah, that I will make a new covenant; and this shall be the covenant; I will put my law in the midst of them, and write it on their hearts, and I will be their God, and they shall be my people, and they shall all know me from the least of them unto the greatest of them" 3 (xxxi. 31-34; Rev. xxi. 3). That these things have not been in former churches is also known, the reason being that they did not approach a visible God, whom all shall know, and who is Himself the Word, or Law, which He will put in the midst of them, and write on their hearts. In Isaiah: "For Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; and thou shalt be called by a new name, which the mouth of Jehovah shall utter. And thou shalt be a crown of glory, and a royal diadem in the hand of thy God; Jehovah shall delight in thee, and thy land shall be married. Behold, thy Salvation cometh; behold, his reward is with him; and they shall call them The people of holiness, The redeemed of Jehovah; and thou shalt be called, a city sought out, not forsaken" (lxii. 1 to the end).

790. What will be the nature of this church is fully described in the Revelation, which treats of the end of the former church, and the rise of the new. This New Church is described by the New Jerusalem, and by its magnificence, and that it is to be the Bride and Wife of the Lamb (chap. xix. 7; xxi. 2, 9). In addition I shall take only the following from the Revelation. When the New Jerusalem was seen to descend out of heaven it was said: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself will be with them, their God. And the nations that are saved shall walk in the light of it; and there shall be no night there. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. The Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely. Even so, come, Lord Jesus. Amen" (xxi. 3, 24, 25; xxii. 16, 17, 20).

Memorandum.

791. After this work was finished, the Lord called together His twelve disciples, who followed Him in the world; and the next day He sent them forth into the whole spiritual world to preach the gospel, that the Lord God Jesus Christ reigns, whose kingdom shall be for ever and ever, according to the prediction in

Daniel (vii. 13, 14); and in the Revelation (xi. 15); and that blessed are they who come unto the marriage-supper of the Lamb (Rev. xix. 9). This took place on the 19th day of June, in the year 1770. This is meant by these words of the Lord: "He shall send his angels, and they shall gather together his elect from one end of the heavens to the other" (Matt. xxiv. 31).

SUPPLEMENT.

792. The spiritual world has been treated of in a special work entitled *Heaven and Hell*, in which many things relating to that world are described; and because every one after death enters that world, the state of men there has been described also. Who does not know, or who may not know, that a man lives after death, because he is born a man and created an image of God, and because the Lord teaches it in His Word? But what will be the nature of his life has been hitherto unknown. It is believed that he will then be a soul, and the common idea of a soul is that it is something like ether, or air, thus that it is breath such as a man gives forth when he dies, in which, however, his vitality resides. It is thought that the soul is devoid of sight like that of the eye, of hearing like that of the ear, and of speech such as that of the mouth; when yet a man after death is none the less a man, and so fully is he a man, that he does not know but that he is still living in the former world; he sees, hears, and speaks, walks, runs, and sits; lies down, sleeps, and wakes; eats and drinks, as in the former world; and he enjoys conjugial delight, as he did there; in a word, he is a man, in all and every respect. From this it is evident that death is not an extinction but a continuation of life, and merely a passage from one state to another.

793. That a man after death is as much a man as before, although he is not then seen by the eyes of the material body, is evident from the angels seen by Abraham, Hagar, Gideon, Daniel, and by some of the prophets, and also from those seen in the Lord's sepulchre, and many times afterwards by John, as he relates in the Revelation. It is still more evident from the Lord Himself, who showed by touch, and by eating, that He was a man, and yet became invisible to the eyes of His disciples. Who can be so crazy as not to acknowledge that although invisible, He was just as much Man? The reason why the disciples saw Him was because their spiritual eyes were at that time opened; and when this is the case, the objects of the spiritual world are seen as clearly as those of the natural world. There is this difference between a man in the natural world and a man in the spiritual world, that the latter is clothed with a substantial body, but the former with a material body, within which is his substantial body; and a substantial man sees a substantial man

as clearly and distinctly as a material man sees a material man. A substantial man, however, cannot see a material man, nor can a material man see a substantial man, owing to the difference between what is material and what is substantial, the nature of which difference cannot be described in a few words.

794. From what I have seen for so many years, I can vouch for the following facts. In the spiritual world there are lands, just as in the natural world, plains and valleys, mountains and hills, springs and rivers; there are paradises, gardens, groves, and forests; there are cities, with palaces and houses in them; there are also writings and books; likewise employments and trading; and there are gold, silver, and precious stones. In a word, there are in the spiritual world all the things that exist in the natural world; but the things in heaven are immeasureably more perfect. But the difference is, that all things that are seen in the spiritual world are created by the Lord in a moment, as houses, paradises, food, and the rest; and that they are created in correspondence with the interiors of the angels and spirits, that is, with their affections and thoughts; whereas all things in the natural world exist and grow from seed.

795. This being the case, and as I have been in daily conversation with the nations and peoples of this world, thus, not only with Europeans, but also with the inhabitants of Asia and Africa, consequently with persons of various religions, I will here, as a conclusion to this work, add a brief description of the state of some of them. It must be kept in mind, that in the spiritual world the state of every nation and people in general, as well as of individuals, is according to their acknowledgment and worship of God, and that all who in heart acknowledge God, and, henceforth, all who acknowledge the Lord Jesus Christ as God, the Redeemer and Saviour, are in heaven, while those who do not acknowledge Him are beneath heaven, and are there instructed; that those who receive Him are taken up into heaven, but those who do not are cast down into hell. Among the latter are those who, like the Socinians, have approached God the Father only, or who, like the Arians, have denied the Divinity of the Lord's Human; for the Lord said, "I am the way, the truth, and the life: no man cometh unto the Father but by me;" and to Philip, who wished to see the Father, He said that he that seeth and knoweth Him, seeth and knoweth the Father (John xiv. 6-9).

Luther, Melancthon, and Calvin in the Spiritual World.

796. I have frequently conversed with these three leaders, who were reformers of the Christian church, and have thus been instructed concerning the state of their lives from the beginning, down to the present time. As to Luther, from the time when he first entered the spiritual world, he was a most vehement pro-

pagator and defender of his own dogmas, and his zeal for them grew in proportion as the number of those coming from the earth who agreed with and favoured him increased. A house was given him there, such as he had at Eisleben during his life in the body; and there in its midst he erected a kind of throne, somewhat elevated, where he sat. He admitted hearers through the door and arranged them in classes, assigning the places nearest himself to such as were the more favourable, and remoter places to those who were less favourable. He then spoke continuously, but, at intervals, allowed questions, for the purpose of resuming the thread of his discourse from some new subject that might be started. Owing to this general favour, he at last acquired a 2
power of persuasion which in the spiritual world is so effective, that no one can resist it, or controvert what is asserted. But as this was a kind of incantation, in use among the ancients, he was seriously forbidden to speak from it any more; accordingly he taught afterwards, as he had done before, from the memory and the understanding together. This power of persuasion, which is a kind of incantation, springs from the love of self, in consequence of which it becomes such that when any one contradicts, it attacks not only the sentiments but even the person of his opponent. This was the state of Luther's life up to the 3
time of the Last Judgment, which took place in the spiritual world in the year 1757, but, a year after that, he was removed from his first house to another, and was, at the same time, brought into a different state. And because he heard here that I, who am in the natural world, conversed with those who are in the spiritual world, he among several others came to me; and after asking some questions and receiving my answers, he perceived that the end of the former church is at this day, together with the beginning of the New Church foretold by Daniel, and which the Lord Himself foretold in the Evangelists. He also perceived that this new church is meant by the New Jerusalem in the Revelation, and by the everlasting gospel which the angel flying in the midst of heaven preached to those dwelling on the earth (xiv. 6). He became very indignant, and scolded; but as he saw that the New Heaven [was being established]—which was formed and is still forming of those who acknowledge the Lord alone as the God of heaven and earth, according to His words in Matthew (xxviii. 18); and as he observed that the numbers that resorted to him daily decreased, his scolding ceased; and then he came nearer to me, and began to talk more familiarly with me. And when he was convinced that he had taken his chief dogma of justification by faith alone not from the Word of God, but from his own intelligence, he suffered himself to be instructed concerning the Lord, charity, true faith, free-will, and lastly redemption, and this from the Word alone. At length, after conviction, he began 4
to favour, and afterwards to confirm himself more and more in

the truths on which the New Church is established. At this time he was with me daily, and, then, as often as he recollected the truths of the New Church, he began to laugh at his former views as being in direct opposition to the Word. And I heard him say, "Do not wonder that I seized upon faith alone as justifying, and excluded charity from its spiritual essence, and also took away from men all free-will in spiritual things, holding many other things besides that depend on faith alone, once received, as the links of a chain on one another; for my object was to break away from the Roman Catholics, and this end I could not otherwise follow out and attain. I do not wonder, therefore, that I erred, but I do wonder that one crazy man could make so many others crazy—and he looked at some dogmatical writers at his side, celebrated in their time as faithful followers of his doctrine —so that they did not see in the Sacred Scripture things on the other side, which are nevertheless so very manifest."

5 I was informed by the examining angels, that this leader was in a state of conversion far before many others who have confirmed themselves in the doctrine of justification by faith alone, because in his youth, before he began the Reformation, he was embued with the doctrine of the pre-eminence of charity. This was the reason why, both in his writing and sermons, he taught charity so excellently; and it resulted from this, that the faith of justification with him was implanted in his external natural man, but not rooted in his internal spiritual man. The case is different with those who, in their youth, confirm themselves against the spirituality of charity, which they must needs do, while they use proofs and arguments to establish justification by faith alone.

I have conversed with the Prince of Saxony, with whom Luther was associated in the world. He told me that he had often reproved him, particularly for separating charity from faith, and declaring the latter and not the former to be saving, when nevertheless not only does the Sacred Scripture join together those two universal means of salvation, but Paul even sets charity above faith, saying, that there are the three, *faith*, *hope*, and *charity*, and that the greatest of these is *charity* (1 Cor. xiii. 13); but he added that Luther so often replied, that he could not do otherwise because of the Roman Catholics. This prince is among the blessed.

797. As to Melancthon, it has been granted me to know many things respecting his lot, such as it was when he first entered the spiritual world, and such as it was afterwards, not only from the angels, but also from himself; for I have conversed with him several times, though not so frequently as with Luther, nor been so near to him. I have not conversed with him so frequently, nor been so near, because he could not approach me as Luther did, being very intent upon justification by faith alone, to

the exclusion of charity; and I was surrounded by the angelic spirits who are in charity, who prevented his near approach to me. I have heard that as soon as he entered the spiritual world he had 2 a house provided for him similar to that in which he had lived in this world. This is the case with most persons on their first arrival, owing to which, they do not know but that they are still in the natural world; and the time that has elapsed since their death seems to them as sleep. All the things in his room were similar to those he had before; a table, writing desk with drawers, and also a similar library. As soon, then, as he came into his new abode, like one awaking out of sleep, he seated himself at the table, and proceeded to write as usual on justification by faith alone, and so continued for several days without writing a word about charity. This being perceived by the angels, he was questioned by messengers why he did not write about charity also. He replied that there was nothing of the church in charity; for if it were to be received as an essential of the church, man would ascribe to himself the merit of justification, and thence of salvation, and so would deprive faith of its spiritual essence. When this was perceived by the angels who were over 3 his head, and heard by the angels who were associated with him while he was out of his house, they withdrew from him—for angels are associated with every new comer at the beginning.

A few weeks after this, the things which he used in his room began to become obscure, and at length to disappear, until at last there was nothing left but the table, paper, and inkstand; moreover the walls of his room appeared to be incrusted over with lime, and the floor covered with a yellow material like brick, and he himself seemed to be more coarsely clad. Wondering in himself at these changes, he asked those about him why it was, and was told that it was because he removed charity from the church, which was nevertheless the heart of it. But because he so often contradicted this, and continued to write about faith as the only essential of the church, and the means of salvation, and to remove charity more and more, on a sudden he appeared to himself to be under ground in a kind of work-house, where there were others like him; and on his desiring to go out, he was detained, and given to understand that no other lot awaits those who cast charity and good works out of the doors of the church. But, as he had been one of the reformers of the church, he was released by the Lord's command, and sent back into his former room, where were only his table, paper, and inkstand. Still, however, owing to his confirmed ideas, he smeared the sheets with the same error, so that it was impossible to keep him from being alternately let down among his imprisoned companions, and sent back. When he was sent back he appeared clad in a hairy skin, because faith without charity is cold.

He told me himself that at the back of the house there was 4

another room adjoining his own, in which were three tables, at which were seated persons of a like character with himself, who had also cast out charity from the church; and that at times also a fourth table appeared there, on which were seen monstrous things in various forms, by which, however, they were not deterred from their work. He added also, that he had entered into discourse with them, and that he was confirmed by them day by day. After some time, however, being seized with fear, he began to scribble something concerning charity, but what he wrote one day he could not see the next; for this happens to every one there when he commits anything to paper from the external man only, and not at the same time from the internal man, thus from compulsion and not
5 from freedom; it is obliterated of itself. But after the new heaven began to be established by the Lord, from the light out of this heaven, he then began to think that possibly he was in error; therefore, owing to anxiety on account of his lot, he felt impressed upon him some interior ideas concerning charity. In this state he consulted the Word, and then his eyes were opened, and he saw that it is throughout full of love to God, and love towards the neighbour, so that it is as the Lord says, that on these two commandments hang all the Law and the Prophets, that is, the whole Word.

From this time he was transferred interiorly to the south, towards the west, and so to another house, from which he conversed with me, saying, that now his writing concerning charity did not vanish as before, but that on the following day it ap-
6 peared faintly. I have wondered at this, that when he walks his steps make a knocking sound, just like the steps of one who walks with iron shoes on a stone pavement. To this must be added, that when any novitiate from the world entered his room to see and talk with him, he used to call one of the spirits given to magic, who by the power of illusion could produce various beautiful shapes, and who then adorned his room with ornaments and flowered tapestry, and also with a book-case, as it were, in the centre. But as soon as his visitors were gone these shapes vanished, and the former plaster and emptiness returned. But this was when he was in his former state.

798. Concerning Calvin I have heard the following:—

1. When he first entered the spiritual world, he thought that he was still in the world where he was born; and although he heard from the angels associated with him at his first coming, that he was then in their world, and not in the former, he said, "I have the same body, the same hands, and similar senses." But the angels informed him that he was then in a substantial body, and that previously he was not only in the same substantial body, but also in a material body, which invested the substantial; and that the material body had been cast off, while the substantial body,

by virtue of which a man is a man, remained. This he at first understood; but the day following he relapsed into his former belief, that he was still in the world where he was born. This was because he was a sensual man, believing nothing but what he could derive from the objects of the bodily senses; from this it resulted that he framed all the dogmas of his faith from his own understanding, and not from the Word. He quoted from the Word, in order to gain the assent of the common people.

2. After this first period, having left the angels, he wandered 2
about, and inquired where those were who in ancient times had believed in Predestination, and he was told that they were removed from that place, and shut up and covered over, and that there was no way open to them except the hinder side under the earth; but that yet the disciples of Godoschalcus still wandered about at large, and sometimes assembled together in a place called in the spiritual tongue *Pyris*. On receiving this information, and being desirous to associate with them, he was conducted to the place of assembly where some of them were standing; and when he came among them he was in his heart's delight, and was linked with them in an interior friendship.

3. But after the followers of Godoschalcus had been led away 3
to their brethren in the cavern, he became weary of himself, therefore, he sought here and there for a refuge, and at length was received into a certain society, where they were simple-minded, with some among them who were religious also; but when he found that they knew nothing about predestination, and were unable to understand anything about it, he betook himself to one corner of the society, and there concealed himself for a long time, without ever opening his mouth on any subject relating to the church. This was so provided, in order that he might recede from his error respecting predestination, and that the ranks of those who, after the Synod of Dort, had adhered to that detestable heresy, might be filled up. These were successively sent to their associates in the cavern.

4. At length when it was asked by the modern predestin- 4
arians, "Where is Calvin?" after a search for him, he was found on the extreme confines of a society, which consisted merely of the simple-minded. He was, therefore, called forth from it, and conducted to a certain governor, who had been deceived by similar dregs. This governor, therefore, received him into his house, and protected him, and this until the new heaven had begun to be established by the Lord, and then as the governor, his protector, with his band of associates, was cast out, Calvin betook himself to a certain house of ill-repute, and there remained for some time.

5. And as he then enjoyed the liberty of wandering about, 5
and also of approaching nearer to the place where I was, it was permitted me to converse with him; and, first, concerning the new

heaven which is at this day being formed of those who acknowledge the Lord alone as the God of heaven and earth, according to His words (Matt. xxviii. 18), I said that these believe that He and the Father are one (John x. 30); and that He is in the Father, and the Father in Him; and that whoso seeth and knoweth Him, seeth and knoweth the Father (John xiv. 6-11); and thus
6 that there is one God in the church as in heaven. On hearing what I said, he was at first silent for some time, as usual, but in about half an hour he broke silence and said, "Was not Christ a man, the son of Mary, who was married to Joseph? How can a man be worshipped as God?" I replied, "Is not Jesus Christ, our Redeemer and Saviour, both God and Man?" To which he answered, "He is God and Man; yet still Divinity does not belong to Him, but to the Father." "And where then is Christ?" I asked. He said, "In the lowest parts of heaven; which is proved by His humiliation before the Father, and by His suffering Himself to be crucified." He then added some scoffing expressions against the worship of Christ, which at that instant entered his memory from the world, and which were in general to this effect, That such worship is mere idolatry; and he wished to add things about that worship unfit to be spoken; but the
7 angels who were with me closed his lips. But from a zeal for his conversion, I said that the Lord our Saviour is not only God and Man, but also that in Him God is Man, and Man is God. And this I proved by Paul's words that in Him dwelleth all the fulness of the Godhead bodily (Col. ii. 9); and by what John says, that He is the true God, and eternal life (1 Epist. v. 20); and also by the Lord's own words, that it is the will of the Father, that every one who believeth on the Son should have eternal life, and that whosoever believeth not, shall not see life, but the wrath of God abideth on him (John vi. 39, 40; iii. 36); and, moreover, by what is declared in the Confession of Faith, called Athanasian, that in Christ God and Man are not two, but one, and that they are in one person, like the soul and body in
8 man. On hearing this he replied, "What are all those things which you have brought forward from the Word but empty sounds? Is not the Word the book of all heresies? and thus like weather-cocks on the tops of houses and ships, which turn with every wind that blows? It is predestination alone that determines all things of religion. Here they have their habitation, and this is the tabernacle of their congregation; and the faith that is effective of justification and salvation is the shrine and sanctuary in that tabernacle. Has any man free-will in spiritual things? Are not all things relating to salvation a free gift? Arguments then which oppose these things, and so oppose predestination, sound in my ears only as eructations from the stomach, or the rumbling of the bowels. This being the case, I have thought with myself, that a temple where any other

doctrine is taught, even from the Word, is, with its congregation, like a pen of beasts containing both sheep and wolves; the wolves, however, are muzzled by the laws of civil justice lest they should attack the sheep—by the sheep I mean the predestined; and I have thought that prayer, like preaching there, is then only so much hiccoughing. But I will declare my faith, which is this, 'There is a God, and He is omnipotent, and there is no salvation for any but those who are elected and predestinated by God the Father; every one else is consigned to his lot, that is to his fate.'"

On hearing this, I said in great heat, "You say things unfit 9
to be uttered, begone, wicked spirit! Do you not know, since you are in the spiritual world, that there are a heaven and a hell, and that predestination implies that some are appointed for heaven, and some for hell? Can you then form to yourself any other idea of God, than as of a tyrant, who admits His favourites into His city, but consigns the rest to a torture house? Shame on you." After this I read to him what is written in the doctrinal 10
works of the Evangelicals, called *Formula Concordiæ*, about the erroneous doctrine of the Calvinists respecting the worship of the Lord, and predestination:—On the worship of the Lord, as follows: "That it is damning idolatry, if the trust and faith of the heart are placed on Christ, not only according to His Divine but also according to His Human nature, and if the honour of adoration be directed to both"; and on predestination, as follows: "That Christ did not die for all men, but only for the elect. That God created the greater part of men for eternal damnation, and is not willing that they should be converted and live. That the elect and regenerate cannot lose faith and the Holy Spirit, although they should commit great sins and crimes of every kind; but that those who are not elect are necessarily condemned, and cannot attain salvation, even though they were to be baptized a thousand times, and go every day to the Eucharist, and, besides, lead as holy and unblamable lives as it is ever possible to live" (from the Leipsic edition 1756, pp. 837, 838).

After reading this, I asked him, Whether the views contained in that book were derived from his doctrine, or not? He replied, that they were from his doctrine, but that he did not remember whether those very words had flowed from his pen, though they had from his lips. On hearing this, all the servants of the Lord retired from him, and he betook himself hastily to a way that led towards the cavern, where those were who have confirmed themselves in the execrable doctrine of predestination. I afterwards conversed with some of those imprisoned in that cave, and inquired into their condition. They said that they were compelled to labour for food, and that all were at enmity one with another, that each sought opportunity to do evil to another, and that they also did it whenever the slightest occasion

offered; and this was the joy of their lives. On predestination and Predestinarians, see also what has been said above (n. 485-488).

799. I have conversed with many other spirits, also followers of the three leaders, as well as heretics; and concerning all of them it was granted me to see clearly that such of them as have lived a life of charity, and still more those who have loved truth because it is truth, suffer themselves to be instructed in the spiritual world, and receive the doctrines of the New Church; while on the other hand, such as have confirmed themselves in the falsities of religion, and also such as have led evil lives, do not suffer themselves to be instructed, but by degrees remove themselves from the new heaven, and associate themselves with those who are like them in hell, where they confirm themselves more and more against the worship of the Lord, and become obstinately set against it to such a degree, that they cannot bear to hear the name of Jesus. But it is the reverse in heaven, where all with one accord acknowledge the Lord as the God of heaven.

Of the Dutch in the Spiritual World.

800. In the work entitled *Heaven and Hell*, it is stated that Christians, among whom the Word is read, and who know and acknowledge the Lord, the Redeemer and Saviour, are in the centre of all the nations and peoples of the whole spiritual world; for they possess the greatest spiritual light, and the light is propagated thence, as from a centre, in all directions, even to the most remote circumference, according to what was shown in the chapter on the Sacred Scripture (n. 267-272). In this Christian centre the Reformed have places allotted them according to their reception of spiritual light from the Lord; and because the Dutch possess that light more deeply and fully incorporated with their natural light than others, and are thus more receptible than others of whatever relates to reason, therefore, in that Christian centre, they have obtained abodes in the east and south —in the east due to the faculty of receiving spiritual heat, and in the south due to the faculty of receiving spiritual light. That the quarters, in the spiritual world, are not like those in the natural world, and that abodes according to such quarters are abodes according to the reception of faith and love, and that those are in the east who excel in love, and those in the south who excel in intelligence, may be seen in *Heaven and Hell* (n. 141-153).

801. A further reason why the Dutch are in those quarters of the Christian centre is, because trade is their chief love, and money a mediate love subservient to this, and that love is of a spiritual nature. But where money is the chief love, and trade the mediate love subservient to it, as with the Jews, that

love is natural, and springs from avarice. That the love of trading, when it is the chief thing, is spiritual, is owing to its use; for it administers to the general good, with which the particular good of the person who exercises it is indeed connected; and this particular good is more directly apparent than the general good, because he thinks from his natural man; but, nevertheless, where trade is the end, love of it is also the chief love; and every one is regarded in heaven according to that final love. For the chief love is like the ruler of a kingdom, or the master of a house, while the other loves are like subjects and servants. The chief love, too, resides in the highest and inmost regions of the mind, while the mediate loves are below and without, and are subservient to its control. The Dutch, more than all others, are in this spiritual love; whereas the Jews are in that love inverted, so that their love of trading is merely natural, in which there is inwardly latent nothing from the general good, but only from their own.

802. The Dutch adhere to their religious principles more firmly than others; and they do not easily forsake them; even if they are convinced that this or that is not accordant, still they do not give their assent, but turn back and remain unmoved; thus also they remove themselves from the interior intuition of truth, for they close up their rational under obedience. Since they are such, when they come after death into the spiritual world, they are prepared in a peculiar manner to receive the spiritual things of heaven, which are Divine truths. They are not taught, because they do not receive; but heaven is described to them as to its nature, and afterwards they are permitted to ascend thither and see it, and, then, whatever agrees with their genius is imparted to them, and in this state they return to their associates with a full desire for heaven.

If they do not then receive this truth that God is one both in 2
Person and Essence, and that the Lord, the Redeemer and Saviour, is that God, and that the Divine Trinity is in Him; and also this truth, that faith and charity are of no avail, if these are only known and talked about, without their life, and that they are given by the Lord to those who actually repent after self-examination; if they turn away from these truths when they are taught them, and still think of God as being in three persons, and of religion, merely that there is such a thing, they are then reduced to a miserable condition, and their trade is taken away from them, until they find themselves reduced to extremities.

Then they are conducted to those who, in consequence of being in Divine truths, have abundance of everything, and enjoy a flourishing trade; and here the thought comes to them from heaven, Why is it these are prosperous? And they reflect at the same time on the faith and life of those persons, that they are averse to evils as sins. They also make some little enquiry,

and perceive a harmony with their own thought and reflection. This is done at intervals repeatedly. At length, of themselves, they think that, in order to be released from their misery, they must believe and live in a similar way; and then, as they receive that faith, and live that life of charity, wealth is given them,
3 and they are highly favoured in life. This is the process by which those who in any degree have led a life of charity in the world are amended of themselves, and prepared for heaven. These afterwards become more constant than others, so that they may well be called Constancies; they do not suffer themselves to be led away by any reasoning, fallacy, or obscurity induced by sophistry, or by any mistaken views, proved merely by arguments, for they then become more clear-sighted than before.

803. The doctors who teach in their public schools study the mysteries of the present faith very attentively, especially those teachers who are called Cocceians; and as the dogma of predestination springs inevitably from these mysteries, and as this, moreover, was established by the synod of Dort, it also is sown and implanted, like seed in the ground, gathered from the fruit of some tree. Hence it is that the laity talk much together about predestination, but with very different views; some grasp it with both their hands, others only with one hand, and laugh at it, while others cast it from them as they would a snake; for they are ignorant of the mysteries of faith from which that viper was hatched. They are ignorant of these things, because intent on their business; and the mysteries of that faith touch indeed their understandings, but do not penetrate into them. So that the dogma of predestination among the laity, and among the clergy also, is like an image in the human form, placed on a rock in the sea, with a great shell glittering like gold in its hand; at the sight of which some captains lower the sail in passing by, as a mark of honour and veneration, some only wink at and salute it, while others hiss at it as an object of ridicule. It is also like an unknown bird from India placed on a high tower, which some swear to be a turtledove, some imagine to be a cock, while others say with oaths, "It certainly is an owl."

804. The Dutch are readily distinguished from others in the spiritual world, because they appear in clothing similar to that which they wore in the natural world, with this difference only, that those who have received faith and spiritual life are more finely clad. The reason why they appear in similar garments is, that they remain stedfast in the principles of their religion, and that, in the spiritual world, all are clothed according to those principles; hence white garments, and of fine linen, are worn in the spiritual world by those who are in Divine truths.

805. The cities in which the Dutch live are protected in a peculiar manner. All their streets are roofed over, and are provided with gates, to prevent them from being seen from the

neighbouring rocks and hills. This arises from their inherent prudence in concealing their designs, and not divulging their intentions; for in the spiritual world such things are discovered by inspection. When any one comes with the intention of exploring their state, at his departure he is led to the closed gates of the streets; and so he is conducted backwards and forwards from one gate to another, till he is thoroughly annoyed, and then he is let out; this is done that he may not come again. Wives who seek for authority over their husbands, live on one side of the city, and never meet their husbands except when they are invited, which is done with civility. The husbands then lead them to houses where the married pairs live without exercising authority over each other, and show them how beautiful and neat the houses are, and how much joy they have in life, informing them that this is owing to their mutual and conjugial love. Those wives who attend to, and are affected by these things, cease from their dominion, and live with their husbands; and then they have a dwelling nearer the centre, and are called angels. The reason is, that true conjugial love is heavenly love, in which there is no dominion.

The English in the Spiritual World.

806. Man has two states of thought, external and internal. He is in the external state in the natural, and in the internal state in the spiritual world. These two states make one with the good, but not with the wicked. The nature of a man as to his internal is rarely manifest in the world, because he has learned from infancy to be moral and rational, and he loves to appear to be so; but in the spiritual world its nature is clearly seen, for a man is then a spirit, and the spirit is the internal man. Now, as I have been permitted to be in the spiritual world, and to see there the nature of the internal man in people of different countries, it behoves me to make it known, because it is important.

807. As regards the English nation, the better sort among them are in the centre of all Christians, because they have interior intellectual light. This light, though it is not apparent to anyone in the natural world, is quite evident in the spiritual world; they acquire it from the freedom they possess to speak and write, and thence to think. With others who do not enjoy such liberty that light is obscured, because it has no outlet. That light, however, is not active of itself, but is rendered so by others, especially by men of reputation and authority; as such men declare their opinions that light shines out. It is for this reason that the English in the spiritual world have governors appointed over them, and priests of celebrity and great talent given to them, in whose decisions, owing to their natural character, they acquiesce.

808. There is among them a similarity of disposition, as a result of which they become familiarly attached to friends, who are their own countrymen, and seldom with others. They also help one another, and love sincerity. They are lovers of their country, and zealous for its glory; and they regard foreigners much as a person looking through a telescope from the top of his palace regards those who dwell or wander about at a distance from the city. The political concerns of their country engage their attention and possess their hearts, sometimes to such a degree as to withdraw their minds from the studies of a loftier kind which lead to the acquisition of higher intelligence. These loftier studies are indeed pursued eagerly by the young people educated in their public seminaries, but they pass away like the phenomena of nature; still, however, their rationality is quickened by the former studies, and sparkles with light, from which they form beautiful images, as a crystal prism, turned towards the sun, shows the several colours of the rainbow, and tinges a plane surface presented to it with glowing hues.

809. There are two great cities like London, which most of the English enter after death. I have been permitted to see the chief of the two, and to walk through it. The centre of the city answers to that part of London where the merchants meet, called the Exchange; there the governors live; above this centre is the east, below it is the west, on the right side is the south, and on the left the north. In the eastern quarter live those who more than others have lived a life of charity; here are magnificent palaces. In the southern quarter live the wise, among whom there are many splendid things. In the northern quarter live those who have loved freedom to speak and write; and, in the western quarter, live those who glory in the doctrine of justification by faith alone. In this quarter, on the right, is the entrance into the city, also the way out; those who live wickedly are sent out here. The clergy who live in the west, and teach the doctrine of justification by faith alone, dare not enter the city by the chief streets, but only through narrow alleys; for none but those who are in the faith of charity are tolerated in the city. I have heard them complain of the preachers from the west, that they compose their sermons with such art and eloquence, and in them so mix up the doctrine of justification by faith, that their hearers do not know whether good ought to be done or not. They preach faith as being intrinsic good, and separate this from the good of charity, which they call merit-seeking good, and consequently not acceptable to God. But when those who live in the eastern and southern quarters of the city hear such sermons, they leave the churches; and the preachers are afterwards deprived of the priestly office.

810. I afterwards heard several reasons why those preachers are deprived of the priestly office. It was said that the chief

was, that they did not frame their discourses from the Word, and thus from the Spirit of God, but from their own rational light, and thus from their own spirit; they did indeed take texts from the Word as a prelude; but these they only touched with their lips, and then left as a thing without flavour; they then chose something savory from their own intelligence, which they rolled about in their mouths and turned over with their tongues as a rich dainty; and in this way they taught; in consequence of this practice, their discourses were as void of spirituality as the songs of warblers; they were merely allegorical adornments, much like wigs neatly curled and powdered, on bald heads. The mysteries of their discourses on justification by faith alone they compared to the quails brought up from the sea to the camp of the children of Israel, from which several thousands died (Num. xi.); but the theology of charity and faith together they compared to the manna from heaven. I once heard some of their clergy conversing together about faith alone, and saw a kind of image formed by them, which represented their faith alone. It appeared in their light, which was delusive, like a great giant; but when light from heaven was shed upon it, it then appeared as a monster above, and a serpent below. At the sight of this they withdrew, and the by-standers cast it into a stagnant lake.

811. The other great city, also called London, is not in the Christian centre, but at some distance to the north; it is the receptacle after death of those who are interiorly evil. In the middle of it there is an open communication with hell, by which also at times they are swallowed up.

812. From those in the spiritual world who are from England, it was perceived that they have a twofold theology; one based on their doctrine of faith, and the other on the doctrine of charity; the former is held by those who are initiated into the priesthood, and the latter by many of the laity, especially those who live in Scotland and on its borders. With these the believers in faith alone are afraid to engage in dispute, because they combat with them both from the Word and from reason. This doctrine of charity is set forth in the exhortation read in the churches on the Sabbath day to those who attend the Sacrament of the Supper, in which it is openly declared that if they are not in charity towards one another, and do not shun evils as sins, they cast themselves into eternal damnation; and that if they should come to the Holy Communion when not in charity, the devil would enter into them as he did into Judas.

The Germans in the Spiritual World.

813. It is well known that the inhabitants of every kingdom that is divided into several provinces, are not alike in genius.

As those who live in the various countries of the globe differ from one another in a general way, so these differ from one another in a particular way; and yet those are of a common genius who are the subjects of one king, and are under a common law. As regards Germany, it is divided into separate governments more than the neighbouring kingdoms. There is an imperial government there under the general authority; but yet the prince of each division enjoys despotic power in his own dominions; for there are greater and less dukedoms, and each duke is like a monarch in his own territories. Moreover, religion is divided there; in some dukedoms are the Evangelicals as they are called, in some the Reformed, and in some the Papists. Such being the diversity of both government and religion, it is more difficult to describe the Germans as to their dispositions, inclinations, and lives, from those seen in the spiritual world, than those of other nations and peoples. But still as there is a common genius everywhere among peoples speaking the same language, it may be in some measure seen and described from ideas gathered there.

814. As the Germans in each particular dukedom live under a despotic government, they do not enjoy freedom of speech and writing like the Dutch and English; and where this freedom is restrained, freedom of thought, that is to say, the freedom of investigating matters to their full extent, is under restraint at the same time. It is as if high walls were built round the basin of a fountain, so high, that the water within the basin rises to the level of an outpouring stream, so that it no longer forms a jet. Thought is like the stream, and speech therefrom is like the basin. In a word, influx always adapts itself to efflux, and in like manner understanding from above adapts itself to its measure of freedom to utter and give vent to the thoughts. It is for this reason that that noble nation devotes itself little to matters of judgment, but rather to those involving the memory; therefore they particularly cultivate literary history, and in their books they trust to men of reputation and learning among them whose opinions they quote abundantly, and support some of them. This state of theirs is represented in the spiritual world by a man carrying books under his arms, who, when anyone disputes about a matter of opinion, says "I will give you an answer," and immediately he takes a book from under his arm and begins to read.

815. From this state of theirs many things result, and among them this, that they keep the spiritual things of the church inscribed on the memory, and seldom elevate them into the higher understanding, but only admit them into the lower understanding from which they reason about them; in this they differ entirely from free nations. The latter, in regard to the spiritual things of the church, called theological, are like eagles which rise to any height in the atmosphere, whereas nations that are not free are

like swans in a river. Free nations also are like the larger kind of stags, with lofty horns, that roam the fields, groves, and forests in perfect freedom; whereas nations that are not free are like deer inclosed in parks, which are kept for the use of a prince. Again, free peoples are like flying horses, such as the ancients called Pegasus, that fly not only over seas, but over hills which they call Parnassian, and also over the seats of the Muses beneath; whereas peoples that are not free are like high-bred horses, in kings' stables, adorned with costly trappings. Such also are the differences of judgment in the mystic points of theology between the judgment of one and that of another. The German clergy, while students, write down the teachings of professors in their universities, and these they keep as marks of their erudition; and when they enter on the priestly office, or are appointed lecturers in the schools, they base their official discourses, whether they are in the chair or in the pulpit, for the most part on these teachings. Such of their priests as do not teach the orthodox doctrines, usually preach about the Holy Spirit, and his wonderful operations and excitation of holiness in the heart. But those who from the orthodoxy of the present day preach about faith, seem to the angels as if they were adorned with wreaths of oak-leaves about their temples; but those who preach from the Word concerning charity and good works, appear to the angels as if adorned with wreaths formed of the odoriferous leaves of the laurel. The Evangelicals there, in their disputes with the Reformed about truths, seem as if they were tearing their clothes, because clothes signify truths.

816. I have inquired in what part of the spiritual world the people of Hamburg are to be found, and have been informed that they do not appear anywhere assembled in one society, and still less in a civil community, but are scattered about and mixed with the Germans in various quarters. And when inquiring the reason, it was found to arise from this, that their minds are continually looking abroad, and as it were travelling out of their own city, and very little within it; for as is the state of a man's mind in the natural world, such also is it in the spiritual world; for a man's mind is his spirit, or the posthumous man that lives after his departure out of the material body.

The Papists in the Spiritual World.

817. The Papists in the spiritual world are seen to be round about and beneath the Protestants, and are divided from them by places which they are forbidden to pass. But yet the monks by clandestine arts secure for themselves a communication, and also send out emissaries by unknown paths, in order to make converts; but they are found out, and after being

punished, are either sent back to their own companions or are cast down.

818. Since the Last Judgment, which took place in the spiritual world in the year 1757, the state of all, and therefore, of the Papists, is so changed, that they are not permitted to band together as formerly; but ways are appointed for every kind of love, whether good or evil, which all immediately enter on their leaving the natural world, and so depart to the societies corresponding to their loves. Thus the wicked are borne to societies in hell, and the good to societies in heaven; by this means care is taken that none shall form artificial heavens for themselves as formerly. Such societies in the world of spirits, which is in the midst between heaven and hell, are as numerous as the different classes and species of the affections belonging to the love of good and of evil; and in the meantime, before they are either elevated into heaven or cast down into hell, they are in spiritual conjunction with men in the world, because men also are in the midst between heaven and hell.

819. The Papists have a place of council in the southern quarter towards the east, where their chief men assemble, and consult on various matters relating to their religion, particularly how the vulgar may be kept in blind obedience, and how their own dominion may be extended. No one, however, is admitted into this council who was a pope in the world, because something resembling Divine authority has its seat in the mind of such a one, from having arrogated to himself the Lord's power in the world. Neither are any cardinals permitted to enter, on account of their pre-eminence. The cardinals, however, assemble together in a large conclave beneath the others, and after staying there some days they are removed; but I was not permitted to know whither. There is also another place of meeting in the southern quarter towards the west; the business there is to let the credulous common people into heaven. Here they arrange round about themselves several societies, which live in the enjoyment of various external pleasures; in some there are dances, in some concerts of music, in some processions, in some theatres and plays; in some there are those who by phantasies produce various magnificent forms; in some they merely act like clowns and jest; in some they converse with one another in a friendly way, here on religious subjects, there on civil matters, and also elsewhere with lewdness, and so on. Into some one of these societies they introduce the credulous, according to the favourite pleasures of each, and call it heaven. But after they have been there a day or two, they all become weary and depart, because such delights are not internal, but merely external. In this way many are led away from their frivolous notions about the power to admit into heaven. As to the particulars of their worship, it is almost like what they practised in the world,

consisting in masses, not said in the common language of spirits, but in one formed of high-sounding words, which inspire external sanctity and awe, of which they understand nothing.

820. All who come from the earth into the spiritual world, are at first kept for some time in the confession of faith and the religion of their country. This, too, is the case with the Papists; hence they have always a certain representative Pope set over them, whom they adore with ceremony similar to that observed on earth. It rarely happens that any one is set over them who had been a Pope in the world; and yet he who filled that position thirty or forty years ago was appointed to this office, because he had cherished in his heart the belief, that the Word was holier than it is believed to be, and that the Lord ought to be worshipped. I was permitted to speak with him, and he said that he adored the Lord alone, because He is God, who has all power in heaven and earth, according to His own words (Matt. xxviii. 18). He said that invocation of saints was an absurdity; and further, also, that he had intended to restore that church when in the world, but for several reasons, which he mentioned, he was not able. At the time of the Last Judgment, when the great northern city, which contained Papists and Reformed together, was destroyed, I saw him carried forth in a chair, and conveyed to a place of safety. On the borders of the great society in which he acts as Pope, schools have been instituted, which are resorted to by those who have doubts about religion. In these schools there are converted monks, who teach them concerning Christ, the Saviour God, and also concerning the holiness of the Word, leaving it to their own free choice to turn their minds from the sanctification introduced into the Romish Church. Those who receive instruction are introduced into a large society, consisting of such as have receded from the worship of the Pope and the saints; and when they enter that society, they are like people who have been roused from sleep, and are fully awake; or like those who pass from the discomforts of winter into the pleasantness of spring, or like a sailor when he reaches port: and then they are invited by those there to feasts, and good wine is given them to drink from crystal cups. I have heard also that angels send down from heaven to their host a plate, containing manna, in form and taste similar to that sent down upon the camp of the children of Israel in the wilderness; this plate is carried round to the company, and every one is at liberty to taste the manna.

821. All those of the Catholic Religion, who, when alive in the natural world, had thought more about God than about the Pope, and had done works of charity in simplicity of heart, when they find that they are alive after death, and are instructed that the Lord Himself, the Saviour of the world, reigns there, are easily led away from the superstitions of that religion. The transition

from Popery to Christianity is as easy for such persons, as it is to enter into a temple when the doors are thrown open; or into a palace, by passing by the sentinels who are in the entrance hall, when the king commands; or as it is to lift up the countenance and look towards heaven, when angelic voices are heard therefrom. But, on the other hand, to lead those away from the superstitions of their religion who, during their life in the world, had seldom if ever thought about God, and had valued that worship merely for its festivities, is as difficult as to enter a temple when the doors are shut; or to pass the guards in the entrance hall, into the court, when the king forbids; or as it is for a snake in the grass to raise its eyes to heaven. It is wonderful that none who pass from the Catholic religion into the spiritual world, see heaven there, where the angels are; there is as it were a dark cloud over them, which bounds the sight, but as soon as any convert comes among the converted, heaven is opened; and sometimes he sees the angels there in white garments; into whose company also he is raised, after having completed his period of preparation.

The Romish Saints in the Spiritual World.

822. It is well known that every man has inherent or hereditary evil from his parents; but it is known to few where this evil resides in its fulness. It resides in the love of possessing the property of all others, and in the love of dominion; for this latter love is of such a nature, that so far as the rein is given to it, it rushes on until it burns with the lust of domineering over all, and finally desires to be invoked and worshipped as God. This love is the serpent which deceived Eve and Adam; for it said to the woman, "God doth know that in the day ye eat of the fruit of that tree, your eyes shall be opened, and *ye shall then be as God*" (Gen. iii. 4, 5). So far, therefore, as a man rushes into that love without restraint, he turns away from God, and turns to himself, and so becomes a worshipper of himself; and in this case, he may be able to call fervently upon God from the love of self, but with a cold heart from contempt of God. In this case the Divine things of the church may serve him as means; but, because dominion is the end, he has the means at heart only so far as they tend to promote it. If such a person is exalted to highest honours, he is, in his own imagination, like Atlas, carrying the terraqueous globe on his shoulders; and like Phœbus, bearing the sun round the world with his horses.

823. Since man, in consequence of hereditary evil, is of such a nature, therefore all who have been canonized as saints by papal bulls, are removed in the spiritual world from the sight of others, and concealed; and they are deprived of all intercourse

with their worshippers, lest that most pernicious root of evil should be quickened in them, and they should be carried away into the delusions of phantasy by which demons are possessed. Those who, while they lived in the world, earnestly desired to be made saints after death, that they might be invoked, become a prey to such madness.

824. Many of the Romish persuasion, especially the monks, when they enter the spiritual world, search for the saints, and, above all, for the saint of their own order, but they do not find them. They are surprised at this; but they are afterwards instructed, that these saints are associated either with those who are in heaven, or with those who are in the lower earth, and that in either case, they know nothing of the worship and invocation offered to them; and that such as do know, and wish to be invoked, fall into delusions, and talk foolishly. The worship of saints is such an abomination in heaven, that the bare mention of it excites horror; since as far as worship is paid to any man, it is denied to the Lord; for in that case He would not be worshipped alone. And if the Lord is not worshipped alone, there is a division, which destroys communion, and the happiness of life which flows from it. That I might know, for the sake of informing others, the character of the Romish saints, about a hundred of them were brought up from the lower earth, who knew that they had been made saints. They came up from behind, and only a few in front, and I conversed with one of them, who, they said, was Xavier. While he was talking with me he was like a fool; still he could tell that in his own place where he was shut up with others, he was not a fool, but that he becomes so whenever he thinks that he is a saint, and wishes to be invoked. I heard a muttering to the same purpose from those who were behind. The case is otherwise with the saints, so called, who are in heaven; they know nothing at all of what is done on earth, and they are not allowed to speak with any spirits of the Romish persuasion who are in that superstition, lest some idea on the subject should enter into them.

825. It must be obvious to every one from this state of the saints, that their invocation is a mere mockery; and I can assert further, that they no more hear the invocations addressed to them on earth, than their images by the wayside, or the walls of a church, or the birds that build in its steeple. Their votaries in the world say that the saints reign in heaven together with the Lord Jesus Christ; but this is a fiction; for they no more reign with the Lord than the keeper of a stable does with his king, or a porter with a nobleman, or a running-footman with a primate. For, in relation to the Lord, John the Baptist said of himself, that he was not worthy to unloose the latchet of His shoe (Mark i. 7; John i. 27); what then are such as these?

826. There sometimes appears at a middle altitude to the

Parisians, who are in a society in the spiritual world, a certain woman, in shining raiment and with a face that seems holy, who declares that she is Genevieve. But when some of them begin to worship her, her countenance, and also her raiment, immediately change, and she becomes like an ordinary woman, and rebukes them for desiring to worship a woman who is held in no greater estimation among her associates than a servant maid, wondering that men in the world can be duped by such nonsense.

827. To the above I will add a matter especially worthy of note. Mary, the mother of the Lord, once passed by, and appeared above the head in white raiment, and then, pausing a little, she said that she was the mother of the Lord, and that He was indeed born of her, but that being made God, He put off all the Human, which He had from her; and that, therefore, now she worships Him as her God, and is unwilling that anyone should acknowledge Him as her son, since all in Him is Divine.

The Mohammedans in the Spiritual World.

828. The Mohammedans in the spiritual world appear behind the Roman Catholics in the west, and form a kind of circle around them. The reason why they appear next behind Christians is, that they acknowledge our Lord as a very great prophet, the wisest of all, who was sent into the world to teach men, and also as the Son of God. Every one in that world dwells at a distance from the centre, where the Christians are, according to his confession of the Lord and of one God; for that confession conjoins minds with heaven, and determines their distance from the east, above which is the Lord.

829. Since religion has its seat with man in what is highest, and his lower things derive life and light from the highest, and because the idea of Mohammed is associated with religion in the minds of Mohammedans, therefore some Mohammed is always placed in their sight; and that they may turn their faces towards the east, over which is the Lord, he is placed beneath the Christian centre. This is not the Mohammed who wrote the Koran, but some other who fills his place; nor is it always the same person, but he is changed. A native of Saxony, who was taken prisoner by the Algerines, and became a Mohammedan, once filled this place. He, having been a Christian, was led to speak with them concerning the Lord, and to say that He was not Joseph's son but the Son of God Himself. This Mohammed was afterwards replaced by others. In the place where that representative Mohammed has his station, a fire, like a small torch, appears, to distinguish him; but that fire is visible only to Mohammedans.

830. The real Mohammed, who wrote the Koran, is not at

this day to be seen among them. I have been informed that at first he, as God, presided over them; but that because he strove to rule over all things pertaining to their religion, he was removed from his seat, which he had beneath the Roman Catholics, and sent down to one on the right side near the south. A certain society of Mohammedans was once instigated by some evil spirits to acknowledge Mohammed as God; to allay the disturbance Mohammed was brought up from the earth below, and shown to them; and on this occasion I also saw him. He appeared like corporeal spirits, who have no interior perception; his face was verging to black; and I heard him utter these words, "I am your Mohammed"; and presently he seemed to sink down again.

831. The hostility of the Mohammedans to Christians has arisen chiefly on account of the latter's belief in three Divine persons, and their consequent worship of three gods as so many creators; and to the Roman Catholics still further because they bend the knee to images. Hence they call the latter idolaters, and the former fanatics, saying, that they make a three-headed god, also that they talk of one, and mutter three, and so divide omnipotence, and make three out of one; thus that they are like young stags with three horns, one for each god, and at the same time three for one god, and that so they pray, so they sing, and so they preach.

832. The Mohammedans, like all nations who acknowledge one God, love justice, and do good from religion, have their own heaven, but it is outside the Christian heaven. The Mohammedan heaven, however, is divided into two. The inhabitants of the lower heaven live honourably with several wives; none, however, are elevated from this into the higher heaven except those who give up their concubines, and acknowledge the Lord our Saviour, and at the same time His dominion over heaven and hell. I have heard that it is impossible for them to conceive that God the Father and our Lord are one; but that it is possible for them to believe that the Lord rules over the heavens and the hells, because He is the Son of God the Father. It is this faith which prevails among them, by means of which it is given them by the Lord to ascend into the higher heaven.

833. It may be a stumbling block to those who think about the Divine Providence, and at the same time believe that none can be saved but those who are born Christians, that the Mohammedan religion is more extensively received throughout the world than the Christian. But the Mohammedan religion is not a stumbling block to those who believe that all things are of Divine Providence; they ask in what this is, and they also find out; it is in this, that the Mohammedan religion acknowledges the Lord as a very great prophet, the wisest of all, and also as the Son of God. But, as they have made the

Koran the only book of their religion, they think much of Mohammed who wrote it, and pay him a kind of worship, and, therefore, think little about our Lord. In order that it may be fully known, that that religion was raised up of the Lord's Divine Providence to wipe out idolatry in many nations, I will deal with the matter
2 in some order. First concerning the origin of idolatries. Previous to that religion, idolatrous worship had spread throughout many countries of the world. This was because the churches before the Lord's coming were all representative. Such also was the Israelitish church, in which the tabernacle, the garments of Aaron, the sacrifices, everything belonging to the temple at Jerusalem, and even their statutes, were representative. Among the ancients there existed a knowledge of correspondences, which is also a knowledge of representatives, the very knowledge of knowledges, which was particularly cultivated by the Egyptians, hence their hieroglyphics. From this knowledge of correspondences they knew the signification of animals and trees of every kind, as well as of mountains, hills, rivers, and fountains; also of the sun, the moon, and the stars. By means of the same knowledge they also had an apprehension of spiritual things; for the things represented which were such as pertain to spiritual wisdom among the angels in heaven, were the origin of representatives.
3 Now as all their worship was representative, consisting of pure correspondences, they, therefore, worshipped on mountains and hills, and also in groves and gardens; therefore they consecrated fountains, and also made graven images of horses, oxen, calves, lambs, and even of birds, fish, and serpents, which they placed near their temples and in their courts, and also in their houses, arranged in order according to the spiritual things of the church to which they corresponded, or which they represented, and, therefore, signified. After a time, when the knowledge of correspondences was obliterated, then posterity began to worship the graven images themselves, as if holy in themselves; not knowing that their fathers in ancient time saw nothing holy in them, but only that according to correspondences they represented what
4 was holy. Hence arose the idolatries which prevailed throughout so many kingdoms of the world. For the extirpation of these idolatries, it was brought to pass of the Lord's Divine Providence, that a new religion, accommodated to the genius and temper of the people of the East, should auspiciously begin, which should contain something from the Word of both the Old and New Testaments, and which should teach that the Lord came into the world, and that He was the greatest prophet and the wisest of all, and the Son of God. This was done through Mohammed, from whom that religion took its name. Thus it appears that this religion was of the Lord's Divine Providence, and was accommodated, as stated, to the genius of orientals, in order that the idolatry of so many nations might be eradicated, and some know-

ledge of the Lord might be imparted to them before they should come after death into the spiritual world. This religion would not have been received by so many kingdoms, and their idolatry could not have been extirpated, unless it had been made conformable to their mode of thought, but, especially, unless polygamy had been allowed; for the orientals, without such permission, would have been enflamed with adulterous passion more than Europeans, and would have perished.

834. I was once permitted to perceive what was the nature of the heat of their polygamous love. I was conversing with a certain person who acted in the place of Mohammed, and after some talk with him, at a distance, he sent me an ebony spoon and other things, which were tokens that they came from him; and, at the same time, a communication was opened from various places for the heat of their polygamous love, which was felt from some like the heat in baths after bathing; from some like the heat in kitchens where flesh is boiling; from some like the heat in eating-houses where foul-smelling food is exposed for sale; from some like the heat in an apothecary's shop, where emulsions and such things are prepared; from others like the heat in stews and brothels; and from others like the heat in shops where skins, leather, and shoes are sold. There was also in that heat something of a rancid, rough, and burning quality, arising from jealousy. But the heat in the Christian heavens, when the delight of their love is perceived as an odour, is like the fragrance of gardens and vineyards, and like that in rose gardens; in some places it is like the perfume in shops where spices are sold; and in other places like the scent arising from wine-presses and wine-cellars. The joys of love are frequently perceived in the spiritual world as odours, as shown in many places in my Memorabilia annexed to the chapters of this work.

The Africans in the Spiritual World; and also Something Respecting the Gentiles.

835. The Gentiles, who have known nothing of the Lord, in the spiritual world appear outside of those who have had knowledge of Him; in such a way that the outermost circle is formed by those only who are thoroughly idolaters, and, in the former world, had worshipped the sun and moon. But those who acknowledge one God, and make the commandments of the Decalogue those of their religion and their life, communicate more directly with the Christians in the centre; for thus the communication is not intercepted by the Mohammedans and Roman Catholics. The Gentiles are also distinguished according to their genius, and their capacity to receive light through the heavens from the Lord; for there are among them some

interior and some exterior, which arises partly from climate, partly from the stock from which they have sprung, partly from education, and partly from religion. The Africans are more interior than the rest.

836. All who acknowledge and worship one God, the Creator of the universe, hold the idea of God as Man, insisting that it is impossible for any one to have any other idea of Him. When they hear that many entertain an idea of God as of ether, or a cloud, they inquire where such people are, and when they are told that they are among Christians, they deny it to be possible; but in reply to this they are told, that they derive such an idea from this, that God is called in the Word a Spirit; and that they conceive spirit to be an ethereal substance, or some form of a cloud, not knowing that every spirit and every angel is a human being. When further examination has been made as to whether their spiritual idea was similar to their natural idea, it has been found that it was not similar with those who interiorly acknowledge the Lord the Saviour as the God of heaven and earth. I heard a certain clergyman say that no one can have an idea of a Divine Human; and I saw him taken to various Gentiles, to the more and more interior, and also to their heavens, and at last to the Christian heaven, and everywhere there was a communication of their interior perception concerning God; and he observed that they had no other idea of God than that of a Divine Man, and that none other could have created man, who is His image and likeness.

837. As the Africans surpass all others in interior judgment, I have talked with them on subjects of a somewhat deep character, and lately concerning God, concerning the Lord the Redeemer, and concerning the interior and exterior man; and, as they were delighted with this conversation, I will here briefly describe what their perceptions were from their interior sight, on these three subjects. Concerning God they said, that He certainly did come down and make Himself visible to men, because He is their Creator, Protector, and Guide, and the human race is His. They said also that He sees, considers, and provides for all things that are in the heavens and on earth—their good as in Himself, and Himself in their good; for He is the Sun of the angelic heaven, which is seen on high above the spiritual world, as the sun of this earth is above the natural world; and He who is the Sun sees, considers, and provides for all things beneath. And because it is His Divine Love which appears as a Sun, it follows that He provides for whatever relates to their life, in the greatest and in the least of His creatures, and for mankind whatever relates to love and wisdom—the things pertaining to love by its heat, and those pertaining to wisdom by its light. If, therefore, you form to yourselves an idea of God as being the Sun of the universe, you will certainly, from that idea,

see and acknowledge His omnipresence, omniscience, and omnipotence.

838. Further, I conversed with them respecting the Lord the Saviour, the substance of which was, that God in His essence is Divine Love, and Divine Love is, as it were, the purest fire. And as love, in itself, cannot but intend to become one with another whom it loves, and Divine Love can intend nothing but to unite itself with man, and man with itself, so that it may be in man, and man in it; and because Divine Love is as it were purest fire, it is evident that God being such, could not possibly be in man, and cause man to be in Him, for He would thus reduce the whole man to the thinnest vapour. And yet as God from His Essence, was ardent with the love of uniting Himself with man, it was necessary that He should veil Himself with a body accommodated to reception and conjunction; therefore He came down and assumed the Human according to the order established by Him from the creation of the world, which was that He [the Human] should be conceived by power going forth from Himself, be carried in the womb and born, and should afterwards grow in wisdom and love, and so draw near to union with the Divine Origin thereof, and that thus God became Man, and Man God. That this is so, is plainly taught and testified in that Scripture concerning Him which Christians possess, and is called the Word; and God Himself, who, in His Human, is called Jesus Christ, says that the Father is in Him, and He in the Father; and that He that seeth Him seeth the Father; with much more to the same purpose.

Reason too may see that God, whose love is, as it were, purest fire, could not unite Himself with man, and man with Himself in any other way. For can the solar fire, such as it is in itself, come in contact with a man, far less enter into him, unless its rays be veiled with atmospheres, and so be presented in an accommodated state by tempered heat? Can the pure ether envelop a man, far less enter into his bronchial tubes, unless encompassed with air, and so adapt itself? A fish cannot live in the air, but in an element suited to its life. A king, too, cannot, in his own person, or immediately, administer all the affairs of his kingdom, except by means of higher and lower officers, who together constitute his royal body. A man's soul also cannot make itself visible to another, enter into companionship with him, and give him proofs of its love, except by means of the body. How then could God do so, except by means of the Human which is His own? The Africans, being more interiorly rational than others, perceived these things, when they heard them; and each favoured them according to his perception.

839. We conversed lastly about the interior and exterior man, and this was the substance of our conversation: That men who perceive things interiorly are in the light of truth, which is the

light of heaven; and that men who perceive things exteriorly, are in no light of truth, because they are in the light of the world only; so that interior men have intelligence and wisdom, but that exterior men are insane and their sight is inverted; that interior men are spiritual, because they think from the spirit elevated above the body, and, therefore, see truths in light; but exterior men are sensual-natural, because they think from the fallacies of the bodily senses, and thence see truths as in a thick cloud, and when they meditate on them they see falsities as truths; that internal men are like those who stand on a mountain in a plain, or on a tower in a city, or on a lighthouse at sea; but external men are like those who stand in a valley at the foot of a mountain, or in a vault under a tower, or in a boat beneath a lighthouse, who see nothing but what is close to them.

Moreover, internal men are like those who live in the second or third storey of a house or palace, the walls of which are continuous windows of clear glass, who have a view of the city all around in its whole extent, and know every house in it; external men are like those who live in the lowest storey, the windows of which are made of paper pasted together, so that they cannot see even a single street outside the house, but only the persons within it, and not even these without the light of a candle or fire. Further, internal men are like eagles soaring in the air, which see far and wide whatever is beneath them; while on the other hand, external men are like cocks, that stand on a post and crow aloud in the presence of their hens that are walking on the ground: lastly, internal men perceive that what they know, compared with what they do not know, is like water in a pitcher compared to that of a lake; while external men fancy they know all things. The Africans were delighted with what was said, because from the interior sight in which they excel, they acknowledged that it was so.

840. Such being the character of the Africans, they have at this day a revelation, which is spread from the place of its commencement round about, but has not yet reached the coast. They despise strangers coming from Europe who believe that man is saved by faith alone, and thus by mere thought and speech independently of will and action. They say that there is no one who worships at all who does not live according to his religion; and if not, that he cannot but become stupid and wicked, because he receives nothing from heaven. They also call ingenious wickedness stupidity, because there is not life but death in it. I have conversed several times with Augustine, who in the third century was bishop of Hippo, in Africa. He said that he is there at the present time, and inspires them with the worship of the Lord, and that there is a hope of this new gospel being extended into the neighbouring regions. I have heard the angels rejoicing over this revelation, because it serves to open a communication

with the human rational heretofore closed up by the universal dogma, that the understanding should be kept in obedience to ecclesiastical faith.

The Jews in the Spiritual World.

841. Before the Last Judgment, which took place in the year 1757, the Jews appeared in a valley on the left of the Christian centre; after that they were transferred to the north, and forbidden all intercourse with the Christians, except those who wander outside their own cities. There are in that quarter two large cities into which the Jews are transferred after death. Both of these, before the Last Judgment, they called Jerusalem, but, after that, by another name; for since the judgment Jerusalem signifies the church in which the Lord alone is worshipped as to its doctrine. In their cities converted Jews are set over them, who warn them not to speak disrespectfully of Christ, and punish those who persist in doing so. The streets of their cities are full of mud, ankle-deep, and the stench of their houses is so offensive, in consequence of their uncleanness, that they cannot be approached. I afterwards noticed, that many of that nation also gained places of abode in the southern quarter; and on inquiring who they were, I was told they were such as had made light of the worship of the rest, and had doubts in their minds as to whether the Messiah would ever come, and also those who, in the world, had thought from reason on various subjects, and had lived according to it. These consist chiefly of Portuguese Jews.

842. There sometimes appears to the Jews an angel at a middle altitude above, with a rod in his hand, who causes them to believe that he is Moses. He exhorts them to desist from the folly of expecting the Messiah even there, because the Messiah is Christ, who rules them and all men; he says that he knows this to be true, and that while in the world he had knowledge of Him. When they hear this they go away, the greater part forgetting what they had heard, and but few retaining it. Those who do retain it are sent to the synagogues formed of converted Jews, and are instructed, after which, instead of their old tattered garments, they receive new ones; and a copy of the Word neatly written is given to them, and also a not inelegant dwelling in the city. But those who are not receptive are cast down, many of them into forests and deserts, where they rob one another.

843. The Jews traffic in the spiritual world, as in the natural, in various articles, especially precious stones, which by unknown ways they procure for themselves from heaven, where there are precious stones in abundance. They traffic in precious stones, because they read the Word in the original tongue, and esteem

the sense of the letter to be holy; and precious stones correspond to the sense of the letter. That such stones derive their spiritual origin from the sense of the letter of the Word, and that from this is their correspondence, has been shown in the chapter on the Sacred Scripture (n. 217, 218). They are also able to make artificial precious stones, and produce the illusion that they are real; but those who do this are heavily fined by their governors.

844. The Jews are less aware than any other people that they are in the spiritual world; they believe themselves to be still in the natural world. This is because they are wholly external men, and think nothing about religion from the interior. Hence they talk about the Messiah as formerly, and some say that He will come with David, and will go before them, glittering with diadems, and introduce them into the land of Canaan; that on the way thither he will dry up the rivers which they are to pass over by raising His rod; that the Christians, whom also, among themselves, they call Gentiles, will then lay hold on the skirts of their garments, humbly praying to be permitted to accompany them; that they will receive the rich according to their wealth, and be served by them. They confirm themselves in these ideas by what is written in Zechariah (viii. 23); and in Isaiah (lxvi. 20); by what is said of David, that he is to come and be their king and shepherd (Jer. xxx. 9; and in Ezek. xxxiv. 23-25; xxxvii. 23-26); being altogether unwilling to hear that our Lord Jesus Christ is meant by David in those passages, and that the future members of His church there are meant by Jews.

845. When they are asked whether they firmly believe that they shall all go to the land of Canaan, they reply in the affirmative, and say that the Jews that are dead will rise again, and leave their sepulchres to enter that land. If it is objected that they themselves could not go forth from their sepulchres, because they were then living after death, they reply, that they shall then descend, and re-enter their bodies, and so will live. When they are told that the land of Canaan is not large enough to contain them all, they answer, that then it will be extended. When it is urged that the kingdom of the Messiah, since He is the Son of God, will not be upon earth, but in heaven, they reply, that the land of Canaan will then be heaven. When it is said that they do not know the situation of Bethlehem Ephratah, the birth-place of the Messiah, according to the prophecy in Micah (v. 2), and in David (Psalm cxxxii. 6), they say, that the mother of the Messiah will nevertheless bring forth in that place; and some of them declare, that wherever she brings forth, there is Bethlehem. When they are asked how the Messiah can dwell with such a wicked people, and it is proved by many passages from Jeremiah, and particularly from the song of Moses (Deaut. xxxii.), that they are the worst of all, they reply that there are among

the Jews both good and bad, and that the bad are meant in those passages. When they are told, that they spring from a Canaanitish woman, and from Judah's whoredom with his daughter-in-law (Gen. xxxviii.), they say that it was no whoredom. But when it is retorted that Judah commanded her to be brought forth and burnt for her whoredom, they go away to consult about it, and after consultation, they say that he only performed the part of the husband's brother, which neither his second son Onan nor his third son Shelah fulfilled. And they add further, that a great many of them are of the tribe of Levi, who held the priesthood, and it is enough that we are all from the loins of Abraham. When they are told that there is within the Word a spiritual sense, in which Christ or the Messiah is much treated of, they reply, that it is not so; but some of them say that, interiorly in the Word, or in its depths, there is nothing but gold; and they say other things of the same sort.

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846. "I was once taken up as to my spirit into the angelic heaven to one of its societies, and immediately some of the wise ones there came to me and said, 'What news from the earth?' 'This is new,' I replied, 'that the Lord has revealed arcana which in excellence surpass those revealed from the beginning of the church to the present time.' 'What are they?' they asked. I answered, 'The following:—1. In the whole Word, and in every detail of it, there is a spiritual sense corresponding to the natural sense; by means of that sense the Word is a medium of conjunction between the members of the church and the Lord, and also of consociation with angels; and the holiness of the Word resides in that sense. 2. The correspondences, of 2
which the spiritual sense of the Word consists, are disclosed.' 'But,' the angels asked, 'did the inhabitants of the earth know nothing of correspondences before?' 'Nothing at all,' I replied; 'for they have been hidden now for some thousands of years, even from the time of Job. With those who lived at that time and before it, the knowledge of correspondences was the knowledge of knowledges from which they drew their wisdom, because their knowledge of spiritual subjects, such as relate to heaven and the church, was obtained from it. But as that knowledge was turned into idolatrous knowledge, it was, by the Lord's Divine Providence, so obliterated and destroyed, that no one sees any trace of it: yet that it is now disclosed by the Lord, in order that a conjunction of the members of the church with Him, and consociation with angels may be brought about, and this is done by means of the Word, in which all things in general and particular are correspondences.' The angels greatly rejoiced that it had pleased the Lord to reveal this great truth, so deeply hidden for thousands of years. It was done, they said, in order

that the Christian Church, which is founded on the Word, and which is now at its end, may again revive, and derive its spirit through heaven from the Lord.

"They asked whether by that knowledge the signification of Baptism and of the Holy Supper had been made known, on the true meaning of which there was such a variety of ideas; and I
3 replied, that it had been. 3. I said further, that a revelation has been made by the Lord at this day concerning the life of men after death. 'Why concerning life after death,' the angels asked, 'who does not know that men live after death?' 'They know it,' said I, 'and they do not know it. They say that it is not the man who then lives, but his soul, and that this lives as a spirit; and the idea they have of spirit is as of wind, or ether; thus they maintain that a man will not live till after the day of the Last Judgment, when the corporeal parts, which had been left behind in the world, though eaten by worms, mice, and fish, will be again collected together, and again formed into a body, and that in this way men will rise.' 'How is this?' the angels said, 'who does not know that a man lives a man after death, with this difference alone, that he then lives a substantial man, and not a material man as before; and that the substantial man sees the substantial, just as the material man sees the material; and they do not know a single point of difference except that they are in a more perfect state?'

4 "4. Then the angels asked, 'What do they know of our world, and of heaven and hell?' 'Nothing,' I replied; 'but it has been disclosed by the Lord at this day, what is the nature of the world in which angels and spirits live, thus what is the nature of heaven and hell; and also that angels and spirits are in conjunction with men, besides many wonderful things concerning them. The angels rejoiced to hear that the Lord had been pleased to disclose such things, so that men might no longer through ignorance be in doubt about their own immortality.

5 "5. I added further, 'The Lord has this day revealed that there is in your world a Sun different from that in our world, that this Sun is pure love, but the sun in our world is pure fire; that, therefore, whatever proceeds from your Sun, because it is pure love, partakes of life, but that whatever proceeds from our sun, because it is pure fire, has nothing of life in it; and that in this consists the distinction between the spiritual and the natural; that distinction, hitherto unknown, has also been disclosed. From these things it has been made known whence comes the light that enlightens the human understanding with wisdom, and whence the heat that kindles the human will with love.

6 "6. 'It is further disclosed that there are three degrees of life, and consequently three heavens; that the mind of man is distinguished into the same degrees, and that, therefore, man corresponds to the three heavens.' 'Did they not know this before?'

the angels asked. 'They knew of a distinction of degrees,' I replied, 'between more and less, but nothing of their distinction between prior and posterior.' 7. The angels asked whether any 7
thing else had been revealed. 'Much more,' I answered; 'as, concerning the Last Judgment; concerning the Lord, that He is the God of heaven and earth; that God is one both in person and essence, in whom there is the Divine Trinity, and that the Lord is that God; also concerning the New Church which is to be established by Him, concerning the doctrine of that church, and concerning the holiness of the Sacred Scriptures; that the Apocalypse also is unfolded; and, further, concerning the Inhabitants of the planets, and the earths in the universe; besides many memorable and wonderful things from the spiritual world, by which many things pertaining to wisdom have been disclosed from heaven.'

847. "Speaking with the angels after this, I told them more had been revealed by the Lord to the world, 'On what?' they asked. I said, 'Respecting love truly conjugial, and its spiritual delights.' 'Who does not know,' the angels said, 'that the delights of conjugial love surpass those of all other loves? And who cannot conceive that there must be some particular love into which all the varieties of blessedness, satisfaction, and joy, which it is in the power of the Lord to bestow, are brought together, and that the receptacle of these is true conjugial love, since it corresponds to the love of the Lord and the Church, which can receive and perceive them fully and completely?' I replied, 'Men do not know this, because they have not approached the Lord, and, therefore, have not shunned the lusts of the flesh, and so could not be regenerated; and love truly conjugial is from the Lord alone, and is given to those who are regenerated by Him; and these also are received into the Lord's New Church, which is meant in the Revelation by the New Jerusalem.' To this I added, that I doubted whether men on earth at this day were disposed to believe that that love in itself is spiritual, and, therefore, from religion, because they form a merely corporeal idea about it; and so whether they are willing to acknowledge that, because it is according to religion, it is spiritual with those who are spiritual, natural with those who are natural, and merely carnal with adulterers.

848. "The angels, on hearing the account of all these things, rejoiced greatly; but they perceived that I was sad, and asked the cause of it. I told them that these arcana, revealed by the Lord at this day, are regarded on earth as things of no value, although in excellence and dignity they surpass all the knowledges hitherto made known. The angels wondered at this, and besought the Lord that they might be allowed to look down into the world; they did so, and lo! mere darkness therein. They were then told to write those arcana on a paper, and let the paper

down to earth, and they would see a prodigy. This was done; and, behold! the paper on which these arcana were written, was let down from heaven, and in its progress, while it was yet in the spiritual world, it shone like a star, but when it passed into the natural world the light waned, and, as it fell, it was entirely darkened. On being let down by the angels into the midst of assemblies consisting of men of learning from among the clergy and laity, many of them were heard to mutter words to this effect; 'What is this? Is it anything? What matters it whether we know these things or not? Are they not mere imaginings?' And it appeared as if some took the paper and folded it, and rolled and unrolled it with their fingers; and as if some others tore it in pieces, and wished to trample it under foot; but they were withheld by the Lord from such an outrage; and the angels were charged to take the paper back again and guard it. Now because the angels were sad, and thought how long will this be, it was said, 'For a time, and times, and half a time' (Rev. xii. 14).

849. "After this I heard a hostile murmur from below, and at the same time these words, 'Do miracles, and we will believe': I replied, 'Are not those things miracles?' The answer came: 'They are not.' I then asked, 'What miracles then?' 'Make manifest and reveal future events, and we will believe,' they said. But I replied, 'Such things are not allowed by the Lord, because so far as a man knew future events, his reason and understanding, together with prudence and wisdom, would sink into inactivity, become torpid, and be ruined.' I again asked, 'What other miracles shall I do?' 'Such as Moses did in Egypt,' they cried out. 'Possibly,' I replied, 'you would harden your hearts against them as Pharoah and the Egyptians did;' and they answered, 'No.' Again, said I, 'Assure me that you will not dance around a golden calf, and worship it, as the posterity of Jacob did within about a month after they had seen all Mount Sinai on fire, and had heard Jehovah Himself speaking out of the fire, thus after the greatest of all miracles.' A golden calf in the spiritual sense means carnal pleasure. To this the answer came from the lower regions, 'We will not be like the posterity of Jacob.' But at that moment I heard a voice from heaven saying to them, 'If ye believe not Moses and the Prophets, that is, the Word of the Lord, neither will ye be convinced by miracles any more than the posterity of Jacob in the wilderness, or any more than they believed when, with their own eyes, they saw the miracles which the Lord did when in the world.'

850. "After this I saw certain ones ascending from the lower regions, whence those things were heard, who, addressing me in a deep tone of voice, said, 'Why has your Lord revealed the arcana, which you have just now enumerated in a long list,

to you who are a layman, and not to some one of the clergy?' To which I replied, 'Such is the Lord's good pleasure, who prepared me for this office from my earliest years. But I will ask you in return: Why did the Lord, when in the world, choose fishermen for His disciples, and not some of the lawyers, scribes, priests, or rabbis? Discuss this among yourselves, and come to a conclusion upon it from your own judgment, and you will discover the reason.' When they heard this a murmur arose, and after this there was silence.

851. "I foresee that many who read the Memorabilia appended to each chapter of this work, will believe them to be the inventions of imagination. But I declare in truth that they are not inventions, but were truly seen and heard; not seen and heard in some state of the mind in sleep, but in a state of complete wakefulness. For it has pleased the Lord to manifest Himself to me, and to send me to teach those things which of necessity belong to His New Church, which is meant by the New Jerusalem in the Revelation. For this purpose He has opened the interiors of my mind or spirit, whereby it has been permitted me to be with angels in the spiritual world, and at the same time with men in the natural world, and this now for twenty-seven years. Who in the Christian world would have known any thing of heaven and hell, unless it had pleased the Lord to open the spiritual sight of some one, and to show and teach him? That such things as are described in the above Memorabilia do appear in the heavens, is evident from similar things seen and described by John in the Revelation, and also by the Prophets in the Word of the Old Testament. In the Revelation are the following: 2 John saw the Son of Man in the midst of seven lampstands, he saw a tabernacle, a temple, an ark, and an altar in heaven; a book sealed with seven seals; the book opened, and, in consequence thereof, horses going out of it, four animals, round about the throne; twelve thousand chosen out of each tribe; locusts ascending from the abyss; a woman bringing forth a man-child, and fleeing into a wilderness on account of the dragon; two beasts, one going up out of the sea, the other out of the earth; an angel flying in the midst of heaven, having the everlasting Gospel; a sea of glass mingled with fire; seven angels having the seven last plagues; vials poured out by them on the earth, on the sea, on the rivers, on the sun, on the throne of the beast, on the Euphrates, and on the air; a woman sitting on a scarlet beast, the dragon cast into a lake of fire and brimstone; a white horse; a great supper; a new heaven and a new earth; the Holy Jerusalem coming down from heaven, described as to its gates, its wall, and its foundations; also the river of the water of life, and trees of life bearing fruit every month; besides many other things, which were all seen by John, and seen when, as to his spirit, he was in the spiritual world and in heaven; not to mention the

things seen by the apostles after the Lord's resurrection, and those seen afterwards by Peter (Acts xi.), and by Paul, and also by the prophets in the Old Testament, as by Ezekiel, who saw four animals which were cherubs (i. and x.), a new temple, and a new earth, and an angel measuring them (xl.-xlviii.). He was also carried to Jerusalem, and saw abominations there, and also
3 into Chaldea (viii. xi.). It was similar with Zechariah, who saw a man riding among myrtle trees (i. 8-11); four horns, and afterwards a man with a measuring-line in his hand (ii.); a flying roll and an ephah (v. 1, 6); also four chariots and horses between two mountains (vi. 1-7). So also with Daniel, who saw four beasts coming out of the sea (vii. 1-8); the Son of Man coming in the clouds of heaven, whose dominion shall not pass away, and whose kingdom shall not be destroyed (vii. 13, 14); the combat of the ram and the he-goat (viii. 1-10); he saw the angel Gabriel, and talked with him (ix.). The servant of Elisha saw chariots and horses of fire about Elisha, and he saw them when his eyes were opened (2 Kings vi. 17). From these, and many other cases in the Word, it is evident that those things that exist in the spiritual world have appeared to many, both before and since the coming of the Lord; what wonder then that similar things should now be seen at the commencement of a church, or when the New Jerusalem is coming down out of heaven?"

THE AUTHOR'S INDEX TO THE MEMORABILIA.*

I. I heard certain new comers conversing about three Divine Persons from eternity, and then one, who in the world had been a primate, opened his mind concerning that mystery, saying, that his opinion had been, and still was, that the three in heaven sit upon lofty thrones; God the Father upon a throne of the finest gold with a sceptre in His hand; God the Son, on His right, upon a throne of purest silver, with a crown upon His head; and God the Holy Spirit upon a throne of shining crystal, holding a dove in His hand, according to the appearance when Christ was baptized—and that round about them in triple order pendant lamps glitter with precious stones, and that innumerable angels stand in a circle at a distance worshipping and glorifying. He spoke further concerning the Holy Spirit—how it brings about faith, purifies, and justifies. He said, that many of his order favoured these ideas of his, and he thought that I, as one of the laity, possibly held the same faith. So, opportunity of speaking having been given me, I said that from my boyhood I had cherished the idea that God is one. Then I explained to him what the Trinity involved, and what the throne, the sceptre, and the crown signified, where these in the Word are predicated of God. To which I added, that all who believe in three Divine persons from eternity, must necessarily believe in three gods; and further, that the Divine Essence is not divisible (n. 16).

II. A discourse of the angels concerning God,—that His Divine is the Divine Esse in itself, and not from itself; and that it is one, the same, very Self, and indivisible. Also that God is not in place, but with those who are in place, and that His Divine Love appears to the angels as a Sun, the heat proceeding from which in its essence is love, and the light wisdom (n. 25); that the proceeding Divine attributes, which are creation, redemption, and regeneration, are those of one God, not of three (n. 26).

III. As on a certain occasion I perceived that a vast multitude of men are persuaded that all things are from nature, and consequently that nature is the creatrix of the universe, I spoke with a certain ingenious person in a certain school, where such were gathered, concerning these three points, 1st. Whether nature is from life, or life from nature. 2nd. Whether the centre is from the expanse, or the expanse from the centre. 3rd. Concerning the centre and expanse of nature and of life—that the centre of nature is the sun of the natural world, and that its expanse is that world itself; that

* The figures in brackets refer to the numbered paragraphs of the text.

the centre of life is the Sun of the spiritual world, and that world also is its expanse. These propositions were mutually discussed, and, lastly, the truth was shown (n. 35).

IV. I was conducted to a certain theatre of wisdom, where angelic spirits from the four quarters were congregated, with a command from heaven to discuss three arcana. 1st. What is God's image, and what the likeness of God. 2nd. Why man is not born into the knowledge of any love, although beasts and birds are born into the instinctive knowledge of all their loves. 3rd. What the tree of life, and the tree of knowledge of good and evil signify. They were also enjoined to bring these three points together in one decision, and refer it to the angels of heaven. This was done, and the decision recorded and accepted by the angels (n. 48).

V. A noise like that of the sea was heard proceeding from the evil spirits immediately over hell; this was a tumult which arose among them because they heard it said above them that God omnipotent had bound Himself to order. A certain one ascending thence spoke to me sharply on the matter, saying that because God is omnipotent, He is not restricted to any order. He also questioned me concerning order; I replied, 1st. That God is Order itself. 2nd. That He created man from order, in order, and according to order. 3rd. That He created his rational mind according to the order of the spiritual world, and his body according to the order of the natural world. 4th. That, therefore, it is a law of order that man from his micro-uranos, or little spiritual world, should govern his microcosm, or little natural world, as God from His macro-uranos, or spiritual world, governs His macrocosm, or natural world. 5th. That many laws of order are derived therefrom, which are stated in part; and afterwards what happened to those spirits is described (n. 71).

VI. Concerning a discussion between certain Dutch and English in the spiritual world on the subject of imputation and predestination. On the one part, why God, because He is omnipotent, does not impute the justice of His Son to all, and thus make them the redeemed, when yet, because He is omnipotent, He could make all the satans of hell angels of heaven; indeed, if it were His good pleasure, He could make Lucifier, the dragon, and all the goats archangels, for there is need of nothing for this but a little word. On the other hand, that God is Order itself, and can do nothing contrary to His laws of order, because this would be to act contrary to Himself. Also much besides which was advanced in the discussion (n. 72).

VII. I afterwards spoke with others, who believed in predestination, which they deduced from God's absolute power or omnipotence, saying that otherwise God would have less power than an absolute monarch in the world, who can turn the laws of justice at pleasure as he turns his hands and acts absolutely, as Octavius Augustus and Nero. To which it was replied, that God created the world, and everything it contains, from Himself as Order, and thus impressed order upon it, and that the laws of His order are as many as the truths in His Word. Some of the laws of order are then stated,—

what they are and their nature on God's part, and on man's part. These cannot be changed because God is Order itself, and man was created in the image of His order (n. 73).

VIII. I spoke with clergymen and laymen, who had gathered together, concerning the Divine Omnipotence. They said that omnipotence is unlimited, and that a limited omnipotence is a contradiction; to this it was replied, that no contradiction is implied in acting omnipotently according to laws of justice with judgment. It is said in David, that justice and judgment are the resting place of God's throne (Ps. lxxxix. 14), and that no contradiction is implied in acting omnipotently from wisdom according to laws of love. But that it is a contradiction to suppose that God is able to act contrary to the laws of justice and of love, which would be to act from what is not judgment and wisdom; and that such a contradiction is at this day involved in the faith of the church, that God is able to make injustice justice, and distinguish the impious with all the gifts of salvation and rewards of life. With much more concerning this faith and omnipotence (n. 74).

IX. While I was once meditating on the creation of the universe by God, I was led in the spirit to certain wise ones who at first complained of the ideas, which they had acquired in the world, concerning the creation of the universe from chaos, and concerning its creation from nothing; because those ideas obscure, degrade, and pervert their meditation concerning the creation of the universe by God. Wherefore, being questioned as to my opinion, I replied that it would be in vain to form any but a speculative conclusion concerning the creation of the universe, unless it were known that there are two worlds, the spiritual and the natural, and that in each of these there is a sun; also that the Sun of the spiritual world, in the midst of which is God, is pure Love, and that from it are all spiritual things, which, in themselves, are substantial; also that the sun of the natural world is pure fire, and from it are all things natural, which, in themselves, are material. But when these truths are known, it may be concluded that the universe was created by God. This also is briefly described (n. 76).

X. Some satans in hell desired to converse with the angels of heaven, for the purpose of convincing them that all things are from nature, and that God is nothing but a word unless nature is meant. They were permitted to ascend, and, then, certain angels descended from heaven into the world of spirits to hear them. When the satans saw these, they ran furiously towards them, saying, "You are called angels because you believe that there is a God, and that nature is respectively nothing, and yet you believe this though it is contrary to every sense; for which of your five senses has a sensation of any thing but nature?" After these and many other things, uttered with bitterness, the angels recalled to their remembrance that they were then living after death, and that formerly indeed they had not even believed that they should do so. Then they caused them to see beautiful and magnificent objects of heaven, and told them that such things were in heaven because all there believe in God. Afterwards they caused them to see the vile and impure things in hell, saying that

such things were there because the inhabitants believe in nature. From seeing these things the satans were first convinced that there is a God, and that He created nature; but as they descended, the love of evil returned and closed their understandings from above; when these were closed they again believed as before, that all things are of nature and nothing of God (n. 77).

XI. A type of the creation of the universe was shown me, to the life, by angels. I was conducted into heaven, where I saw all kinds of things belonging to the animal kingdom, to the vegetable kingdom, and to the mineral kingdom, similar in all respects to the objects of those three kingdoms in the natural world. All those things, they said, are created in heaven by God in a moment, and subsist so long as the angels are interiorly, as to thought, in the state of love and faith; and that that instantaneous creation evidently testifies the creation of similar things, and indeed, a similar creation even in the natural world, with this difference only, that the natural invests the spiritual, and that this vesture is provided by God for the sake of the generation of one from another, by which creation is perpetuated; consequently that the creation of the universe was affected in a manner similar to those instantaneous creations in heaven. Except however that all noxious and hideous things in the three kingdoms of nature, some of which are enumerated, were not created by God, but orignated together with hell (n. 78).

XII. In a conversation concerning the creation of the universe, with some, who, when in the world, had been celebrated for their learning, speaking from the ideas which they had formerly cherished, one said that nature created herself; another, that nature collected her elements into vortices, and that by their collision the earth was formed; a third, that it sprang from a chaos, which equalled in extent a large part of the universe, that the purest substances first breaking forth formed the sun and stars, afterwards the less pure from which arose the atmospheres, and lastly the grosser matters from which originated the terraqueous globe. To the question, "Whence come human souls," they answered that the ether formed itself into separate little spheres, and these, infusing themselves into those about to be born, formed their soul; and that after death these fly to their former associates in the ether, whence they return to animate other forms, according to the ancient doctrine of Metempsychosis. After this a certain priest, by solid arguments in favour of the creation of the universe by God, showed that all they had been uttering was an absurd medley, and put them to shame; still they held by their former delusions (n. 79).

XIII. A conversation with a certain satan concerning God, the angelic heaven, and religion, who not knowing that he was not still in the former world, said that God is the universe, that the angelic heaven is the atmospheric firmament, and that religion is but a bewitchment for the common people, besides other follies. But when it was brought to his remembrance that he was then living, and that he had formerly disbelieved in that life, he for the moment confessed that he had talked insanely, but as soon as he turned and went away, he was as crazy as before (n. 80).

XIV. I saw at night a fiery meteor, sometimes called a dragon, falling to the earth, and noted the place where it fell; the earth there was sulphurous, mixed with iron dust. Looking there in the mornng, I saw two tents, and just then a spirit falling from heaven. I approached and asked him why he fell down from heaven. He replied that he was cast down by the angels of Michael, because he had said that God the Father and His Son are two, and not one; he added that the whole angelic heaven believes that God the Father and His Son are one as soul and body are one, and that they confirm this by many things from the Word, as well as from reason, urging, that the soul of a son can be from the father only, and that this is a likeness of the father, and that from it there is a likeness in the body. And he said that he had indeed confessed in heaven, as he had formerly done on earth, that God is one; but because the confession of the lips and the thought of the mind were not in agreement in regard to this they told him that he did not believe in any God, for the one was dissipated by the other, and this he said was the reason why he was cast down. The next day, returning to the same place, I saw two statues formed of the same sort of powder, which was a mixture of sulphur and iron, in place of the two tents. One of these represented the faith of the church of the present day, and the other its charity, both were beautifully clothed, but their garments were the effects of phantasies. And because they were formed of that powder, when rain fell from heaven, they both began to bubble up or burn, and were consumed (n. 110).

XV. In the spiritual world, no one is allowed to speak except what he thinks; if he does, the hypocrisy is manifest to the ear. In hell, therefore, no one can utter the word Jesus, because Jesus signifies salvation. In this way there was a trial by experiment, to see how many in the Christian world at this day believe that Christ, even as to His Human, is God. Many of the clergy and laity being assembled, it was proposed to them that they should pronounce the words Divine Human; but hardly any were able to utter these two words from their thought, at once, and so utter them. It was proved in their presence by many passages from the Word that the Lord as to His Human was God (as Matt. xxviii. 18; John i. 1, 2, 14; and xvii. 2; Col. ii. 9; 1 John v. 20; and others); still they could not pronounce the words Divine Human, and, what seemed surprising, not even the Evangelical Protestants, although their orthodoxy eaches that in Christ God is man, and man God; and, still more, neither could the monks, who nevertheless adore the body of Christ in the Eucharist. From this it was ascertained that Christians at this day are for the most part either Arians or Socinians, and that these, if they adore Christ as God, are hypocrites (n. 111).

XVI. An altercation took place concerning a little book, entitled *A Brief Exposition of the Doctrine of the New Church*, published by me at Amsterdam; and especially concerning this point in it that not God the Father, but the Lord God the Redeemer is to be adored and worshipped. It was argued that still it is said in the Lord's Prayer, "Our Father who art in the heavens, hallowed be thy name, thy kingdom come"; consequently that God the Father ought to be

worshipped. I was sent for to end this strife; and, addressing myself to them, I showed that God the Father in His Divine cannot be approached but in His Human; and because the Divine and the Human in Him are one person, that the Lord is the Father. This was proved from the Word, both from the Old Testament, where the Son of God is called the Father of Eternity, Jehovah our justice, and the God of Israel, and from many passages in the New Testament; thus, that when the Lord God the Redeemer is approached, the Father is approached, and then His name is hallowed, and His kingdom comes.—With much besides (n. 112.)

XVII. I saw an army on red and black horses, with the faces of the riders turned to the horses' tails, and the hinder part of their heads to the heads of the horses; they were crying for battle against those who were riding on white horses. This ridiculous army was from a place called Armageddon (Rev. xvi. 16), and consisted of those who had been imbued in their youth with the dogma of justification by faith alone, and who afterwards, on being promoted to distinguished offices, had rejected everything belonging to faith and religion from the internals of their minds to the external of their bodies, where at length it had perished. The nature of those who were seen in Armageddon is also described. It was heard that they desired to meet and contend with the angels of Michael; this was permitted, but at some distance from thence. The disputation was concerning the meaning of these words in the Lord's Prayer, "Our Father who art in the heavens, hallowed be thy name; thy kingdom come." The angels of Michael said, that the Lord, the Redeemer and Saviour, is the Father of all in heaven; since He Himself teaches that the Father and He are one; that the Father is in Him and He in the Father; that he that seeth Him seeth the Father; that all things of the Father are in Him; that the will of the Father is, that they should believe in the Son, and that those who believe not in the Son shall not see life, but that the wrath of God abideth on them; that He also hath all power in heaven and in earth; and that no one hath seen, or can see, God the Father, but the Son alone, who is in the bosom of the Father; and more besides. At the conclusion of this contest, the vanquished Armageddons were in part cast into the abyss mentioned in Revelation ix., and part were driven forth into a desert (n. 113).

XVIII. I was in a temple, in which there were no windows, but a large opening in the roof, and those assembled there were conversing about Redemption, and agreed unanimously that it was effected by means of the passion of the cross. While they were thus engaged, a black cloud covered the opening in the roof and caused darkness in the temple. Shortly afterwards, however, the cloud was dispersed by angels descending from heaven, who then sent down one of their number into the temple to instruct them about redemption. He said that the passion of the cross was not redemption, but that it was the subjugation of the hells arranging the heavens in order, and thus in the restoration of everything that had fallen into ruin, in both the spiritual and natural worlds, without which no flesh could have been saved. And concerning the passion of the cross, he said,

that by it was completed the inmost union with the Father; and that when that is taken for redemption, many things unworthy of God, in fact unfit to be spoken, must follow; as, for example, that He passed sentence of condemnation upon the whole human race; that the Son bore this in Himself; that He thus propitiated the Father, and by intercession brought Him back into His Divine Essence, which is love and mercy; besides much more, which it is scandalous to attribute to God (n. 134).

XIX. The Sun of the spiritual world was seen in which is Jehovah God in His Human, and then this was heard from heaven, "God is One." When, however, this descended into the world of spirits, it was changed according to the form of the minds there, and at length into a confession of three Gods, which a certain one there proved by this reasoning, that there is one who created all things, a second who redeemed all men, and a third who operates everything; also one who imputes, a second who mediates, and a third who inscribes, and thus implants faith in man, by which He justifies him. But because the faith in three Gods had perverted the whole Christain Church, I, from the perception granted to me, declared what is meant, in respect to the One God, by mediation, intercession, propitiation and expiation; namely, that the four are attributes of the Human of Jehovah God; that because Jehovah God, without the Human, cannot approach man, nor be approached by him, therefore mediation means that the Human is the intermediate; that intercession means that it mediates perpetually; that propitiation means that an approach is mercifully opened for every one to God; and that atonement means that this is also for sinners; and that all these are effected through the Human (n. 135).

XX. I entered into a school, where they were discussing how it is to be understood that the Son of God is said to sit at the right hand of the Father. Various opinions were offered on this subject, yet all agreed that the Son actually sits in this way, but differed as to why it was so. Some thought it to be on account of redemption; some, from love; some, that he might act as a counsellor; some, that honour might be rendered to Him by the angels; some, that it was because it was given Him to reign in place of the Father; some, that He might hear those on the right for whom he intercedes. They further discussed whether the Son of God from eternity was thus seated, or the Son of God born in the world. Having heard these things, I raised my hand, asking permission to say something in explanation of what is meant by sitting at the right hand of God. And I said that the omnipotence of God is understood by the Human which He assumed, for by means of this He effected redemption, that is, subjugated hell, created a new angelic heaven, and established a new church. That this is meant by sitting at the right hand, I proved from the Word, in which, by the right hand is signified power. This was afterwards confirmed from heaven by the appearance of a right hand over them, by the power of which and the terror it inspired, they all became almost lifeless (n. 136).

XXI. I was conducted in the spiritual world to a certain council, at which were assembled those celebrated persons who lived before

the Council of Nice, and are called the Apostolic Fathers; as well as men renowned in the ages that followed. I noticed that some of the latter appeared to have beardless chins, and had wigs on their heads made of women's hair; but that all the former had bearded chins, and wore their own hair. Before them stood a man who was a judge and critic of the writings of the present age, and he commenced a lamentation, saying, "There has risen among the laity a man who has dragged our faith from its sanctuary, although it is a star shining in our sight, night and day. But this he has done on account of his blindness with regard to the mysteries of that faith, for he does not see in it the righteousness of Christ, nor the wonders of justification which it contains, although it is a faith in three Divine persons, and thus in the whole Deity; and because he has transferred his faith to the second person, and not indeed to this, but to his Human, it necessarily gives birth to naturalism. This avowal was favoured by those who lived after the Council of Nice, who said it was impossible for there to be any other faith, and from any other source. But the Apostolic Fathers who lived before that age indignantly related many things which (as may be seen) are said in heaven concerning the Nicene and Athanasian creeds. But as the president of the council was consociated, as to the spirit, with a certain author in Leipsic, I addressed myself to him, and proved from the Word that Christ even as to His Human is God, as well as from the book containing the dogmatic Creed of the Evangelicals, called the *Formula Concordiae*, that in Christ God is man, and man God; as also that the worship of Him according to the Augustan confession strongly confirms; with much more to the same purpose. On hearing this he was silent and turned away. Afterwards I spoke with a certain spirit who was consociated with an eminent man in Gottenburg, who had defiled the worship of the Lord still more scandalously. At length both scandals were declared to be lies craftily invented to turn away men's wills, and deter them from the holy worship of the Lord (n. 137).

XXII. There appeared a smoke ascending from the lower earth, and it was said that quantities of smoke are nothing but falsities in the aggregate. Then some angels approached, who had a desire to explore the nature of the falsities which occasioned this appearance; and they descended, and came upon four companies of spirits, two of which were formed of the learned and unlearned of the clergy, and two of the learned and unlearned of the laity; who supported each other in the persuasion that an invisible God ought to be worshipped, and that such worship is holy, and is heard, but that it is otherwise if a visible God is worshipped. That worship addressed to an invisible God is holy and is heard, they proved by various arguments, and they consequently acknowledged three invisible Gods from eternity. But it was shown that the worship of an invisible God, and more of three invisible Gods, is no worship. In proof of which, Socinus and Arius, together with some of their followers, who had all worshipped an invisible Diety, were brought forth from the lower parts of the earth. These, when they spoke from their natural or external minds, said that God exists, although He is invisible; but when the external

of their minds was closed, and the internal opened, so that they were compelled to utter their internal conviction concerning God, they exclaimed, "What is God? We have neither seen His shape nor heard His voice. What is God, therefore, but a figment of reason, or nature?" But they were instructed, that it had pleased God to descend and to assume the Human, that men might see His form and hear His voice. This, however, was said to them in vain (n. 159).

XXIII. First concerning the stars in the natural world, and the probability that they are of the same number as angelic societies in heaven, since at times every society there shines like a star. Afterwards I spoke with the angels concerning a certain way, which appears crowded with innumerable spirits, being the way by which all, who leave the natural world, pass into the spiritual world. In company with the angels I approached this way, and calling twelve men out of the number, we questioned them as to their belief concerning heaven and hell, and concerning a life after death. As they were recently from the world and did not know but that they were still in the natural world, they replied according to the ideas they had brought with them. *The first*, That those who live morally go to heaven, and as all live a moral life, no one goes to hell. *The second*, That God governs heaven, and the devil hell, and because they are opposites, the one calls good what the other calls evil; and that the man, who is a dissembler, because he stands on the side of both can live equally under the dominion of the one or the other. *The third*, That there is no heaven and no hell; who ever came thence and gave an account of them? *The fourth*, That no one could return and tell, for when a man dies, he becomes a phantom, or wind. *The fifth*, That we must wait for the day of the Last Judgment, and then they will tell, and you will know all about it; but when he said this, he laughed in his heart. *The sixth*, enquired, How can the soul of man, which is only wind, re-enter the body, consumed by worms, and be clothed with a skeleton which is either dried or fallen to dust? *The seventh*, asserted, That men no more live after death than beasts or birds; are they not equally rational? *The eighth*, said, I believe there is a heaven, but not a hell; for God is omnipotent and is able to save all. *The ninth*, said, That God, because He is merciful, cannot cast any into eternal fire. *The tenth*, That no one can possibly go to hell, because God sent His Son, who atoned for all, and bore the sins of all, and what can avail the devil against that? *The eleventh*, who was a priest, declared, That those alone are saved who have obtained faith, and that election is according to the pleasure of the Almighty. *The twelfth*, who was a politician, said, I say nothing whatever concerning heaven and hell, but permit the priests to preach concerning them, that the minds of the common people may be kept bound by invisible bonds, and held in obedience to the laws and to their leaders. On hearing these things the angels were astonished, but they aroused them by showing that they were now living after death, and then introduced them into heaven; but they did not remain there long, it being discovered that they were merely natural, and that in consequence the hinder parts of their heads

were hollow; concerning this hollowness and its causes, something is said in conclusion (n. 160).

XXIV. A sound was heard like that of a mill, and following the sound I saw a house full of chinks, which had a subterranean entrance, and in it a man collecting from the Word and other books many things concerning justification by faith alone; there were scribes at his side who were writing on paper the extracts he made. To my enquiry as to what he was now doing, he said this, "that he was collecting passages to prove that God the Father fell away from His grace towards mankind, and therefore sent His Son to atone and propitiate." To this I replied, that it is contrary both to Scripture and reason, that God could fall away from grace; thus He would also fall away from His Essence and so would not be God. When I pointed out this position he became wrathful, and ordered the scribes to turn me out. But when I walked out of my own accord, he threw after me the first book which happened to come to hand, and that book was the Word (n. 161).

XXV. There was a dispute among some spirits whether any one can see any real truth in the Word, unless he immediately goes to the Lord, who is the Word itself. But because some contradicted this, an experiment was tried; then those who went to God the Father did not see any truth, but all who went to the Lord saw truth. During this dispute some spirits ascended from the abyss (concerning which see Rev. ix.), where the mysteries of justification by faith alone are the subjects of discussion. They declared that they go to God the Father, and see their mysteries in clear light; but they were told that they see them in the light of infatuation, and that they do not possess even a single truth; being indignant at this they quoted many passages from the Word, which were truths; but it was told them, that although these were truths in themselves, they became falsities in their minds. This was proved by conducting them to a house where there was a table, and upon which direct light from heaven fell; and they were told to write the truths which they had quoted from the Word upon paper, and to put the paper upon the table; when they did so the paper, upon which the truths were written, shone like a star, but when they drew nearer and intently regarded it, the paper appeared to be as black as soot. They were then conducted to a similar table upon which lay the Word encompassed with a rainbow; and when a certain distinguished advocate of the doctrine of faith alone touched it with his hand, an explosion like that of a gun followed, which cast him into a corner of the chamber, where he remained like one dead for half an hour. These spirits were thus convinced that though all the truths which they derived from the Word were truths in themselves, they had become falsities in their minds (n. 162).

XXVI. In the spiritual world there are climates as in the natural world, consequently there are northern zones where are snow and ice. Being once conducted thither in the spirit, I entered a temple which was at that time covered with snow, and illuminated within by lamps. Behind the altar I saw a tablet, upon which was written, "The Divine Trinity, Father, Son, and Holy Spirit, who are one in essence,

but three in person." I heard the minister preaching about the four mysteries of faith (which see), in respect to which the understanding is to be kept under obedience to faith. After the discourse, the hearers expressed their thanks to the preacher for both the copiousness and the wisdom of his remarks. But on my enquiring whether they understood what they had been listening to, they replied, "We received it all with open ears; why do you ask whether we understood it? Is not the understanding stupefied in such things?" The priest was present and added, "Because you have heard, and have not understood, blessed are ye, for thence is your salvation." And much besides (n. 185).

XXVII. The human mind is distinguished into three regions, like the angelic heaven, and theological subjects in those who love truths because they are truths, are in the highest region of the mind; beneath them in the middle region are moral subjects; and under these again, or in the last region, are political subjects, and the various sciences form the door. Theological matters with those who do not love truths have their seat in the lowest region, and are there mingled with the things that are peculiar to man, and thus with the illusion of the senses; hence some persons have no ability to see anything of a theological nature (n. 186).

XXVIII. I was conducted to a place where were those who are meant by the false prophet in the Revelation, and I was invited by them to see their temple. I followed them accordingly, and saw it. Within it was the image of a woman clothed in a scarlet garment, holding in her right hand a golden coin, and in her left a chain of pearls; but these appearances were caused by phantasy. But when the interiors of the mind were opened by the Lord, a house full of clefts was seen in place of the temple, and instead of the woman, a beast, like that described in Rev. xiii. 2; in place of the ground there was a bog in which the Word lay deeply hidden. But presently an east wind blew, which carried away the temple, and drying up the bog, exposed the Word to view, and then, in light which shone from heaven, there appeared a tabernacle, like Abraham's when the three angels appeared to him and announced the birth of Isaac. Afterwards, light shone from the second heaven, when there appeared in place of the tabernacle, a temple, like that of Jerusalem; and after this a light shone upon it from the third heaven, then the temple disappeared, and the Lord alone was seen, standing upon the foundation stone, where the Word was. But because overpowering sanctity then filled their minds, that light was withdrawn, and instead of it the light of the second heaven was let in, from which the previous appearance of the temple was restored, and within it was seen the tabernacle (n. 187).

XXIX. A magnificent palace was seen, in which there was a temple, and in this there were three rows of seats. Here a council had been called together by the Lord, to deliberate concerning the Lord the Saviour and the Holy Spirit. When as many of the clergy had assembled as there were seats for the council commenced, and because they were deliberating about the Lord, the first proposition was, "Who assumed the Human in the virgin Mary?" An angel

standing at the table read before them the words addressed to Mary by the angel Gabriel, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, and that holy thing that shall be born of thee shall be called the Son of God" (Luke i. 35; and also from Matt. i. 20, 25), adding many passages from the Prophets, to the effect that Jehovah should come into the world, and that Jehovah Himself is called the Saviour, Redeemer, and Righteousness, from which it was concluded that Jehovah Himself assumed the Human. The second subject of deliberation concerning the Lord was, "Whether, if such were the case, the Father and the Lord Jesus Christ are one, as the soul and the body are one?" This was proved from many passages in the Word and also from the creed acknowledged by the present church; from which it was concluded that the soul of the Lord was of God the Father, and, therefore, that His Human is Divine, which is to be approached in order to have access to the Father, because by it Jehovah God sent Himself into the world, and made Himself visible to the eyes of man and thus also accessible. The third deliberation followed, on the subject of the Holy Spirit; and first, the idea of three Divine Persons from eternity was discussed, and it was established from the Word that the Holy Divine, called the Holy Spirit, goes forth from the Lord from the Father. At length this general conclusion was agreed to, That in the Lord the Saviour is a Divine Trinity, which is the Divine, from which are all things and which is called the Father, the Divine Human called the Son, and the proceeding Divine called the Holy Spirit; thus that there is one God in the church. At the conclusion of the council, splendid garments were given to those who sat in it, and they were conducted to the new heaven (n. 188).

XXX. I saw in a kind of stable large purses in which there was silver in great abundance, and young men near them as guards; in the next room were modest virgins with a chaste wife, and in another room two little children, and also a harlot and dead horses. Afterwards I was instructed as to what each meant: that by them were represented and described the Word, such as it is in itself, and as it is at the present time (n. 277).

XXXI. I saw the kind of writing used in the highest or third heaven, the letters of which were inflected with small upturned curves. I was informed that the most ancient Hebrew characters had some resemblance to those letters, and were more inflected than those in present use; and also that the letter H, added to the names Abram and Sara signifies infinite and eternal. The meaning of certain words in Psalm xxxii. 2, was also explained to me, from the letters or syllables alone, which is, that the Lord is merciful even to those who do evil (n. 278).

XXXII. Before the Israelitish Word, there was a Word the prophetic books of which were called the Enunciations, and the historical books, the Wars of Jehovah; besides these there was a book called Jasher; all three are named in our Word. That ancient Word was in the land of Canaan, Syria, Mesopotamia, Arabia, Assyria, Chaldea, Egypt, Tyre, Zidon, and Nineveh. But because

it was full of such correspondent as signify things celestial and spiritual, which gave occasion to idolatry, it disappeared of the Divine Providence. I have heard that Moses copied from that Word the things that are related concerning the creation, Adam and Eve, the Flood, Noah and his three sons, but no further. The same Word is still preserved among the people in Great Tartary, who derive from it the precepts of their faith and life. This was told me by the angels in the spiritual world, who had come thence (n. 279).

XXXIII. Those who are in the spiritual world cannot be seen by those who are in the natural world, nor conversely; thus spirits and angels cannot be seen by men, nor men by angels and spirits, on account of the difference between spiritual and natural, or, what is the same, between substantial and material, existences. On account of this difference, spirits and angels have an altogether different language and different writing, and also different thought, from man. This was made clear from actual experience by the spirits alternately going to their associates, and returning to me, and thus making a comparison. Thence it was found that there is not even one word of spiritual language similar to that of natural language; and that their writings consist of syllables, every one of which involves some meaning; and also that the ideas of their thoughts do not fall into those of natural thought. The reason of this difference is, that spirits and angels are in principles, while men are in derivatives, or that spirits are in those prior things from which as causes proceed posterior things, and men are in posterior things from them. I was told that there is a similar difference between the language, writings, and thoughts of the angels of the third heaven, and those of the second (n. 280).

XXXIV. Concerning the state of man after death in general, and concerning the state of those in particular who have confirmed themselves in falsities of doctrine. 1st. Men are, generally, resuscitated the third day after death, and they, then, have no other idea than that they are still living in the natural world. 2nd. All men pass into the world which is between heaven and hell, called the world of spirits. 3rd. There they are transferred into various societies, and thus are examined as to their quality. 4th. There the good and faithful are prepared for heaven, but the evil and unfaithful for hell. 5th. After preparation, which continues some years, a way is opened for the evil to hell, and for the good to some society in heaven where they live to eternity; with much besides. Afterwards the nature of hell is described; and it is stated that those there who have confirmed themselves in falsities are called satans, and those who have confirmed themselves in evils of life, devils (n. 281).

XXXV. I heard the exclamations, "O how just!" "O how learned!" "O how wise!" from the lower earth which is next above hell, and, wondering that there should be just, learned, and wise men there, I descended, and first went to the place where they were crying, "O how just!" There I saw as it were a tribunal, at which unjust judges presided, who could dexterously pervert the laws and turn their decisions to favour any one whatever; thus their decisions were only arbitrary; and when their sentences were communicated

to their clients, they continued exclaiming for some distance, "O how just!" The angels remarked that judges such as these are unable to see the smallest iota of justice. After a time these judges were cast into hell and their law books turned into playing cards, and instead of judging, their office was to prepare colour for painting the faces of harlots, and thus making them beautiful (n. 332).

XXXVI. Afterwards I went to the place where it was exclaimed, "O how learned!" and I saw a company of those who reasoned whether a thing is or is not so, but do not think that it is so; hence they do not go further than the first step in anything, and only touch it from without, instead of entering into it; thus in respect to God, whether He exists or not. That I might know for certain if they were of this character, I proposed to them the question, "What must be the nature of the religion by which a man is saved?" They replied, 1st. That they must enquire whether religion is really anything. 2nd. Whether one religion is more effectual than another. 3rd. Whether there is eternal life, and thus whether there is any salvation. 4th. Whether there are a heaven and a hell. Then they began to discuss the first point, whether religion is anything, and they said it would require so much investigation that they could not come to a conclusion within a year; one among them said, not within a hundred years; to which I replied that in the meantime they would be without religion. Still they discussed the first point so cunningly that the crowd of bystanders exclaimed, "O how learned!" The angels informed me that such men appear like graven images, and that they are afterwards sent into a desert where they give themselves up to idle and vain discourse (n. 333).

XXXVII. I next approached the third company whence I heard the exclamation, "O how wise!" and it was granted me to know that those who were there assembled were unable to discern whether truth is truth or not, but yet could make whatsoever they pleased appear like truth, and were consequently called Confirmers. That they were such I noticed also from their various replies to the propositions submitted to them; as, that they could make it true that faith is the all of the church, and also that charity is the all of the church, and further, that faith and charity together are the all of the church; and they confirmed and adorned with appearances whatever arguments they pleased, so that they shone like truths; and the bystanders exclaimed, "O how wise!" Afterwards certain ludicrous propositions were submitted to them, that they might show them to be true, for they said that truth is nothing but what a man makes true; these were, that light is darkness and darkness light; that a crow, also, is white and not black; both of which, as may be seen, they made to appear entirely like the truth. The angels told me that such persons as these do not possess even a grain of understanding, since everything that is above the rational with them is closed, and everything beneath, open; and this can confirm whatever it pleases, but cannot see any truth to be truth. This is not the part of an intelligent man; but to be able to see that truth is truth, and falsity is falsity, and to confirm it, is the part of an intelligent man (n. 334).

XXXVIII. I spoke with spirits, who, in the natural world were celebrated for their learning, and were now at strife one with another concerning connate ideas—whether men possess them in common with beasts. Then a certain angelic spirit thrust himself in and said, "Your dispute is mere trifling; neither men nor beasts have any connate ideas." This excited the anger of the whole assembly, but the angel having obtained permission to speak, began by saying, that beasts have no connate ideas, because they do not think, but only act from an instinct which they derive from their natural love; this love in them is analogous to will, and flows immediately into their bodily senses, exciting whatever is favourable and agreeable to their love, while ideas can be predicated of thought only. That beasts have sensation only, and not thought, he proved in various ways, especially by the wonderful things known about spiders, bees, and silkworms. "Does a spider," he asked, "think in his tiny head, while he forms his web, that he must connect the threads together for the sake of such and such a use? or does the bee think in its little head, I will extract from these flowers honey and wax, and will construct a series of little cells, and store abundance of honey in them, and make provision for the winter? or does the silk-worm think in its little head, I must now prepare to spin silk, and when I have done spinning, I will take wing and sport with my companions, and provide for a future progeny? Besides similar things in the case of beasts and birds." Concerning men they said, "that every mother or nurse, and every father is aware that there are no connate ideas in newly born infants, nor indeed any other ideas before they learn to think; that their ideas first originate, and accord with the kind of thought and with the instruction received; and that this is the case because man has nothing else born with him but the faculty to know, understand, and become wise, and an inclination to love, not only himself and the world, but the neighbour and God." These statements were heard at a distance by Leibnitz and Wolff; the former favoured them, but not so the latter (n. 335).

XXXIX. Once a certain spirit illustrated what faith and charity are, and the effect of their conjunction. This he did by comparing light and heat, which become a third by conjunction into one, because in heaven, light, in its essence, is the truth of faith, and heat there in its essence is the good of charity; therefore, as light without heat, such as it is the time of winter, strips the trees of their leaves and fruits, so does faith without charity, and that as light conjoined with heat, as in the time of spring, vivifies all things, so also does faith conjoined with charity (n. 385).

XL. Two angels descended, one from the eastern heaven, where they are in love, and the other from the southern heaven, where they are in wisdom. They spoke concerning the essence of the heavens, whether it is love or widsom. They agreed that it is love and thence wisdom, and, therefore, that God created the heavens by wisdom from love (n. 386).

XLI. After that I entered a garden, where I was led about by a certain spirit, and at length conducted to a palace called the Temple of Wisdom. It was quadrangular; the walls of crystals, the roof of

jasper, the substructure of various precious stones. He told me that no one could enter in who did not believe that what he knows, understands, and is wise in, compared with what he does not know and understand, is so small as to be hardly anything, and because I believed this I was permitted to enter, and I saw that the whole structure was formed for the reception of light. In the temple I related what I had lately heard from the two angels concerning love and wisdom, and they asked whether also they did not speak of a third, which is use? adding, that love and wisdom without use are nothing but ideal or imaginary things, but that in use they become real; and that it is similar with charity, faith, and good works (n. 387).

XLII. One of the draconic spirits invited me to witness the delights of his love, and he led me to a kind of amphitheatre, upon the benches of which sat satyrs and harlots; he then said to me, "Now you shall see our sport." And he opened a gate, and let in as it were bullocks, rams, kids, and lambs; and immediately by another gate, lions, panthers, tigers, and wolves, which rushed among the flock, tearing and killing them. All that was seen, however, was induced by phantasies. After seeing this, I said to the dragon, "You will presently see this theatre changed into a lake of fire and brimstone." The sport being ended, the dragon departed accompanied by his satyrs, and saw a flock of sheep; from this he inferred that a city of the Jerusalemites was near by; on seeing which he was seized with a desire to take it, and cast out the inhabitants; but because it was surrounded with a wall he proposed to take it by stratagem. Then he sent one skilled in enchantment, who being admitted spake craftily with the citizens about faith and charity; especially as to which of them is the primary, and whether charity contributes anything to salvation. But the draconic spirit being enraged by the replies went out of the city, and collected a number of his companions to besiege it, but while he was preparing to accomplish his purpose, fire descended from heaven and consumed him, according to what is predicted in Revelation xx. 8, 9 (n. 388).

XLIII. A paper was once sent down from heaven, containing an exhortation to acknowledge the Lord the Saviour as the God of heaven and earth, according to His words (Matt. xxviii. 18). But two bishops who were present were consulted as to what should be done, and they told them to return it to heaven whence it had come; when this was done that society sank down, but not to a great depth. The next day some of them ascended and related what had occurred to them; they said that they had gone to the prelates, and talked to them about their advice, and had a long conversation on the state of the church at this day; that they had found fault with their doctrine of the Trinity, of justifying faith, of charity, and other doctrines of episcopal orthodoxy, and had intreated them to abandon them because they were contrary to the Word, but in vain. And because they called their faith dead and devilish, according to the words of James in his Epistle, one of the bishops took his mitre from off his head, and laid it on the table, saying he would not take it up again until he was avenged for the scoffing of his faith. But there then appeared a

monster ascending from below like the beast described in Revelation (xiii. 1, 2), which took up the mitre and carried it away (n. 389).

XLIV. I went to a certain house where those were assembled who were discussing whether the good which a man does in the state of justification by faith is the good of religion, or not. They were agreed that by the good of religion is meant the good which contributes to salvation. But their opinion prevailed who said that all the good which a man does contributes nothing to salvation, since no voluntary good of man's can be conjoined with grace, for salvation is bestowed freely: also that no good of man's can be conjoined with Christ's merit, upon which alone salvation depends; nor the operation of the Holy Spirit, that does all things without the aid of man. From this it was concluded that good works also in the state of justification by faith contribute nothing to salvation, but faith alone. Two Gentiles, who stood near the door, having heard this said one to another, "These people have no religion. Who does not know that religion consists in doing good to the neighbour for the sake of God, thus from God and with God (n. 390).

XLV. I heard angels lamenting that such is the miserable lack of spiritual knowledge at this day in the church that they know merely that there are three Divine persons, and that faith alone saves, and only historical facts concerning the Lord; that the most profound ignorance prevails as to what is said in the Word concerning the Lord, His unity with the Father, and His Divinity and power. They said that a certain angel was sent by them to ascertain whether such ignorance really prevailed among Christians at this day, and that he asked a certain one respecting his religion. He answered that it was faith; he also questioned him further on the subjects of redemption, regeneration, and salvation, and he replied that all these were of faith; that charity also consisted in faith, and no one could do any good from himself. To this the angel rejoined, "You reply like one who plays a single note on a pipe; I hear nothing but faith; if this is all your knowledge, you know nothing." He then led him away to his associates in a desert place where there was not even grass.—Besides more (n. 391.)

XLVI. I saw five lecture halls surrounded with light of various colours, and, with many others, I entered the first, which was seen in flame-coloured light. Many persons were assembled there, and the president proposed that they should declare their opinions concerning charity. After they had begun, the first speaker expressed his opinion that charity is morality inspired by faith. The second, that it is piety inspired by a sense of misery. The third, that it was to do good to every one, both bad and good. The fourth, that it is charity to serve our relatives and friends in every way. The fifth, that it consists in giving alms to the poor and helping the needy. The sixth, that it consists in building hospitals, infirmaries, and orphan homes. The seventh, that it consists in endowing churches and conferring benefits on their ministers. The eighth, that the old Christian brotherhood is charity. The ninth, that it consists in forgiving every one his trespasses. Each of them advanced ample confirmation of his opinion, which are too many to cite here, but

may be seen in the account itself. Afterwards I was myself permitted to express my opinion, and I said, "That charity consists in doing all things, and performing every duty, from the love of justice with judgment, by a love derived solely from the Lord the Saviour." After showing this, I added also that all the sentiments which had been expressed by the nine celebrated speakers were excellent examples of charity, when done from justice with judgment; and justice and judgment were solely from the Lord the Saviour, when they were done by man from Him. This was approved by most of them in their internal man, but not as yet in their external (n. 459).

XLVII. I heard from a distance a noise like the gnashing of teeth, mingled with a kind of knocking, and I went toward the sounds. I saw a small house built of rushes cemented together; and instead of the gnashing of teeth and the sound of knocking, I heard within the house altercations concerning faith and charity, as to which of them is to be regarded as the essential of the church. Those who argued in favour of faith maintained that faith is spiritual because it is from God, but charity is natural because it is from man. On the other hand, those who were in favour of charity maintained that charity is spiritual, and that faith unless it be conjoined with charity is natural. To these arguments a certain Syncretist, wishing to end the dispute, added a few words, proving that faith is spiritual, and charity only natural. But it was said that moral life is twofold, spiritual and natural; that in a man who lives from the Lord it is spiritual-moral, but in him who does not, it is natural-moral, such as it is with the evil, and sometimes with spirits in hell (n. 460).

XLVIII. I was once conducted in the spirit to a certain garden in the southern quarter, and saw some persons sitting under a laurel tree, eating figs. I asked them how they understood the doctrine that man is to do good from God, and yet as of himself. They answered that God operates good internally in man, but if man from his own will and understanding did that good, he would defile it so that it would be good no longer. To this I replied, that man is only an organ of life, and that if he believes in the Lord he does good of himself from Him, but if he does not believe in the Lord, and still more if he does not believe in any God, he does good of himself from hell. Furthermore, that the Lord imparts to man the freedom to act either from the one or the other. That this free-will is given by the Lord, is evident from the Word, which commands man to love God and his neighbour, to bring forth the good works of charity as a tree bears its fruit, and to observe His precepts in order that he may be saved, for every one is judged according to his deeds. These things would not have been commanded if man were not able to do good of himself from the Lord. After these things I presented them with twigs from a vine, which, while in their hands, put forth grapes.—With other particulars (n. 461).

XLIX. I saw a magnificent dock containing large and small ships, and upon the decks were boys and girls who were expecting to see turtles rise up out of the sea. When they arose I saw that they had two heads, one of which they could draw back within the shells of their bodies, the other appeared in form like the head of a man;

with this head they spoke with the boys and girls, who flattered them for their elegant discourse, and presented them with rich gifts. The signification of these things was explained by an angel, who said: There are men in the world, and as many spirits after death, who say that in those who have acquired faith, God regards nothing that they think and do, but looks to their faith alone, which faith is concealed in the interiors of their minds. Those same persons preach the holy doctrines of the Word before their congregations in the same manner as others, but their discourses proceed from the larger head, which has the appearance of a man's, and in which they then insert the little head, or withdraw this into their bodies. After this I saw the same persons in a vessel with seven sails, and flying in the air. Those in the ship wore laurels, and were clothed in purple garments; and they cried aloud that they were the chief of the wise of all the clergy, but it was seen that these appearances were the images of their pride proceeding from the ideas of their minds. When they alighted upon the ground I spoke with them, first from reason, and afterwards from the Sacred Scriptures, and proved in various ways that their doctrines were unsound, and, being contrary to the Sacred Scriptures, were from hell. These arguments are too long to be cited here, but they may be seen in the account itself. I afterwards saw these persons in a sandy place in ragged clothing, with fisher's nets, as it were, girt about their loins, through which their nakedness appeared; and at last they were sent down into a society bordering on the Machiavelians (462).

L. An assembly was called together, which sat in a circular temple. There were altars at the sides, near which the members of the assembly sat, but there was no primate there; therefore each one, as he pleased, rushed into the middle of the assembly and clamorously expressed his opinions. They began with a discussion on free-will in spiritual things, and the first, rushing forth, cried out, that man had no more free-will in such things than Lot's wife when she had become a pillar of salt. The second, that he had no more freedom than a beast or a dog. The third, that he had no more than a mole, or than an owl in daylight. The fourth said, that if man had free-will in spiritual things, he would become a maniac, and believe himself to be as a God, with ability to regenerate and save himself. The sixth read from the book of the Evangelical Protestants, called the *Formula Concordiae*, that man has no more free-will in spiritual things than a stock or a stone, and that in such matters he is unable either to think, will, or do the least thing, neither can he apply or accommodate himself to receive them; besides much more, concerning which see above (n. 464). After this I was permitted to speak. I asked them whether a man would be any better than a mere brute without freedom in spiritual things, and without such freedom to what purpose was all their theology? But they replied to this, "Read our theology and you will not discover anything spiritual therein, since this is so interiorly concealed in it that not a trace of it can be seen. Read what our theology teaches concerning justification, that is, concerning the remission of sins, regeneration, sanctification, and salvation, and you will find nothing spiritual, because these virtues flow in by means of faith

without any consciousness on man's part. It has also removed charity and repentance from connection with what is spiritual; and as to redemption, it attributes to God merely natural and human properties; as that He included the whole race of mankind under the curse; that the Son took that upon Himself, and thus propitiated the Father. "And what is there," he asked, "of a spiritual nature in the Son's intercession and mediation with the Father? From this it is plain, that in all our theology there is nothing spiritual, nor even rational, but only what is natural below them." But then thunder was suddenly heard from heaven, and, the assembly breakiug up in terror, every one fled to his own house (n. 503).

LI. I spoke with two spirits, one of whom loved what is good and true, and the other, what is evil and false; and I found that both had a faculty of thinking rationally at their pleasure. But when he who loved evil and falsity was left to himself, I saw smoke, as it were, ascend from hell, which extinguished the clearness that was above his memory; and when he who loved good and truth was left to himself, I saw, as it were, a soft flame, which, descending from heaven, illuminated the region of his mind above the memory, and thence all that was below it. Afterwards I conversed with the spirit, who loved evil and falsity, on the subject of free-will in spiritual things, but he became enraged at the very mention of it, and declared that no one could move hand or foot to do any spiritual good, or his tongue to utter any spiritual truth, or to apply and accommodate himself to receive anything spiritual; "Is not man in such things dead and merely passive?" said he. "And how can what is merely passive or dead do good and speak truth of itself? Does not the church also say so?" But the other spirit who loved good and truth, declared in favour of man's free-will. "What would the whole Word be without it?" he said; "what the church? or religion? or the worship of God? consequently, what the ministry, without it? I know from the light of my understanding that a man without that spiritual freedom would not be a man, but a beast, for he is a man, and not a beast, because he has freedom." He added, furthermore, that without free-will in spiritual things, man would not live after death, thus not to eternity, because he would have no conjunction with God; to deny this freedom, therefore, is a sign of madness in things spiritual. After this a serpent was seen upon a tree, which offered fruit to him who denied free-will in spiritual things. This being eaten, there appeared a smoke ascending from hell, which extinguished the light of the higher part of his rational mind (n. 504).

LII. I once heard a noise resembling two millstones grinding; and, approaching the place whence the sound proceeded, I saw a house, in which there were many small cells, where the learned of the present age were sitting and confirming the doctrine of justification by faith, alone; going up to one, I asked what he was then studying; he replied, "The act of justification, the chief of all the doctrines in our orthodox faith." I then asked whether the entrance of justifying faith was known by any sign, or whether it was so known when it had entered; and he answered that this took place, not actively, but

passively. To which I replied, "If you take away what is active in it, you take away receptivity, and thus the act becomes purely ideal, or a figment of reason, resembling the statue of Lot's wife, tinkling when it is touched with a scribe's pen or finger-nail, because it is composed of nothing but salt." Becoming wrathful, the man took up a candlestick to throw at me, but the light going out, he threw it at his companion (n. 505).

LIII. Two flocks were seen, the one of goats, the other of sheep; but when they were viewed closely, instead of goats and sheep, men were seen, and it was perceived that the flock of goats consisted of those who make faith alone saving, and the sheep of those who make charity with faith saving. To my interrogation, why they were there, those who were seen as goats said that they were sitting as a council, for it had been represented to them that Paul's saying, "That a man is justified by faith without the works of the law" (Rom. iii. 28), was not rightly understood; since faith there does not mean faith, as it is now understood, but faith in the Lord the Saviour; and by the works of the law, are not meant the works of the Decalogue, but the works of the Mosaic law, which were rituals, which was also proved. Their conclusion was, that faith produces good works, as a tree produces fruits. This conclusion was favoured by those who formed the flock of sheep, but at that moment an angel, standing between the two flocks, cried to the flock of sheep, "Do not listen to them, they have not receded from their former faith." And he divided the sheep into two flocks, and said to those on the left, "Join yourselves to the goats, but I forewarn you that a wolf will come, which will seize them, and you along with them." But they began to enquire, how it was understood that faith produces works as a tree produces fruits; and it became manifest that their perception of the conjunction of faith and charity was altogether different from that comparison, and thus that it was a fallacious mode of speaking; on discerning this, the sheep reunited themselves into one as before, and some of the goats joined them, confessing that charity is the essence of faith; thus that faith separate from it is only natural; but conjoined to it, it becomes spiritual (n. 506).

LIV. I discoursed with angels concerning the three loves which are universal, and, therefore, in every man. These are the love of the neighbour, or the love of uses, which in itself is spiritual; the love of the world, or the love of possessing wealth, which in itself is material; and the love of self, or the love of ruling over others, which in itself is corporeal. When these loves are rightly subordinated in man, he is truly a man, and they are properly subordinated when the love of the neighbour forms the head; the love of the world, the body; and the love of self, the feet. It is altogether different when these loves find their seat in man contrary to order. And it was shown what a man's nature is when the love of the world forms the head, and what it is when the love of self,—that he is then an inverted man—a wild beast as to the interiors of his mind, and as to his exteriors and his body, a mere stage-player. After this a certain devil was seen ascending from

the lower regions, having a dusky countenance, and a white circle around his head, and he said that he was Lucifer (although he was not); and that in his internal he was a devil, but in his external an angel of light. He added that in externals he was moral among the moral, rational among the rational, and even spiritual among the spiritual; and that when in the world he had been a preacher, and had declaimed against evil-doers of every kind, and hence he was called, "Son of the morning." He said, further, it was a subject of wonder to him, that while he was in the pulpit he perceived no other than that it was as he spoke, but the case was different when he was not in the temple; the reason being that in the temple he was in his externals, and when this was the case he was in understanding alone, but when he was out of the temple, he was in his internals, and then he was in the will; thus that the understanding raised him to heaven, but the will drew him down to hell; and the will prevails over the understanding, because it disposes it to favour and consent. After this the devil who pretended to be Lucifer sank down into hell (n. 507).

LV. A temple circular in form was seen, the roof of which was like a crown, the walls continuous windows of crystal, and the gates of a pearl-like substance; within it was a reading desk, upon which lay the Word encompassed with a sphere of light. In the midst of the temple was a shrine, before which was a veil, which at that time was removed, and within it stood a cherub with a sword vibrating in his hand. After these things were seen, their signification (as may be seen) was explained to me. Over the gate these words were written, "Now it is allowable," which signifies that now it is allowable to enter intellectually into the mysteries of faith; and it was granted me to perceive that it is very dangerous to enter with the understanding into dogmas of faith, which are from one's own intelligence, and thence in falsities, and still more to confirm them from the Word; and that, therefore, by the Divine Providence the Word was taken away from the Roman Catholics, and that with the Protestants it was closed up by their dogma that the understanding is to be kept under obedience to faith. But because the tenets of the New Church are all from the Word, it is allowed to enter into them with the understanding, for they form a chain of truths from the Word, which also shine before the understanding. This was signified by the writing over the gate, "Now it is allowable," and by the veil withdrawn from the shrine, within which stood the cherub. After this a paper was brought to me by an infant, who was an angel of the third heaven, and on it was written, "Enter hereafter into the mysteries of the Word, which has been hitherto closed; for all its truths are so many mirrors of the Lord" (n. 508).

LVI. I was seized with a grievous disease from the smoke from that Jerusalem which in the Revelation (xi. 8) is called Sodom and Egypt, and was seen by those who were in that city as one dead. They said one to another that I was not worthy of burial, as is said of the two witnesses in the same chapter of the Revelation. In the meantime I heard many blasphemies from the citizens on account of

my having preached repentance and faith in the Lord Jesus Christ. But because judgment came upon them, I saw the whole city fall down, and become inundated with water. Afterwards I saw the inhabitants wandering among the ruins, and lamenting on account of their lot, although they believed that by the faith of their church they were reborn, and thus justified. But they were told that this was nevertheless their lot, because they had never done any work of repentance, and hence they were not conscious in themselves of a single damnatory evil. They were afterwards told from heaven, that faith in the Lord, and repentance, are the two means of regeneration and salvation, and that this, as may be seen in the account, is well known from the Word, and moreover from the Decalogue and Baptism and the Holy Supper (n. 567).

LVII. All who, after death, come into the spiritual world, are at first kept in the externals in which they were in the natural world, and as the greatest number while they are in externals live morally, frequent temples, and pray to God, they believe that they shall certainly go to heaven. They are instructed, however, that every man after death successively puts off the external man, and that the internal man is opened, and that his real character then becomes known; for a man is a man by virtue of will and understanding, and not from action and speech; hence it is that a man can appear like a sheep in externals and yet internally be like a wolf. In the internal itself he is also of this nature, unless he explores the evils of his will and thence of the intention, and repents of them. With much besides (n. 568).

LVIII. Every love exhales its delight, but these delights are little felt in the natural world; manifestly, however, in the spiritual world, and they are sometimes changed into odours; then also the nature of the delights and of the love from which they originate are perceived. The delights of the love of good are perceived, according to their quality in heaven, like the fragrance of gardens and flowers, and on the other hand, the delights of the love of evil, according to their quality in hell, like reeking and fetid smells from stagnant waters and dunghills. And, because they are thus opposite, the devils are tormented when sensible of any sweet odour from heaven, and the angels are tortured by the stenches of hell. This was confirmed by two examples. On this account the anointing oil was prepared from aromatics, and it is said that the odour of an offering is grateful to Jehovah; and, on the other hand, that the children of Israel were commanded to carry unclean things out of their camp, and to bury their excrement, for their camp represented heaven, and the desert outside represented hell (n. 569).

LIX. A certain novitiate spirit, who, in the world, had frequently meditated concerning heaven and hell, and had desired to know their respective qualities, was told from heaven to enquire what delight is, and he would know. He enquired therefore; but amongst spirits who were merely natural he enquired in vain. He was then conducted successively to three companies;—to one where they explored ends, and thence are called Wisdoms; to a second where they penetrated into causes, and are, therefore, called Intelligences; and to a third

where they search out effects, and are, therefore, called Knowledges. He was instructed by these different companies that the life of every angel, spirit, and man, is from the delight of his love, and that the will and understanding are not able to make the smallest movement except from the delight of some love, and this in each individual is what is called good; and, further, that the delight of heaven is the delight of doing good, and the delight of hell the delight of doing evil. In order that he might be further instructed, a devil, who was allowed to ascend, described in his presence the delights of hell, that they were the delights of revenge, whoredom, fraud, and blasphemy, and that when these delights are perceived there as odours, they are perceived as fragrant balm, and he, therefore, called them the delight of their nostrils (n. 570).

LX. I saw a company of spirits praying to God that He would send angels to them to instruct them concerning various things of faith, for they were uncertain of many things, since the churches differ so one from another, and all their ministers say, "Believe us, we are the ministers of God, and we know." And angels appeared, whom they questioned concerning charity and faith, concerning repentance, regeneration, God, the immortality of the soul, Baptism, and the Holy Supper. To each of these enquiries the angels replied that such subjects fall within the understanding, and thus what is not received in the understanding is like seed sown in the sand, which perishes, however watered by the rain, and that the understanding closed from religion, no longer sees anything in the Word from the light which is therein from the Lord; indeed, that the more one reads, the more blind one becomes in matters of faith and salvation (n. 621).

LXI. How man enters heaven when he is prepared; that is, after preparation he sees a way, which leads to the society in heaven where he is to live to eternity, and near to the society is a gate which is opened, and after entrance, examination is made whether there are in him light and heat, that is, truth and good, similar to those which the angels of that society have. He then goes about enquiring where his house is—for there is a new house for every novitiate angel—and when it is found, he is received and numbered as one among them. But when those in whom there are no light and heat, that is, truth and good of heaven, enter such societies, they are miserably tormented, and, on account of the torment, they cast themselves down headlong; this is in consequence of their being opposed to the sphere of the light and heat of heaven; and such, afterwards, no longer desire heaven, but consociate with their like in hell; hence it is evident, that it is in vain to think that admittance to heaven is admission only from favour, and that those who are admitted enjoy its delights, like those in the world who are admitted into a house where there is a wedding (n. 622).

LXII. Many who had believed that heaven was only an admission from grace, and after admission eternal joy, were permitted to ascend into heaven, but because they could not bear the light and heat, that is, the faith and love, they cast themselves down headlong, and then appeared to those who were below like dead horses. Among those

who thus saw them, were some boys with their master, who taught them what is signified by the appearance of dead horses, and, afterwards, who they were that appeared so at a distance. He said that they were those who, while they read the Word, think materially, and not spiritually, of God, of the neighbour, and of heaven; and that those think materially of God who think of essence from person, and of the character of the neighbour from his face and speech, and of heaven, as to the state of love there, from place; and that those think spiritually who think of God from essence, and thence from person; of the neighbour from quality and thence from face and speech; and of heaven from the state of love there, and thence from place. He then taught them that a horse signifies the understanding of the Word, and as the Word with those who think spiritually while they read it, is a living letter, that, therefore, such persons at a distance appear like living horses; and on the other hand, as the Word with those who think materially while they read it, is a dead letter, such appear at a distance like dead horses (n. 623).

LXIII. An angel was seen descending from heaven into the world with a paper in his hand, upon which was written "The marriage of good and truth"; and it was seen that in heaven the paper shone, but in descending it became gradually less and less lucid, until neither the paper nor the angel could be seen, except by some of the unlearned who were of simple heart. The angel explained to these what was involved in the marriage of good and truth, namely, that everything in general and particular, both in the whole heaven and the whole world, contain both together, because good and truth in the Lord God the Creator make one, and, therefore, there is not a single thing that relates to truth alone, nor a single thing that relates to good alone, consequently that in the whole and in its particulars there is the marriage of good and truth. In the church there is the marriage of charity and faith, because charity is of good and faith is of truth (n. 624).

LXIV. I was once in profound thought concerning the coming of the Lord, and I saw heaven luminous from the east to the west. I heard also a glorification and celebration of the Lord by the angels; but it was from the prophetic Word of the Old Testament, as well as from the apostolic of the New. The passages themselves by which the glorifications were made, may be seen in the narrative (n. 625).

LXV. In the north-eastern quarter there are places of instruction, and those who receive instruction interiorly there are called disciples of the Lord. Once when I was in the spirit, I enquired of the teachers there whether they were acquainted with the universals of heaven and of hell. They replied that the universals of heaven are three loves—the love of uses, the love of possessing worldly goods for the sake of use, and true conjugial love; and that the universals of hell are three loves opposite to these three—the love of dominion from the love of self, the love of possessing the goods of others from the love of the world, and scortatory love. Then follows a description of the nature of the first infernal love, which is the love of dominion from the love of self; this, with the laity, is of such a nature, that when its restraints are relaxed they are de-

sirous of ruling over the whole world; while the clergy wish to rule over the whole heaven. That such a delusion prevails over those who are in this love is confirmed by the like in hell, where such are together in a certain valley, who find the delight of their souls in the delusion that they are emperors of emperors, or kings of kings, and elsewhere that they are gods; and I saw that on the appearance of the latter the former, who were of such high minds, fell upon their knees and worshipped. I afterwards spoke with two angels, one of whom was a prince of a certain society in heaven, and the other its chief priest. They said that amongst those in their society there are magnificent and splendid objects, because their love is not from the love of self, but from the love of uses, and that they are surrounded with honours, which they accept not for their own sakes, but for the sake of the good of obedience. I then asked them, "How can any one know whether he performs uses from the love of self or the world, or from the love of uses, since all three perform uses. Suppose a society to consist of nothing but satans, and another society to consist entirely of angels, I can imagine that the satans from the love of self and the world might perform as many uses in their society as the angels. Who therefore can say from which love the uses proceed?" To this the prince and the priest replied, "Satans perform uses for the sake of fame, that they may be exalted to honours and gain wealth, but angels perform uses for the sake of uses. The former are distinguished from the latter chiefly by this—that all who believe in the Lord, and shun evils as sins, perform uses from the Lord, and thus from the love of uses; but all who do not believe, nor shun evils as sins, perform uses from themselves and for the sake of themselves, thus from the love of self or the world" (n. 661).

LXVI. I entered a certain grove and saw two angels conversing together. I went up to them and found the subject of their conversation to be the lust of possessing everything in the world. They said that many who appear moral in their actions, and rational in their discourse, are in the madness of that lust, and that such lust is turned into delusions in those who indulge in such ideas. As every one is permitted in the spiritual world to delight in his delusion, only not to do evil to another, there are congregations of such persons in the lower earth. And because it was known where they were, we descended, and went among them, and saw them sitting at tables, upon which there was a great abundance of gold coin. They said that this was the wealth of the whole kingdom; but it was only an imaginary vision by which they produced that appearance. But when it was told them that they were insane, they turned away from their tables and confessed that it was so; yet, because that appearance exceedingly delighted them, they could not help going and gratifying the enticements of their senses. They said further, that if any of them takes another's property, or does any evil, they fall into a kind of prison underneath, where they are kept at work for food, clothing, and small pieces of money, and, if they also do any mischief there, they are fined and punished (n. 662).

LXVII. A dispute was heard between an ambassador of a king-

dom and two priests, as to whether intelligence and wisdom, and consequently prudence, are from God, or whether they are from man. The ambassador maintained that they are of man, but the priests that they are from God. It was perceived, however, by some angels, that the priests within their own minds believed the same as the ambassador, namely, that intelligence and wisdom, and hence prudence, are from man. In proof of this, the ambassador was requested to take off his official robes and put on the garments of the sacerdotal office, and when he did this, he began to confirm abundantly that all intelligence, and prudence also, are from God. Afterwards the priests were requested to take off their vestments and put on the garments of political ministers, and, when they did this, they spake from the inner self, saying that all intelligence and prudence are from man. The reason of their speaking thus was, that a spirit thinks himself to be such as the garments which he wears. After this the three became cordial friends, and, discoursing together, went along a way which led downwards; but afterwards I saw them return (n. 663).

LXVIII. It is treated first concerning those who, in the Word, are called the Elect, and it is shown that they are such as are found after death to have lived a life of charity and faith, and are separated from those who have not lived that life, and thus by the Elect are meant those who are elected and prepared for heaven. Wherefore to believe that only some before they are born, or afterwards, are elected and predestinated to heaven, and not all, because all are called, would be to accuse God of inability to save, and also of injustice (n. 664).

LXIX. It was related in heaven by a certain new comer, that no one in the Christian world knew what conscience was. The angels could not believe this, and they directed a certain spirit to take a trumpet and call together the intelligent, and ask them whether they knew what conscience was. This was done; and among those who assembled were politicians, scholars, physicians, and priests. Then, first the politicians were asked what conscience was, and they answered that it was pain from fear, either preconceived, or arising from detection, of the loss of honour or wealth; or a melancholy humour arising from undigested substances in the stomach; with much besides. Afterwards, the scholars were asked what they knew about conscience; they replied that it was sadness and anxiety infesting the body and thence the head, or the head and thence the body, arising from various causes, especially from the mind dwelling much on one thing alone, which is especially the case when the ruling love suffers, whence arise phantasies and delirious follies, and in some cases brain-sick scruples in religious matters, which are called remorse of conscience. After these, the physicians were asked what conscience was, and they replied, that it was nothing but a sadness arising from various diseases, many of which they enumerated, as may be seen in the account itself; of these they said they had cured a considerable number by their healing art. Lastly, the question was put to the clergy, what conscience was, and they answered that it was the contrition which precedes faith, and that they heal it by the gospel;

they said further, that there are conscientious persons of every religion, whether it is fanatical or true, who make to themselves scruples in matters of salvation, as well as in things indifferent. The angels, on hearing these replies, perceived that no one knew what conscience really was, they, therefore, sent one of their number to give instruction. Standing in the midst of the assembly he told them that conscience did not consist in uneasiness, as they had all conjectured, but in a life according to religion, and that those especially are in that life who are in the faith of charity; and that those who possess conscience, as he illustrated by examples, speak from the heart when they speak, and act from the heart when they act; when it is said, therefore, that any one has a conscience, it is meant that he is just; and contrariwise. After this, the persons assembled divided themselves into four companies, into one company all those were collected who understood and assented to what the angel had said; into another, those who did not understand, but still were disposed to favour it; into a third, those who had no wish to understand it, saying among themselves, "What have we to do with conscience?" and into a fourth, those who ridiculed it, saying, "What is conscience but a breath of wind?" I afterwards saw these two latter companies depart to the left, while the former two went to the right (n. 665).

LXX. I was led down to a place where the old Sophi of Greece dwelt together, and which they call Parnassium. I was told that they periodically depute certain of their number to seek out any new comers from the world, and to enquire concerning the present state of wisdom on the earth; and then two Christians were found and brought to them, and they immediately asked them, "What news from earth?" They replied that this was new there,—that human beings had been found in forests, who had probably been lost there in early childhood, and that although, indeed, they appeared like men as to their faces, they were still not men; and it had been concluded in the world that a man was nothing more than a beast, except that he could articulate sounds and thus speak; and that a beast, in like manner, if endowed with articulate speech, would have the same capacity of intelligence; with much besides. The Sophi, from what they had heard, came to many conclusions concerning wisdom; what changes it had undergone since their time; and from this especially that men do not know the difference between the state of man and the state of beasts, nor indeed that a man is born only in the form of a man, and that he becomes a man by instruction, and according to the nature of the instruction he receives; that he becomes wise by truths, insane by falsities, and, interiorly, a wild beast from evils; and by that he is only born with a faculty for knowing, understanding, and becoming wise in order that he might be a subject into which God might inspire wisdom, from the first degree to the highest, and they said further that from the new comers they comprehended that that wisdom, which, in their time, was in its rising, was at this day declining. After this they instructed the novitiates, (as may be seen in the account itself), how it was that man, created in the form of God, could be changed into the form of a devil (n. 692).

LXXI. It was again announced that an assembly would take place where the old Sophi resided, because they had heard from their emissaries that they had met with three new comers from the earth, one of whom was a priest, another a politician, and a third a philosopher. These were conducted to the assembly, and immediately asked, "What news from the earth?" And they replied, "This is new, we have heard that a certain person declares that he holds converse with angels and spirits; and that he relates many things concerning their state; among other things, that a man is as much a man after death as before, with this difference only, that he is then clothed with a spiritual body, but before with a material body." On hearing this the sages asked the priest what he had thought of this information on earth. He replied that because he had believed that a man would not live again as a man before the Last Judgment, he, with the rest of his order, had thought such stories mere visions, afterwards fictions, and at length he was in doubt. He was then asked whether the inhabitants of the earth were not able to see, rationally, that a man lives a man after death, and so to dissipate the paradoxical notions, concerning the intermediate state of the soul, which are, that souls float in the universe like vapours, and continually look for the last judgment, when they will be reunited to their bodies, a lot which is worse than that of any beast. To this the priest replied, that there are some who say this, but they do not convince others, and ascribe the reunion of souls with their dead bodies and skeletons in the sepulchre, to the omnipotence of God; and when omnipotence and faith are named, reason is banished. After this the politician being asked concerning those reports, replied that in the world he could not believe that man would live as a man after death, since the whole man lies dead in the sepulchre, and thus he thought that that man saw phantoms which he supposed were angels and spirits; but that now for the first time he was convinced by his very senses that he lived a man as before, and was in consequence ashamed of his former thoughts. The philosopher gave much the same account of himself and his associates, and added that what he had seen and heard from that man he had classed among the opinions and hypotheses that he had collected from ancient and modern authors. On hearing these replies the Sophi were amazed, especially that Christians, who from revelation are in a superior light to others, should be in such darkness concerning the life after death, when yet they and the wise of their time knew and believed in that life. They said, further, that they perceived that the light of wisdom had, since their time, descended from the interiors of the brain to the mouth, under the nose, where it appeared like a shining of the lip, and hence the speech resembled wisdom. Hereupon one of the scholars exclaimed, "Oh how stupid are the minds of men upon earth at this day! Would that the disciples of Heraclitus, who laughed at every thing, and those of Democritus, who wept at every thing, were here, for we should hear much laughter and much weeping!" Afterwards plates of copper, upon which were engraved some hieroglyphic characters, were given to the new comers and they departed (n. 693).

LXXII. New comers from the world were found and conducted to the city under Parnassium, where they were asked, "What news from the earth?" and they replied, that in the world they had believed in an entire rest from every kind of labour, and yet they had heard when they came hither that there were administrations, offices, and works, as in the former world, and consequently that there was no rest. To this the wise persons there replied, "So you believed that now you are to live in mere ease, although from such ease arise languor, torpor, stupidity, and lethargy, both of the mind and body, which are not life, but death." Then they were led about the city to see the administrators and workmen; when they had seen these they wondered that such things existed, while they had believed that the future was a certain empty state in which souls will continue until the new heaven and the new earth exist. They were taught that all things that appear to the eye there are substantial, and are called spiritual, and that all things in the former world are material, and are called natural, and that the difference is in their origin; everything in the spiritual world exists and subsists from the Sun which is pure love; and everything in the natural world from the sun which is pure fire. They were further taught also, that there are not only administrations in the spiritual world, but studies of every kind, as well as writings and books. The new comers were gratified by these instructions, and, when they were going away, some virgins came and presented them with pieces of embroidery and net-work made with their own hands. They also sang an ode before them, which expressed, by the sweetness of its angelic melody, the affection of useful works (n. 694).

LXXIII. I was introduced into an assembly where some of the old philosophers were present, and was asked what was known in the natural world concerning Influx. I replied that nothing was known concerning it, except the influx of the sun's light and heat into natural things, both animate and inanimate, and that nothing whatever was known of the influx from the spiritual world into the natural, although it is by that influx that all the wonderful phenomena displayed in the animal and vegetable kingdoms (some of which I also recounted), are produced, and as men know nothing of this influx, they confirm themselves in favour of nature, and become naturalists, and at last, atheists (n. 695).

LXXIV. I spoke with the disciples of Aristotle, Des Cartes, and Leibnitz, concerning physical influx, occasional influx, and pre-established harmony, and I heard how each of these philosophers confirmed his hypothesis. As they were not able to examine the subject from any elevation of their understanding above confirmations, but only from below them, they decided the dispute by lot, which came out in favour of spiritual influx, which in some measure coincides with occasional influx (n. 696).

LXXV. I was conducted to a certain lecture-hall, where young men were initiated into various things of wisdom; this was done by the discussion of any subject which the president might propose on the occasion. The problem now to be solved was, What is the soul, and what is its quality? There was a pulpit or desk to which the

speakers went up; and immediately one ascended, saying, that no one since the creation of the world had been able to search out what the soul is, and what is its nature. As they knew, however, that the soul was in man, they searched for its seat; and it had been concluded that it resided in a certain gland called the pineal gland, which is situated between the two brains in the head. He had at first believed this himself, but as many rejected this opinion, he also had receded from it. After him, a second ascended, and he said that he believed the seat of the soul to be in the head, because the understanding was there; but as he was unable to see in what part of the head it was seated, he had sometimes gone over to the opinion of those who said that it was in the three ventricles of the brain; sometimes, again, he favoured the opinion that it was seated in the striated bodies there, sometimes that of its being seated in the medullary or in the cortical substance, and sometimes that which fixed its seat in the dura mater; to which he added that he would leave every one to come to his own decision. Then a third ascended, who said that the seat of the soul was in the heart, and thence in the blood; this he confirmed from the Word, where the heart and the soul are mentioned. After him a fourth ascended, saying, that from his childhood he had thought with the ancients that the soul was not in any part, but in the whole of the body, because it is a spiritual substance of which place is not predicable, but impletion; and because also by the soul the life is meant, and life is in the whole. Then a fifth ascended, who said that he believed the soul to be a pure somewhat, similar to ether or air, and that he believed this, because of the opinion that souls are of this nature after their separation from the body. But as the wise persons in the orchestra perceived that none of them knew what the soul was, they requested the president, who had proposed the problem, to descend and teach them. Hereupon he descended and said, "The soul is the very essence of man; and as an essence without a form is nothing, the soul is the very form of forms of a man, and this form is the truly human form, in which wisdom, together with its perceptions, and love, together with its affections, universally reside. And you are now souls, as you believed when in the world that you would be after death:" with much besides. This was confirmed from the declaration in the Book of Creation, "Jehovah God breathed into the nostrils of Adam the breath of lives, and man became a living soul," Gen. ii. 7 (n. 697).

LXXVI. An angel with a trumpet was seen, with which he called together those who were celebrated among Christians for their learning, to relate what they had believed in the world concerning heavenly joy and eternal happiness; this was done because it was said in heaven that no one in the Christian world knew anything on this subject. In about half an hour I saw six companies of learned Christians approach, who were asked what they had known about heavenly joy and eternal happiness. The first said, they had believed it to consist solely in admission into heaven, and, after that, in the enjoyment of its delights, as a person admitted to a marriage enjoys its festivities. The second company said, they had believed it

to consist in delightful association with angels, and in pleasant conversation with them. The third, in feasting with Abraham, Isaac, and Jacob. The fourth said, that they believed heaven to be the enjoyment of paradise-like delights. The fifth, that it consisted in super-eminent dominion, with more than royal magnificence and unfailing treasure. The sixth company thought it was a perennial gladness arising from the eternal glorification of God. In order that these sages might know whether what they had believed constituted the happiness of heaven, they were permitted to enter into their joys, each company by itself, that they might learn from living experience whether their delights were imaginary or real. This is the case with many who go from the natural world into the spiritual (n. 731-733).

And then, presently, that company which had thought heavenly joys to consist in pleasant intercourse and sweet conversation with angels, were let into their imaginary joys. But as their joys were external, and not internal, they were tired after a few days, and withdrew (n. 734).

Afterwards those who had believed that heavenly joys consisted in feasting with Abraham, Isaac, and Jacob, were let into things similar to them; but as they perceived that those joys were only external, and not internal, they were wearied, and took their departure (n. 735).

The same was done with those who had believed heavenly joys and eternal happiness to consist in super-eminent dominion, abundance of wealth and more than royal magnificence (n. 736). It was similar also with those who had thought them to consist in paradise-like delights (n. 737).

The same occurred, afterwards, with those who had believed the joys of heaven and eternal happiness to consist in the glorification of God, and a festival enduring for ever. These were at length instructed what is meant in the Word by the glorification of God (n. 738).

Lastly, the same was done with those who had believed this happiness and joy to consist in a mere admittance into heaven, and that then they would enjoy its gladness, as those who are admitted to a marriage enter into its festivities. But as these were convinced by actual experience that there are no joys in heaven for any but those who have lived the life of heaven, that is, the life of charity and faith, and that it is only a torment to those who have lived contrary to that life, they receded and associated with those who were similar to themselves (n. 739).

As it was perceived by the angels that hitherto no one in the natural world had known the nature of the joys of heaven, and the nature of eternal happiness therefrom, the angel with the trumpet was told to select ten persons out of the whole assembly and introduce them into one of the societies of heaven, that they might see with their eyes, and perceive in their minds, what heaven is, and the nature of its joys. This being done, they were admitted; and, first, they were permitted to see the magnificent palace of the prince there (n. 740), and the adjoining paradise (n. 741).

Afterwards they saw the prince himself and his nobles, clad in splendid robes (n. 742). They were then invited to the table of the prince, and saw such a display of magnificence as no one had ever witnessed on earth. At table they heard the prince giving instruction on the subject of heavenly joys and eternal happiness; that they consisted essentially in internal blessedness, and in external joys therefrom, and that the internal blessedness derives its essence from the affection of use (n. 743). After they had dined, certain wise persons of the society were sent for by the prince's command, who fully instructed them in the nature and derivation of internal blessedness, which is eternal happiness, and which causes external delights to be joys: with much beside on these subjects (n. 745, 746). After this they were allowed to see a wedding in that heaven (concerning which, n. 747-749). Lastly, they heard preaching there (n. 750, 751). And having heard and seen all these things, they descended filled with the knowledge of heaven and gladness of heart (n. 752).

LXXVII. Revelation is here treated of. It has pleased the Lord to manifest Himself to me, and to open the interiors of my mind, that I might see the things which are in heaven and hell, and thus He has disclosed to me such arcana as for excellence and importance surpass all those hitherto disclosed. These are, 1st. Concerning the Word, that in the whole and in every part there is a spiritual sense, which does not appear in the sense of the letter; and that the Word, therefore, is written according to the correspondence of natural things with spiritual. 2nd. That correspondences themselves and their nature have been made known. 3rd. Concerning the life of man after death. 4th. Concerning the respective nature, also, of heaven and hell, and the nature of Baptism and the Holy Supper. 5th. Concerning the Sun in the spiritual world, that it is pure love from the Lord, who is in its midst; the proceeding light of which also is wisdom, and the proceeding heat, love; whence faith and charity are derived: and that all things which proceed from this Sun are spiritual, and thus alive. That the sun of the natural world is pure fire, and consequently all things which proceed from this sun are natural, and thus dead. 6th. Concerning three degrees hitherto unknown. 7th. Concerning the Last Judgment; that the Lord the Saviour is the God of heaven and earth. Concerning the New Church and its doctrine. Concerning the inhabitants of the planets, and concerning the earths in the universe (n. 846). 8th. Furthermore, concerning conjugial love, that it is spiritual with those who are spiritual, natural with the natural, and carnal with adulterers (n. 847). 9th. Although these arcana surpass in excellence all those hitherto disclosed, it was shown to the very sight of the angels that they are made light of by many at the present day (n. 848). 10th. A murmur was heard from some in the lower earth that they could have no faith in these things, unless miracles were performed; but it was replied that they would no more believe through miracles than Pharaoh and the Egyptians, or than the posterity of Jacob when they danced about the golden calf in the desert, or even the Jews when

they saw the miracles which the Lord Himself performed (n. 849). 11th. Lastly, why the Lord revealed these arcana to me, and not rather to some one of the ecclesiastical order (n. 850).

The things contained in the Memorabilia at the end of each chapter are truths, and are similar to those that are recorded as having been seen and heard by the Prophets before the coming of the Lord, and by the Apostles after His coming, as by Peter and Paul; but especially by John, as recorded in the Revelation (n. 851).

A THEOREM PROPOUNDED BY A CERTAIN ELECTORAL DUKE OF GERMANY, WHO ALSO WAS OF THE HIGHEST ECCLESIASTICAL DIGNITY.

I once saw in the spiritual world a certain electoral duke of Germany, who also was of the highest dignity in ecclesiastical matters; near him were two bishops and also two ministers; and from a distance I heard their conversation. The elector asked the four bystanders whether they knew what constituted the chief point of religion in Christendom? The bishops answered, "The chief point of religion in Christendom is that faith alone is justification and salvation." He inquired again, "Do you know what is inwardly concealed in that faith? Open it, look into it, and tell me." They replied, "There is nothing inwardly concealed in it but the merit and righteousness of the Lord the Saviour." To this the elector rejoined, "Does it not then involve the Lord and Saviour in His Human, in which He is called Jesus Christ, since He alone in His Human was righteousness?" They said, "This follows as a necessary and inseparable conclusion." The elector, following up the subject, added, "Open that faith, and look further into it, and examine whether it contains anything else." The ministers observed, "It implies also the grace of God the Father." To this the elector said, "Take the pains both to conceive and perceive the matter rightly, and you will see that it is the grace of the Son with the Father; for it is the Son who entreats and intercedes. Wherefore I say to you, since you confess, reverence, and embrace that faith alone of yours, that you must necessarily confess, reverence, and embrace the Lord the Saviour alone in His Human; for, as was said before, He in His Human was and is righteousness. He in His Human is also Jehovah and God, as I have seen in the Sacred Scriptures from these passages: 'Behold, the days come when I will raise up unto David a righteous Branch, who shall reign a King, and prosper; and this is his name whereby he shall be called, *Jehovah our Righteousness*' (Jer. xxiii. 5, 6). In Paul: 'In Jesus Christ dwelleth *all the fulness of the Godhead* bodily' (Col. ii. 9). And in John: 'Jesus Christ is *the true God*, and eternal life' (1 Ep. v. 20, 21); therefore he is also called '*The God of faith*'" (Phil. iii. 9).

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PRINTERS: TURNBULL AND SPEARS, EDINBURGH.